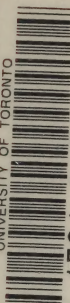


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413 Xenophon I. Chap V. 9. το δ' ε'

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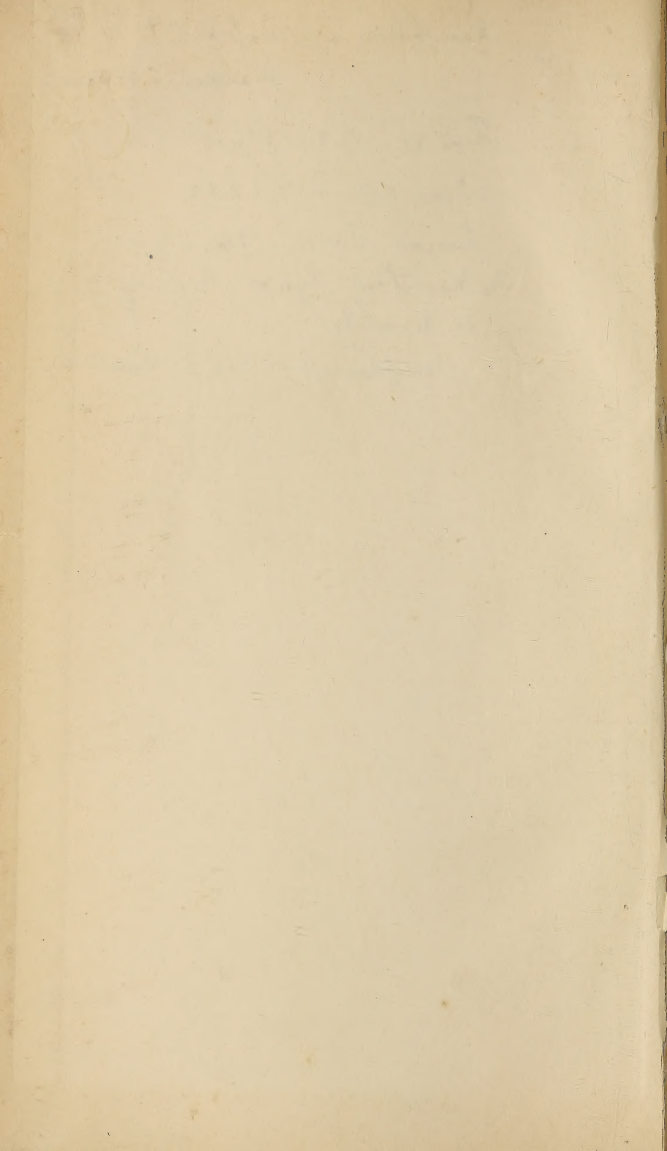
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Xenophon III. Chap I. Xen's Dreams





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Grammar School Classics.

THE ANABASIS OF XENOPHON:

WITH
NOTES, INTRODUCTION, ITINERARY,
GEOGRAPHICAL APPENDIX, AND AN INDEX;

And Three Maps,

ILLUSTRATIVE OF THE EXPEDITION.

BY THE REV. J. F. MACMICHAEL, B.A.

LATE OF TRINITY COLLEGE, CAMBRIDGE;
HEAD MASTER OF THE GRAMMAR SCHOOL, RIPON.

New Edition, Revised and Enlarged.
[1872]

“Φθειρομένων δὲ πολλῶν, καὶ τῶν Πάρθων οὐκ ἀφισταμένων, πολλάκις ἀναφθέγξασθαι τὸν Ἀντώνιον ἱστοροῦσιν ‘ὦ ΜΥΡΙΟΙ’—αὐμάζοντα τοὺς μετὰ Ξενοφῶντος, ὅτι καὶ πλείονα ἀταβαίνοντες ὁδὸν ἐκ τῆς Βαβυλωνίας καὶ πολλαπλάσις μαχόμενοι πολεμίοις ἀπεσώθησαν.”—Plutarch on Mark Antony retreating before the Parthians, *Antonius*, ch. xlv.

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FROM THE

PREFACE TO THE FIRST EDITION.

THE text of this edition of the *Anabasis* has for its basis that of F. A. Bornemann (2nd ed., Leips. 1825). The few deviations from this original that occur are pointed out either in the Notes or in the Appendix (p. 386), along with the authorities on which they rest. Annotations, and, occasionally, various readings from other editions, will be found quoted under the initial letters of their respective authors, as given at p. xxviii.

Three Maps illustrative of the route are given, constructed upon the large and valuable contributions made within the last ten or twelve years to the geography of Western Asia, especially in connexion with the great rivers Euphrates and Tigris. Major Rennell, in his "Illustrations" of the expedition,—a work in which the sagacity and penetration of its author supplied largely the want of positive information,—remarks, so late as 1816, "It is not known, with any degree of accuracy, how any one given point on the Euphrates is situated with respect to any other such point on the Tigris" (p. 301). Since then, both rivers have been surveyed, under circumstances, to an extent, and with a degree of accuracy, that Rennell could not have anticipated. The Euphrates has been navigated in steamers by Col. Chesney and his party, from Bir to Bussora, its course laid down, and the principal points upon its banks deter-

mined astronomically, by the late ^a Lieut. Hastings Murphy, R.E. The Tigris from Baghdád to Mósul, a field abounding in the richest materials for archæological research, has attracted largely the attention and spirited exertion of individual observers. It was trigonometrically surveyed ^b by Lieut. H. B. Lynch, of the Indian Navy, in 1839; and speculations of Major Rawlinson on its Canals,—detailed information respecting the ruins that stud its banks, collected by Dr. Ross and other members of the British Residency at Baghdád, are published in the *Journal of the Royal Geographical Society*.

Again, the most important results of the “Euphrates Expedition,” where they elucidate or touch upon the Greek Route, have been published, with the fruits of his own personal researches, by Mr. W. F. Ainsworth, in a little work, entitled “Travels in the Track of the Ten Thousand Greeks” (J. W. Parker, 1844). To this work the Editor desires to express a large amount of obligation. The entire line of route from Sardis to that point

^a He had volunteered his services to accompany Col. Chesney as astronomer, and fell a victim to the zeal with which he prosecuted the objects of the expedition, having died from fatigue and over-exertion at Bussora, in 1836. Besides his observations on the Euphrates, he connected, geographically, the two rivers by an observation at Baghdád [lat. $33^{\circ} 19' 57''$; long. $44^{\circ} 24' 30''$ by chronom.], determining thereby the breadth of the Babylonian plain at its head (34 stat. miles between Felujah and Baghdád). For these and other data the Editor is indebted to the kindness of the Rev. R. Sheepshanks (in whose hands Lieut. Murphy's observations were placed after his death). The knowledge of these and one or two other particulars—the distance of Cunaxa from Babylon, and the position of the Median wall (see Appendix), supplies an outline of the country distinct enough to convey a fair idea of the general course of the Greeks through Babylonia, if not to clear up its obscurities entirely.

^b See *Journal of Royal Geographical Society*, p. 442; and Maps, No. 2 and 3.

in the Retreat where it strikes the Phasis of Xenophon (Aras R.), are (with one or two exceptions noticed in the Appendix) borrowed from Mr. Ainsworth.

It remains for the Editor gratefully to acknowledge the assistance rendered to him by the Rev. J. H. Fisher, Vicar of Kirkby Lonsdale; the Rev. J. Tate, Head Master of Richmond Grammar School; and the Rev. S. Stead, Vicar of Burton-on-Trent, in cases where he felt the need of other judgment than his own.

BURTON-ON-TRENT,
Sept. 15, 1847.

PREFACE TO THE THIRD EDITION.

IN the present Edition considerable additions have been made to the Geographical Appendix, and some questions discussed in it for which materials have been year by year accumulating. Within the last twenty years several valuable contributions have been made to the topography and archæology of Babylonia in particular. Notably the great work of General Chesney on the "Survey of the Tigris and Euphrates" (1850); Mr. Layard's recent editions of his "Nineveh and Babylon" (1853); Mr. Loftus' "Travels in Chaldæa and Susiana" (1857); Professor Rawlinson's "Translation of the History of Herodotus" (1862), a work of singular interest and value, enriched as it is with the archæological researches of Sir H. Rawlinson, K.C.B., and Sir J. G. Wilkinson, F.R.S.; a "Map of Kurdistan and Armenia" (1861-3), by Mr. Consul Taylor (Diarbekr); Mr. Ainsworth's "Geographical Commentary" (Bohn's Series) (1866); and still more recently an elaborate scientific survey of the Canal District of Babylonia lying between Baghdad and Babylon, accompanied by a valuable paper descriptive of this district contributed by Captain Bewsher, I.N., and published in Vol. 37 of the Royal Geographical Society.

With these materials, two new Maps at pp. 49 and 81 have been constructed. Of these, Map II. (p. 49) requires a few words of explanation. It contains two Maps (A. and B.), both representing the Canal District of Northern Babylonia. Map A. is an attempt to represent that district, so far as regards the canals and trench (I. vii. 15), in strict accordance with Xenophon's statements

respecting them. Map B. represents the same district, with four canals drawn from the Euphrates, of great antiquity, still traceable, and partly in use, which have been hitherto supposed identical with the four canals of Xenophon. It has been assumed—on grounds too slight, I now think, for such an assumption—that Xenophon was in error in saying (as he does twice over, I. vii. 15, and II. iv. 13), that the canals of Babylonia flowed “*from the Tigris into the Euphrates*,” which (says Major Rennell, *Retreat, &c.*, p. 79) “is contrary to every thing known on the subject, and might arise from his want of recollection when he put his book together.” Yet there are good grounds, I believe, for thinking that Xenophon’s statement was strictly correct, and that—though the canals of a later date (Map B.) undoubtedly were derived from the Euphrates—in his day the four canals that he saw and describes, and the canal system generally of Northern Babylonia, were derived from the Tigris. The simple fact that the Tigris is in flood about a month earlier than the Phrat (see p. 401, note ²²), and its waters available to start vegetation so much earlier, seems to me decisive that the Tigris would be the chief agent employed in irrigating the Babylonian Plain before Alexander’s removal of the dykes on which the irrigation depended. The question, however, is discussed at length in the Appendix (pp. 397—402), and need not be dwelt on here, further than to say, that, while Map A. is an attempt to represent the Canal district, in consistency alike with the positive* statements of Xenophon, and with the pro-

* Objections drawn from the author’s silence have little weight in the case of the *Anabasis*. It is easy to make objections of this kind to the arrangement of the route in Map A., as indeed to any other; as (to take a single instance) that the narrative says nothing of the Greeks having crossed the trench in the Retreat. But such objec-

babilities of the case, I do not venture to affirm that it does more than this. It will have served its purpose if it have given any portion of the truth, or shall lead others to elucidate more correctly, or more fully, this portion of Xenophon's narrative.

Something still remains † to be done in the exploration of that portion of the Babylonian Plain which lies north of Captain Bewsher's survey as far as the Sidd Nimrūd, including the Wall itself. This quarter was once famous as the seat of an ancient Jewish civilization, and, it is hoped, may yet be examined with the same thoroughness and ability which other portions of the Plain have received at the hands of Captains Lynch, Selby, Bewsher, and other members of the Indian Navy.

I am indebted to Mr. Long for kindly and freely giving me his opinion on several passages on which I consulted him; the same acknowledgment is due to my friend Dr. Edleston, Vicar of Gainford, and also to W. F. Ainsworth, Esq., F.R.G.S., R.S.A., alike for suggestions and for information freely and fully given on various matters connected with the Greek route.

tions, in the case of the Anabasis, go to prove too much, and so prove nothing; for they would prove that the Greeks did not cross such rivers as the lesser Zab and the Khabour in Kurdistan, which unquestionably they did cross. Such omissions are simply characteristic of Xenophon's brief rapid narrative, which passes by all mere details not connected with some striking incident or novelty in the narrative. Its summary character is well given by Major Rennell in note ¹², at p. 395, and is indeed expressly intimated in the narrative itself (III. iv. 20, *ὁπότε δέοι κ.τ.λ.*).

† Feb. 1872.

LIFE OF XENOPHON.

(1.) XENOPHON, the son of Gryllus, was an Athenian of the borough of Ercheia, in the tribe *Ægeis*. The date of his birth is purely conjectural; internal evidence seems to show that at the date of the *Anabasis* (B.C. 401) he was about 30 *ætat.* (see note at III. i. 14). On the other hand, Lucian states that he lived to the age of ninety: now, as Xenophon records in the *Hellenica* (VI. iv. 35) the assassination of Alexander of Pheræ, which happened B.C. 357, this, supposing him to have lived three or four years longer, would place his birth at about 444 B.C.

(2.) Diogenes Laertius, a writer of the 2nd century P.C.N., who was no historian, but a collector of anecdotes of Greek philosophers, is our chief authority for such particulars of Xenophon's life as are not gathered from his own writings; as that he became acquainted with Socrates in this wise, that Socrates meeting him in a narrow street, stopped him to ask where such and such commodities were sold; reply being made, he next asked where men were made *καλοκάγαθοί*; that, on Xenophon's saying that he did not know, he bade him follow him and see. Thenceforward Xenophon became a devoted friend and follower of the philosopher; and after his death, unlike some other Socratic men who founded Schools of their own, Xenophon set himself to enforce the practical duties of life by reproducing the memorable sayings and doings of his master, and to defend him from the calumnies of his enemies. (Poppo, Pref. xxvii.)

(3.) How Xenophon's connexion with Cyrus came about is told by himself at III. i. 4: Proxenus, a Bœotian, being a guest-friend^a of long standing, and at that time in the service of Cyrus, sends for Xenophon, urging him to take service under a prince whose friendship "he, for his part, deemed of more value to himself than his country." The ready applicability of these

^a ἀρχαῖος ξένος.

words to Xenophon's own case would lie in the fact that Xenophon scarcely felt himself at home at Athens. The State had just re-established democracy, and he was no friend to democracy. For Xenophon, it would seem, was a knight^b, one of a class which had lent itself as the ready instrument to execute the worst excesses of the Thirty Tyrants. And though we may be sure, from all we know of him, that personally Xenophon, like some others of his class, would revolt from the atrocities of Critias and his section of the party during the reign of terror (B.C. 404-403), still his position under the restored democracy was,—despite of the amnesty secured to his party, and, as he himself tells us, faithfully observed by 'Demus'^c,—such as would make him lend a ready ear to the advice of Proxenus. He consulted indeed Socrates, who, apprehensive that by taking service under Cyrus, the avowed enemy of Athens, Xenophon might incur the censure of the democracy, advised him to consult the oracle of Delphi. But Xenophon had made up his mind to go; and accordingly asks the god—not whether he should go or not, but—to which of the gods he should sacrifice in order that the enterprise which he had in mind might turn out to his honour and interest. (Anab. III. i. 6.) Socrates, though dissatisfied with his way of putting the matter, bids him do what the god told him to do. Proceeding therefore to Sardis, where Cyrus was, he is introduced to him by Proxenus, and at the joint solicitation of the two is in-

^b “Among the proofs that Xenophon was among the horsemen or ἵππεις of Athens, we may remark not only his own strong interest and great skill in horsemanship, in the cavalry service, and the duties of its commander, and in all that relates to horses, as manifested in his published works, but also the fact that his son Gryllus served among the Athenian horsemen in the cavalry engagement which preceded the great battle of Mantinea. Diog. Laert. ii. 54.” Grote, Hist. Gr. ch. lxix. In the Anabasis he is regularly on horseback, as a volunteer at I. viii. 15, and again with regular cavalry equipment, III. iv. 46—48. Note also the curious instance of his love of military adornment (III. ii. 7), characteristic alike of the man (Hipparch. i. 22), and of the class of Equites (see Aristoph. Equit. 580. Mitchell).

^c Xen. Hellen. II. iv. 38 ad fin.

duced to join the expedition which, he was told, was against the Pisidians.

(4.) The course and issue of the expedition, and the part that Xenophon bore in it, may be gathered from the book itself. His subsequent history may be summed up as follows:—having handed over the Cyrean Greeks to the Spartan general Thibron (Sparta being then at war with the king of Persia; see VII. vi. 1, note; viii. 24), he was preparing to return home (vii. 57; viii. 2), when a decree of banishment was passed against him at Athens for having aided Cyrus, the persistent enemy of Athens, against Artaxerxes the friend^d. About the same time he would hear of the condemnation and death of Socrates (June of 399 B.C.). Where he was and how employed for the next six months is purely conjectural; not serving under Thibron apparently^e, though it is probable that he soon resumed command of his old comrades, and that he served first under Dercyllidas, who superseded Thibron 398 B.C., and then under Agesilaus, King of Sparta, who succeeded Dercyllidas in 396 B.C. Agesilaus, after conducting the war with eminent ability for two years, was recalled home to fight the allied forces^f of Thebes, Argos, Corinth, and Athens; a league sustained indeed by Persian money, but originating in the deep feeling of animosity towards Sparta which her arrogance and tyranny had roused among the states of Greece. Xenophon himself tells us (Anab. V. iii. 6) that he accompanied Agesilaus on this expedition, which he speaks of as *τὴν εἰς τοὺς Βοιωτοὺς ὁδόν*. Athens, however, was a prominent member of the league, her con-

^d See inf. note (m).

^e Mr. Grote infers this from the state of disorder into which the Cyreans fell under Thibron (Hell. III. i. 8), as indicating the absence of such control as Xenophon held over them; and he infers his return to the command of them from the greatly improved discipline of the men under Dercyllidas (398 to 397 B.C.), as also from the fact that the operations of Dercyllidas are given in such detail as to make it probable that the narrative is from an eyewitness. Grote, pp. 369, 376.

^f Xen. Hell. IV. ii. 17.

tingent being a fourth of the allied army which fought at Coronea (394 B.C.).

(5.) After the battle of Coronea Xenophon was settled by the Spartans in Skillus, a township of Elis near Olympia, which they had recently (B.C. 399) emancipated from its dependency on Elis. Here (as told *Anab.* V. iii. 6—13) he purchased lands and built a temple to Diana; here under Spartan protection he resided, hunting, entertaining his friends, and writing histories, for more than twenty years, i.e. till after the battle of Leuctra (371 B.C.), when, the power of Sparta being broken, the Eleians drove him out of Skillus. Diogenes Laertius tells us that he fled first to Elis, and thence to Corinth, where he settled; until, in the altered condition of Greek politics, Athens, now jealous of Theban ascendancy, sends aid to Sparta; that the decree of banishment against him was repealed^g on the motion of the same Eubulus who had proposed it, and that he sent his two sons^h, Gryllus and Diodorus, to Athens to fight on the side of Sparta at the battle of Mantinea (362 B.C.), where Gryllus fell fightingⁱ with distinguished bravery as an Athenian knight. There is some ground for believing that, after the decree of banishment was revoked, Xenophon returned to Athens, and that some of his latter years “were spent in the enjoyment of his

^g Date unknown. K. conjectures 369 B.C.

^h They are alluded to as “boys” in *Anab.* V. iii. 10. Diogenes L. speaks of a Philesia who followed him to Skillus, as if she were their mother. He had no children in 400 B.C. (VII. vi. 34); though he seems to have had a wife before the death of Socrates (399 B.C.). See *Quintil. Instit.* v. 11. He may have married Philesia, for his second wife, in Asia, where he had friends (VII. viii. 8).

ⁱ In the cavalry fight which preceded the battle; see *Hell.* VII. v. 16, 17. There was a picture by Euphanor, seen by Pausanias in the Ceramicus of Athens, representing Gryllus in the act of killing the commander of the Theban cavalry, whom it is probable Pausanias mistook for Epaminondas, who fell afterwards. It is noticeable that Xenophon, though speaking in terms of marked eulogy and admiration of the conduct of the Athenian cavalry on this occasion, makes no mention of Gryllus; such reticence, however, is characteristic of him.

birthright as an Athenian citizen and knight." Grote. Some passages certainly of his later works—ex gr. that on the Revenues of Athens, written apparently as late as 355 B.C. (Schneider)—read as if he were a resident addressing fellow-citizens; see *De Vectig.* ii. 7. At the same time there is no good reason for rejecting the statement in Diogenes Laertius that he died at Corinth.

DATE OF XENOPHON'S BANISHMENT.

(*Anab.* V. iii. 7; VII. vii. 57.)

(b.) It is a question whether Xenophon was banished soon after he had taken leave of the Cyrean Greeks in the spring of 399 B.C., or after the battle of Coronea, 394 B.C. On the settlement of this question depends our estimate of his character as a citizen,—whether in fact we are to consider Xenophon a "thoroughly bad citizen" or not.

Mr. Grote (*Hist. Gr.* ch. lxxi. p. 340) maintains the latter date: "That the sentence of banishment on Xenophon was not passed by the Athenians till after the battle of Coronea (B.C. 394) appears plainly from *Anab.* V. iii. 7." The Greek which Mr. Grote (who follows Niebuhr) had before him, and on which this judgment is based, is ἐπεὶ δ' ἔφυγεν ὁ Ξενοφῶν, &c., and the use of the aorist here signifying "when Xenophon was banished," denoting the time when the edict was passed, would go far to show that the act of banishment was subsequent to that other fact contained in the co-ordinate sentence which precedes it, ὅτε ἀπῆει σὺν Ἀγησιλάῳ ἐκ τῆς Ἀσίας τὴν εἰς τοὺς Βοιωτοὺς ὁδόν. Now this expedition was in effect war against Athens [*sup.* (4)]; and if the banishment did not precede, and so explain (justify it could not) this overt act of treason, then we are driven sorrowfully to this conclusion, that Xenophon—unbanished, entertaining deep resentment at the persecution of Socrates and his followers, and apprehensive for himself, both as the servant of Cyrus and the friend of Socrates, conscious too that he had given good ground for suspicion of his

loyalty (Anab. III. i. 5)—placed his sword at the service of Sparta, and (so lightly did the claims of country sit upon him) eventually followed his royal friend Agesilaus to fight^k against his countrymen at Coronea. Such conduct, quite worthy of a Hippas or an Alcibiades, would be wholly unworthy of that Xenophon who holds up to our admiration Socrates refusing to purchase life itself by disobedience to public law. Niebuhr saw enough in it to make him pronounce Xenophon to be a “thoroughly bad citizen.” (See Philolog. Museum, i. p. 489.)

(7.) The case, however, against Xenophon might not be quite so bad, did we know all; indeed it will be materially altered if we adopt the reading of one, and that the best MS. (the Vatican), which has ἐπεὶ ἐφευγεν^l, i. e. ‘*when he was living in exile*,’ referring not to the date of the act of banishment at all, but to his residence in exile at Skillus, which was all he was concerned with here, that residence being necessary to explain the connexion of the temple of Diana at Skillus with the votive offering of the army entrusted to him (V. iii. 4). This residence was, as we know, subsequent to the battle of Coronea; the time of banishment may very well have been five years earlier, i. e. in 399 B.C.

This difficulty being removed, then Xenophon’s own language throughout, the testimony of antiquity, and the probability of the case alike point to the conclusion that the banishment followed soon after he had handed over

^k ‘*He was personally engaged in it.*’ Mr. Grote. Plutarch’s words, παρῇν αὐτὸς τῷ Ἀγησιλάῳ συναγωνιζόμενος ἐξ Ἀσίας διαβεβηκώς, do not quite bear this out; for συναγωνίζ. may well mean no more than that general co-operation in the war which is fairly enough chargeable upon Xenophon; to affirm more than this, in the absence of other evidence, is to beg the question. On the other hand, we do know that the Cyrean force at Coronea was under the command, not of Xenophon, but of Herippides (Xen. Ages. ii. 10, 11). Certainly Xenophon’s description of the fight reads like the words of a non-combatant, who had eye and ear free to note the incidents of a death-struggle, the like of which he had never seen (Hellen. IV. iii. 16),—where “*there was no cry, nor yet silence, but such an utterance (φωνή) as rage and battle would produce*” (Ages. ii. 12).

^l Adopted by Poppo, Dindorf, Long.

the army to Thibron. Pausanias^m (V. vi. 4) asserts expressly "that he was banished for having aided Cyrus the enemy of Athens against Artaxerxes the friend," and with this Xenophon's own words at III. i. 5 are in close accordance. The conjuncture of circumstances too under which he returned to Europe was exactly such as would make the act of banishment a probable result of his reappearance. The popular frenzy which condemned Socrates to death, and compelled Plato and other Socratic men to retire to Megara, would disable the Athenians for seeing in Xenophon—the servant of Cyrus and friend of Socrates—any thing else than a disloyal citizen abroad and a pestilent innovator at home. So thoroughly must he have been convinced of this, that it is difficult to entertain Mr. Grote's conjecture that he visited Athens after quitting the army. That he was not at Athens during the trial of Socrates (in May 399 B.C.) appears from *Memorabilia* (I. i. 1 ; IV. viii. 4), and he was not likely to go there afterwards; he may very well have joined the exiles at Megara if—as he intendedⁿ doing (*Anab.* VII. vii. 57)—he returned to Greece at all.

Again, "on supposition," says Dr. Thirlwall, "that he formed his connexion with Agesilaus after his banishment, several things become intelligible, which would be inexplicable on the contrary supposition. It is then not surprising that none of the ancients speak of his return

^m ἐδιώχθη ὑπὸ Ἀθηναίων ὥς ἐπὶ βασιλέα τῶν Περσῶν, σφίσιν ἐνὸν ὄντα, στρατείας μετασχὼν Κύρῳ πολεμιοτάτῳ τοῦ δήμου.

ⁿ Ξενοφῶν φανερὸς ἦν οἴκαδε παρασκευαζόμενος· οὐ γάρ πω ψῆφος αὐτῷ ἐπῆκτο Ἀθήνησι περὶ φυγῆς. 'Not yet' gives a *prima facie* probability that the banishment followed soon after. The inference would no doubt depend upon the period at which the words were written; if written twenty or thirty years after the expedition (as the episode at V. iii. 5—13 probably was (see Introduction, note (a) ad fin.), οὐ πω might easily imply an interval of five years; but it is much more probable that he would commence the work soon after his retirement to Skillus (393 B.C.), when the incidents of the expedition were fresh in his mind,—the account of Skillus being added last of all and long after, as something bygone of which he wished to hand down a record.

to Athens; that neither Plutarch, nor Cicero, nor any other ancient writer blames him for his attachment to the Spartan king; and that he himself, without betraying any consciousness of a dishonourable action, relates his own presence at the field of Coronea on the side of the enemies of Athens." *Philolog. Museum* i. p. 512.

Xenophon has been roundly abused for his dislike of democracy and preference for Spartan institutions; but, it has been justly urged by one who is no panegyrist, "a man is under no moral or political obligation to like the government under which he is born. His duty is to conform to it or withdraw himself. There is no evidence that Xenophon after his banishment acted against his country even at Coronea. If we admit that Xenophon's banishment was merited, and that is more than can be proved, there is no evidence that he did any thing after his banishment for which an exile can be blamed. If his preference of Spartan to Athenian institutions is matter of blame, he is blamable indeed. If we may form a conjecture of the man, he would have made an excellent citizen and a good administrator under a constitutional monarchy; but he was not fitted for the turbulence of an Athenian democracy, which during the great part of his life was not more to the taste of a quiet man than France under the Convention." G. L., in *Dr. Smith's Biographical Dict.*, art. Xenophon.

(8.) When Xenophon joined the Cyrean army he found himself a solitary Athenian volunteer without any force or following (VI. ii. 10) in an army almost wholly Peloponnesian (*ibid.* § 16). He possessed, however, a self-reliant courage and energy which, under the control of practical good sense and great tact in managing other men^o, soon gave him a leading place in the Greek army. As a commander he was equal to the various duties and exigencies of his position; calm and confident when other generals despaired (VI. v. 13—21); gifted too with a constitution that made him one of the most active men in

^o Whether superiors or inferiors: see VI. vi. 12, 31—35, and V vii. 1—35.

the army ; always on the alert, provident and contriving, affable and accessible at all hours (IV. iii. 10) on matters which concerned the common welfare ; yet he could administer sharp discipline when occasion required (V. viii. 14, 16, 7, n.). Of his earnest watchful care for his men, instances are not wanting in the book (IV. v. 8, 16 ; V. viii. 14, 25) ; but the best proof of it is the strong personal influence that he had over them, which gave him a rare power of controlling the licence and passions of an infuriated soldiery on such occasions as that narrated at VII. i. 16—32, and of speaking such bold plain words as he uses at V. vii. 32, 33. So far, indeed, as we can judge, he exemplified fully in the retreat all the qualities which he afterwards attributed to his model captain (Hipparch. ch. vi.), ‘ who should be able to win both the affection and confidence of his men. Their affection he will have if he treats them with kindness and consideration, showing forethought in providing for their wants and their security by day and by night. If he be better off than they, to make them share his prosperity will pay him well^p. Their respect and confidence he will have if they see him their superior in all soldierly accomplishments, in feats of horsemanship and in the use of weapons ; and in particular if he shows that he understands the commander’s business of leading them to victory.’ Further, “ if they get this idea of him fixed in their minds, that he would not rashly, without the gods and contrary to the omens^q, lead them against the enemy, all this will add to the soldiers’ confidence in their commander.” Xenophon’s implicit faith in dreams and omens is a characteristic feature of the *Anabasis* so far as it is a biography ; and it is little more than that in the latter books. The presence of such matters in the work should have quite satisfied his countrymen that Xenophon,

^p *περδαλέον*. This comes in oddly ; but he had reason to say so. Comp. *Anab.* VII. v. 3 with viii. 23.

^q See *Anab.* VI. iv. 19, and Index under ‘ Xenophon ’ ad fin. The religious element in Xenophon’s character is in marked contrast with the contemptuous indifference or unbelief of Thucydides. See the remark of the latter on the fatuity of Nicias (*Thuc.* vii. 50).

any more than his master Socrates, was no disbeliever in his country's gods.

As for other points of character, we find him a kind and genial man: he could show a generous forbearance towards a personal opponent who had richly merited exposure (V. vii. 4): his one quarrel with Chirisophus was about a guide whom the latter had ill-treated; and he shows a consideration for the vanquished Thracians whom Seuthes had placed at his disposal (VII. iv. 24). Of his disinterestedness there is proof enough (VI. i. 20—31; VII. v. 3). He was ready and apt at a reply (II. v. 41; VII. iii. 3); could make a soldierly joke on the field of battle, and relish the rejoinder (III. vi. 14—17). His taste for military finery was unmistakable (III. ii. 7; I. viii. 29). Altogether we find him much such a gentleman and soldier as he would himself wish to be considered, and as we should expect to find in a knight of Athens, one of those

. . . Ἰππῆς ἄνδρες ἀγαθοὶ χίλαιοι

whom Aristophanes depicts with all their dashing courage, their gentility, and their strong antipathies, contempt for Demus and hatred of the Demagogue. To them Xenophon seems to have owed his Spartan predilections, and the loose tie of allegiance^r that bound him to his country. When the decree of banishment had snapped the tie for him (as we have seen reason to believe it did in 399 B.C.), Xenophon's course was made clear enough. But apart from that, we can well understand that the hostility to Persia, which was almost an instinct of the Greek mind, made it an easy and natural thing for any Greek to transfer his allegiance from his native state to Sparta, or to any other which chanced to sustain the national cause against the common enemy; so that Xenophon's conduct in attaching himself to the Spartan generals in Asia scarcely needs a plea of justification. For his previous connexion with Cyrus less can

^r Twice did the chiefs of the aristocratic party at Athens attempt to hand over the city to Sparta; first in 411 B.C., and again in 403 B.C.

LIFE OF XENOPHON.

he said: he himself offers no excuse for it, and his anxiety to found a colony and settle on the Euxine betrays an uneasy consciousness that he had no excuse to offer which his country was likely to accept. It was simply a transgression, a piece of human self-will, for which he had to pay the full penalty;—to it we owe ‘The Anabasis’; and posterity, which has been so far the gainer by it, may afford to judge him leniently.

What Xenophon owed to his training as a citizen of Athens is stated by Mr. Grote as follows:—

“In Xenophon are exemplified those peculiarities of Athens, attested not less¹ by the denunciation of her enemies than by the panegyric of her own citizens, spontaneous and forward impulse, as well in conception as in execution—confidence under circumstances which made others despair—persuasive discourse and publicity of discussion, made subservient to practical business, so as at once to appeal to the intelligence and stimulate the active zeal of the multitude. Such peculiarities stood out more remarkably from being contrasted with the opposite qualities in Spartans—mistrust in conception, slackness in execution, secrecy in counsel, silent and passive obedience. . . . Under the depressing circumstances which overclouded the unofficered Grecian army, no one probably except an Athenian would either have felt or obeyed the promptings to stand forward as a volunteer at that moment when there was every motive to decline responsibility, and no special duty to impel him. But if by chance a Spartan or an Arcadian had been found thus forward, he would have been destitute of such talents as would enable him to work on the minds of others,—of that flexibility, resource, familiarity with the temper and movements of an assembled crowd, power of enforcing the essential views and touching the opportune chords, which Athenian democratical training imparted. Even Brasidas and Gylippus, individual Spartans of splendid merit, and equal or superior to Xenophon in military resource, would not have combined with it that Political or Rhetorical accomplishment which the position of the latter demanded. Obvious as the wisdom of his propositions appears, each of them is left to him not only to initiate, but to enforce: Cheirisophus and Kleanor, after a few words of introduction, consign to him the duty of working up the minds of the army to the proper pitch.”—*Grote, “History of Greece,”* Part II., ch. lxx.

¹ Thucyd. i. 70, 71; ii. 39, 40, and 60.

INTRODUCTION.

§ 1. The *Kύρου Ἀνάβασις* of Xenophon^a has received from every age its just tribute of admiration, for vividness of description, clearness and animation of style, ease and graceful simplicity^b. But the expedition itself possesses an interest no less peculiar as an important historical link in the succession of ancient empires^c.

The *Anabasis* may properly be regarded as a continuation of the subject of Herodotus,—supplemental to the leading idea of his *Histories*,—that old hereditary feud which had raged between Greek and Asiatic from the earliest times down to the Persian wars against Greece at the beginning of the fifth century before the Christian era. The tide of conquest which had before flowed from east to west was then indeed permanently checked,—Persia was reduced to the defensive,—but the tide did not begin to ebb before the close of that century. During the Peloponnesian War (B.C. 431—404) the states of Greece were too hotly engaged with intestine strife to turn their attention to Persia—except for subsidies (Thuc. viii. passim). Nor was the issue of that war such as to threaten Persia with (at least immediate) aggression on the part of Greece:—the cause which she had espoused was triumphant; Athens, her inveterate and most active enemy, lay humbled at the feet of Sparta, her ally. To all human apprehension the day of her visitation was yet distant. But He, who ‘for all nations of men . . . hath predetermined the times before appointed and the bounds of their habitation,’ had already decreed her downfall, and that by the very hand which seemed to be her strong

^a It has been disputed whether the *Anabasis* be really Xenophon’s work or not. In the *Hellenics* (III. i. 2.) he refers to an account of the expedition written by Themistogenes, of Syracuse, and speaks of it as terminating with the arrival of the army at the *Euxine*: whereas the present work contains a further account of a campaign in Thrace and eventual return into Asia Minor. Plutarch however (*De Glor. Athen.*) asserts that the work ascribed to Themistogenes was Xenophon’s own, published under the name of another person, in order that a narrative, in which he bore so conspicuous a part, might be more readily credited. That the present work was written either by Xenophon himself, or under his inspection, by some intimate friend, is placed beyond doubt by the numerous references to his dreams, thoughts, and

other particulars, which could be known only to himself. There were other accounts of the expedition extant in Plutarch’s time (*Vit. Artax. viii.*). One, compiled apparently from various sources, is preserved (though imperfect) in the fourteenth Book of Diodorus Siculus.

The *Anabasis*, as we have it, must have been published long after the expedition. In the description of his retreat at Skillus (V. iii. 3—13), not only does Xenophon speak of his boys [§ 10, see *Life* (h)] as old enough to ride and hunt; but the whole passage speaks of the residence itself at Skillus as if it belonged to a bygone period; see §§ 9 and 10.

^b Cf. Cic. *de Orat.* ii. 14. Quintil. x. 1.

^c See Wilberforce’s *Five Empires*, ch. xiv. and xv.

INTRODUCTION.

support. Cyrus, the friend and ally of Sparta, was this chosen instrument. In an attempt to dethrone his brother by the aid of a Greek army, he opened to them a door of conquest which was never closed till the ruin of Persia was consummated.

§ 2. The utter failure of the Persian campaigns against Greece had already disclosed the weakness of Persia as a military power. Her countless hosts of armed but unwarlike barbarians, having no other bond of union than servitude to a common master, had been beaten by a few small states, independent of each other but united in defence of their common liberties. And yet more fatally did the Anabasis reveal the internal weakness of Persia arising on the one hand from the slender tie^d of allegiance which bound the satraps to their master, and on the other from the impossibility of concentrating the forces of her distant provinces to meet a sudden attack from a vigorous assailant (Anab. I. v. 9). And thus, after the original object of the expedition had been frustrated by the premature death of Cyrus, the Anabasis assumed in effect the character of a vast exploring expedition which penetrated to the very heart of Persia. And the effects quickly followed. Within a few years a Spartan army under Agesilaus had conquered the Western Provinces, and the final blow against the tottering empire was then only averted by a liberal distribution of Persian darics among the states of Greece, fomenting^e an intestine war and compelling the withdrawal of the conquering army from Asia to crush a rival at home. Still the conquest of Persia had taken^f too strong hold of the Grecian mind to be long abandoned. The internal wars of Greece subsiding left Philip of Macedon at the head of the Greek nation. His son, Alexander the Great, as Generalissimo of the Greeks, invaded Persia with an army of 35,000 men, overran her provinces, and conquered her armies; and at his death the vast fabric of the Persian empire was dismembered and portioned out among his generals.

§ 3. SYNOPSIS OF GRÆCO-PERSIAN HISTORY.

- | | |
|-------------|--|
| B.C. 559 | CYRUS (<i>the elder</i>), founds the Persian empire; conquers Cræsus K. of Lydia. (546). The <i>Lydian</i> empire—and with it the <i>Asiatic Greeks</i> —annexed to Persia. BABYLON taken (538). Cyrus slain in Scythia (529). (Herod. i. 76—214.) |
| 529 | Cambyzes, his son, succeeds him; subdues <i>Egypt</i> and <i>Libya</i> . |

^d Instance the case of *Corylas* (Anab. V. vi. 8), and *Cotys* (Hellen. IV. i. 3), Kings of Paphlagonia:—*Pharnabazus*, satrap of Bithynia (Hellen. IV. i. 37), and *Syennesis*, of Cilicia (Anab. I. ii. 27). See Hellen. IV. i. 41, ad fin.

^e Hellen. III. v. 1.—Thucydides (i. 109) records an early (B.C. 457-6) exhibition of this policy. During the Athenian expedition into Egypt (then a

province of Persia, in a state of revolt), Artaxerxes instigated Sparta to invade Attica. From Diod. Siculus' account (xi. 74) it would seem as if the patriotism of Sparta, then stronger even than her jealousy of Athens, was proof against the bribes of the national enemy. At all events the attempt failed.

^f See Isocrates, Or. ad Phil. λ' et seq.

B.C.

- 521 DARIUS (*Hystaspes*). The Babylonians revolt; Babylon retaken, and its walls demolished (516?). Persian rule extended westward into *Thrace* and *Macedonia* (513?), and eastward to the Indus (509?). Herod. iv. 44; v. 18.
- 510 Hippias, Tyrannus of Athens, expelled; takes refuge in Persia: Darius demands his restoration; the Athenians refuse and prepare for war (Herod. v. 96).
- 500 Revolt of the *Ionians* of *Asia*, who apply for and receive aid from *Athens*; capture and burn *Sardis* (499). The revolt suppressed, and Miletus (the Ionian capital) taken (494). Incensed by this aggression of the Athenians, Darius invades Greece. His generals defeated at *Marathon*.
- 490 XERXES I., son of Darius: renews the war; takes and burns Athens; is defeated at Salamis (480): at *Plataea* and *Mycale* on the same day (479); Cimon, the Greek general, defeats a Persian fleet and army near the Eurymedon (466).
- 485 ARTAXERXES I. Decline of the empire. *Megabyzus*, satrap of Syria, rebels and dictates his own terms of submission; (Ctesias.) Revolt of Inarus K. of Egypt, aided by Athens. Commencement of a new course of policy. See note (e).
- 424 DARIUS II. (*Ochus*), surnamed Nothus, seizes the throne. Revolt of Egypt (414?). Progress of Peloponnesian War. Tissaphernes commander-in-chief in Asia Minor (413). Treaty between Sparta and Persia (Thuc. viii. 58) in which the king's right to the Greek cities in Asia is acknowledged (411). Tissaph. is superseded by CYRUS MINOR (407).
- 405 ARTAXERXES II. (*Mnemon*, eldest son of Darius II.) *Cyrus* rebels. *Battle of Cunaxa* (401). The *Cyreans* join Thibron (VII. vi. 1) (in the spring of 399) the Spartan general, in a war against Persia. Thibron is superseded (399) by Dercyllidas, and he (396) by Agesilaus, king of Sparta, who conquers Tissaphernes near Sardis. Tissaphernes superseded by Tithraustes and put to death (395). Hellen. III. iv. 25. Agesilaus recalled home (Hell. IV. ii. 2)—Coronea (394).
- 387 *Peace of Antalcidas* (between Sparta and Persia) by which, for the sake of weakening Athens, Sparta again sacrifices the independence of the Asiatic Greeks. See sup. (411).
- 359 *Ochus* succeeds Artaxerxes. *Arses* (338).
- 336 DARIUS CODOMANNUS.
- 338 Philip of Macedon is chosen Generalissimo of all the Greeks in a war projected against Persia; is assassinated (336).
- 334 His son, *Alexander*, succeeds him, and invades Persia with an army of 35,000 Greeks; gains a victory at the R. Granicus. Routs Darius Codomannus at Issus (333). Subdues Palestine and Egypt (332). Crosses the Euphrates and Tigris into Assyria, final victory near Arbela (331). Darius murdered by Bessus (330). Persia entirely subdued (328).

INTRODUCTION.

REMARKS ON THE SATRAPIES, &c., OF ASIA MINOR.

§ 4. Humbled by the disastrous issue of their campaigns in Greece, the kings of Persia turned an anxious eye to the protection of their own frontiers — fearing that the Greeks, elated with victory and intent on making their Asiatic brethren independent of Persia, would transfer the war to the coast of Asia. Accordingly, for the better protection of this, the weak side of the empire, one of the satraps ^g on the coast is invested with the command of the entire militia of the maritime provinces, under the title of *στρατηγὸς τῶν κάτω*, which includes probably all within the R. Halys ^h. Such was Tissaphernes (B.C. 412), who besides having the Carian as his proper satrapy (including Lydia apparently, Hell. I. i. 9) had command of the land and sea forces, as *στρατηγὸς τῶν κάτω*, and was also empowered as the king's representative to negotiate peace and alliance with other powers. Thuc. viii. 37.

§ 5. Tissaphernes held this post between 413 and 407 B.C., the latter part of the Peloponnesian War, and sided with Sparta for this among other reasons. The Athenian fleet, by levying tribute on the Greek cities in his satrapy, robbed him of his own revenue and of the royal tribute for which he was accountable (Thuc. viii. 5). Again, therefore, as before (500 B.C. vid. § 3) were the Asiatic Greeks instrumental in bringing Persia into fatal collision with Greece. For out of this alliance with Sparta sprung up that connexion between Cyrus and the Greeks which led to the Anabasis, an event, as we have seen, so pregnant with consequences fatal to the empire.

But though Tissaphernes by this alliance pledged himself to subsidize and co-operate with the Peloponnesian forces (Thuc. viii. 29), it was by no means his intention to prosecute the war to a conclusion. His policy was founded on the maxim 'Divide et impera;'—to paralyze the strength of the Grecian body by fomenting feuds among the

^g Asia Minor was originally divided into three satrapies, the limits of which (as assigned by Darius I.) are stated by Herod. iii. 96. These limits, however, were constantly shifting (Anab. V. v. 6, n.), nor was the number of satrapies always the same. At the time of Cyrus' appointment (B.C. 407), the original three-fold division was preserved, though with some variations.

I. The South-Western, or Carian satrapy, under Tissaphernes, including Ionia, Caria, Lycia, Pamphylia.

II. The Central, or Lydian satrapy,

under Cyrus, including Lydia, Phrygia, and Cappadocia.

III. The North-Western, or Bithynian satrapy, under Pharnabazus, including Hellespontis, Bithynia, and Æolia. (Hellen. III. i. 10.)

After Cyrus' death the two first were united and given to Tissaphernes (Hellen. III. i. 3, and Anab. II. v. 11). He and Pharnabazus divided the government of Asia Minor between them, occasionally appointing satraps (Hellen. III. i. 10) over minor provinces.

^h Krüger, Anab. I. i. 2. Cf. Herod. v. 102.

members, and so adjusting the balance of power among the states, as to leave none in a condition to menace Persia. Cf. Hellen. I. v. 9.

§ 6. [B.C. 407.] *Cyrus*ⁱ the younger—a youth of great promise, though as yet hardly 17 æt.—is sent down by his father to take command of the Lydian satrapy (Anab. I. ix. 7), and to supersede Tissaphernes in his military command, with a higher^k title and ampler powers. His instructions were to co-operate with Sparta in the war against Athens; and he did so heartily, disregarding alike the example and recommendation of his predecessor, Tissaphernes, who urged him to carry out his own tortuous neutral policy. It is probable that in forming this close connexion with Sparta he foresaw the means of carrying into effect his as yet embryo project of dethroning his brother. At all events, before commencing the expedition, he claimed and received aid from Sparta on the score of past services. Xen. Hell. III. i. 1; Anab. I. iv. 3.

§ 7. The circumstances attending his father's sickness, his recall, his brother's accession, his imprisonment, pardon, and final restoration to his satrapy, are noticed by Xen. (Anab. I. i.), and detailed more fully by Plutarch (Vit. Artax.). That Artaxerxes, though persuaded of his brother's guilt, should have spared his life to the passionate entreaty of his mother, is not remarkable, considering the yielding temper of the king, and the unbounded influence which the dowager queen, Parysatis, maintained over him. But that Cyrus, smarting under disgrace and burning to avenge it, should have been sent back to his distant satrapy, the seat of his influence, there to gather strength, and watch his opportunity for striking a decisive blow at his brother's crown and life, is certainly surprising. Artaxerxes possibly considered that Cyrus' influence with the dominant Greek state would serve as a barrier against Greek aggression, so long as Sparta maintained her ascendancy; and, on the other hand, that he guarded sufficiently against any exercise of that influence dangerous to himself, by giving Cyrus his rival Tissaphernes for a neighbour, trusting that the fears and cunning of the veteran would be an effectual foil to the enterprise and ambition of the youth. How far this policy succeeded the narrative will show.

ⁱ *Cyrus* (*Khoresh*) is the Persian word for their tutelary God the Sun (just as *Pharaoh* is the Egyptian, see *The Five Empires*, p. 23; both being titular rather than proper names): Plut. Art. Vit. i. It was assumed by the elder Cyrus, probably after his elevation to the throne, his first name being *Agradates*. Strab. xv. iii.

^k His father's letter of appointment (Xen. Hellen. I. iv. 3) designates him not *στρατηγός* as in the Anab. (I. i. 2, and ix. 7)—but *κάρανος* (i.e. *κύριος*), *πάντων τῶν ἐπὶ θαλάττῃ*, a title equi-

valent to Governor-general. Heeren calls him 'satrap of all Asia Minor,' (Manual, ii. 39); Diod. Sic. (xiv. 19,) more accurately *τῶν ἐπὶ θαλάττης σατραπειῶν ἡγούμενος*. He had apparently the same kind of pre-eminence and authority in matters of general policy (Cf. Hellen. I. iv. 5 and 7,) over the other satraps, that the Governor-general of India possesses over the governors of the other two Presidencies, though each is competent to regulate the internal affairs of his own Presidency.

| Days' March. | Parasangs. | Days' Halt. | Route. | Book. | Chapter. | Section. | Incidents. | Date. |
|--------------|------------|-------------|---------------------------------|-------|----------|----------|--|--------------|
| | | | | | | | | 401 B.C. |
| (3) | (18) | - | Ephesus to Sardis | - | - | - | Start from Ephesus, about | 7 Feb. (A) |
| 3 | 22 | - | To Mæander, R. | I. | ii. | 5 | | 6 March |
| 1 | 8 | 7 | „ Colossæ (Chonos) ... | - | ii. | 6 | Arrival of Menon & forces. | |
| 3 | 20 | 30 | „ Celænæ (Deenair)... | - | ii. | 7 | Arrival of Clearchus; Greeks reviewed and numbered, § 9. | 20 Mar |
| 2 | 10 | 3 | „ Pellæ | - | ii. | 10 | Lycæan games. | |
| 2 | 12 | - | „ Κεραμῶν-ἀγορά | - | ii. | 10 | | |
| 3 | 30 | 5 | „ Καῦστρου-πεδίου ... | - | ii. | 11 | Army demands arrears of pay; arrival of Epyaxa with supplies of money, § 12. | 1 May. |
| 2 | 10 | - | „ Thymbrium | - | ii. | 13 | | |
| 2 | 10 | 3 | „ Tyriæum | - | ii. | 14 | Review of Greeks and Barbarians, § 18. | |
| 3 | 20 | 3 | „ Iconium (Kóniyah) ... | - | ii. | 19 | | |
| 5 | 30 | - | Through Lycaonia | - | ii. | 19 | Epyaxa conducted home by Menon through western pass of Mt. Taurus. | |
| 4 | 25 | 3 | To Dana (Kiz Hisâr)... | - | ii. | 20 | Syennesis occupies pass (Gölek Bôghâz.) | |
| ? | 1 | - | Pass into Cilicia | - | ii. | 21 | (Gölek Bôghâz.) | |
| 4 | 25 | 20 | To Tarsus | - | ii. | 23 | (Ch. iii. Army suspecting the object of expedition refuses to advance; mutiny; crafty scheme of Clearchus, § 8. &c.; march resumed, § 21.) | 6 June. |
| 2 | 10 | - | „ Psarus, R. | - | iv. | 1 | | |
| 1 | 5 | - | „ Pyramus, R. | - | ib. | | | |
| 2 | 15 | 3 | „ Issus | - | ib. | | Arrival of Chirisophus from Sparta with fleet, and reinforcements, § 2, 3. | |
| 1 | 5 | - | „ Syro-Cilician Gates | - | iv. | 4 | Flight of Abrocomas, § 5. | |
| 1 | 5 | 7 | „ Myriandrus | - | iv. | 6 | Desertion of Xenias and Pasion, § 7. | 6 July. |
| 4 | 20 | - | „ Chalus, R. | - | iv. | 9 | | |
| 5 | 30 | - | „ Daradax, R. | - | iv. | 10 | | |
| 3 | 15 | 5 | „ Thapracus, on Euphrates. | - | iv. | 11 | Cyrus discloses his design of dethroning his brother; Menon contrives to make his division set the example of fording the river, § 13. | 30 July (B). |
| 9 | 50 | 3 | „ Araxes, R. (Syria) ... | - | iv. | 19 | | |
| 5 | 35 | 3 | „ Corsote (Arabia) (Irzah) | - | v. | 4 | (From v. 5 to vii. 1, is a retrospect of the Desert march between Corsote and Pylæ.—Charmande, v. 10.—Orontes, vi. 1.) | |
| 13 | 90 | - | „ Pylæ | - | v. | 5 | | 1 Sept. |
| 3 | 12 | - | Through Babylonia | - | vii. | 1 | Review, § 1—10. | |
| 1 | 3 | - | „ „ | - | vii. | 14 | Pass a trench.—Canals, § 14, 15. | |
| 1 | 4? | - | „ „ | - | vii. | 19 | | |
| 1 | (c)4 | - | To Cunaxa | - | vii. | 20 | Battle of CUNAXA described, ch. viii. and x.—Panegyric on Cyrus, ch. ix. | 7 Sept. |
| 89 | 543 | 96 | | | | | | |

| Days' March. | Parasangs. | Days' Halt. | Route. | Book. | Chapter. | Section. | Incidents of the Journey. | Date. |
|--------------|------------|-------------|---|-------|---------------|--------------|---|----------|
| | | | | | | | | 401 p.c. |
| 1 | 4 | — | Back to last Station | II. | ii. | 8 | Join <i>Ariæus</i> . | |
| 1 | ? | — | To Villages | — | ii. | 13 | With <i>Ariæus</i> . Truce with | 10 Sept. |
| 1 | ? | 26? | „ Provision Vil- lages. | — | iii. | 14 | Tissaph. 8, 28. Trenches, 10. Halts, iii. 17; iv. 1. | (D) |
| 3 | ? | — | To <i>Wall of Media</i> ... | — | iv | { 9 12 } | Cross two Canals. | |
| 2 | 8 | — | „ <i>Sitace</i> (Tigris, R.) | — | iv. | 13 | Cross <i>Tigris</i> , § 24. | 11 Oct. |
| 4 | 20 | — | „ <i>Opis</i> (Phycus, R.) | — | iv. | 25 | | |
| 6 | 30 | — | „ Villages of Pa- rysatis | — | iv. | 27 | { Desert marches through <i>Media</i> . <i>Kænæ</i> , iv. 28.—Seizure of <i>Clearchus</i> and 4 other Generals; v. 31. <i>Xeno-</i> <i>phon</i> and others elected in their room, III. i. 46. Cross <i>Zabatus</i> , iii. 6. | 29 Oct. |
| 4 | 20 | 3 | „ <i>Zabatus</i> , R. | — | v. | 1 | { Cross a <i>χαράδρα</i> (<i>Buma-</i> <i>dus</i> , R., or <i>Gomar-Sû</i>), iv. 1. | |
| 1 | 5 | 1 | „ Villages | III. | { iii iv } | { 11 1 } | { <i>Nimrud</i> } NINEVEH. | |
| 1 | ? | — | „ <i>Larissa</i> | — | iv. | 7 | opp. <i>Mōsul</i> } | |
| 1 | 6 | — | „ <i>Mespila</i> | — | iv. | 10 | | |
| 1 | 4 | 1 | „ Villages | — | iv | { 13 18 } | | |
| 1 | ? | — | Through a Plain | — | iv. | 18 | Tissaphernes harasses the retreat. | |
| 5 | ? | 3 | To Villages and } Palace (<i>Zákhû</i>) } | — | iv | { 24 31 } | Store of provisions. | |
| 1 | ? | — | Plain | — | iv. | 31 | | |
| | 2 | — | (Night March) | — | iv. | 37 | Tissaph. occupies a height in advance: is dislodged by Xen. iv. 37; v. 1. | |
| 3 | ? | — | To Villages | — | v. | 1 | Progress along river stopped by Mountains, v. 7. | |
| 1 | ? | — | Retrace their steps... | — | v. | 13 | Mountains crossed (IV. i. 2). Fight their way through the | 20 Nov. |
| 7 | ? | 1 | Through <i>Carduchi</i> } to R. Centrites. } | IV. | iii | { 1 2 } | { <i>Carduchians</i> with severe loss, iii. 2. | |
| 1 | 5 | — | Through Armenia ... | — | iv. | 1 | To a town (? <i>Sert</i>); Satrap's Palace, § 2. | |
| 2 | 10 | — | Source of Tigris | — | iv. | 3 | | |
| 3 | 15 | — | To Teleboas, R. | — | — | — | Western Armenia. Truce with <i>Tiribazus</i> , § 6. Plain (of <i>Mush</i>). | |
| 3 | 15 | 3 | „ Villages | — | iv. | 7 | Snow, § 8. Clear a pass occupied by <i>Tiribazus</i> , § 19, 21. Return to Camp. | 6 Dec. |
| 1 | ? | — | „ Mountain-Pass ... | — | v. | 1 | | |
| 3 | 15 | — | „ Euphrates, R. ... (<i>Murad-Su</i>). | — | v. | 2 | Desert stages ... | 13 Dec. |
| 3 | 15 (E). | — | Through a Plain | — | v. | 3 | Northwards. Snow 6 feet deep, § 4. Great suffer- ing from cold, § 4—7. | |
| 1 | ? | 7 | To Villages | — | v. vi. | 7 1 } | Store of provisions. | |
| 3 | ? | — | Through Snow | — | vi. | 2 | | |
| 7 | 35 | — | Along Phasis R. (<i>Arás</i> .) | — | vi. | 4 | River 100 f. broad. | |

| Days' March. | Parasangs. | Days' Halt. | Route. | Book. | Chapter. | Section. | Incidents. | Date. |
|--------------|------------|--------------|---|-------|----------|--------------|--|--------------------|
| | | | | | | | | 400 B.C. |
| (71) | — | (45) | | | | | | |
| 2 | 10 | (15) (F). | { To Villages } { in Plain ... } | IV. | vi { | 5 27 | { Conflict with <i>Chalybes</i> , <i>Taochi</i> , <i>Phasiani</i> , § 5—27. | |
| 5 | 30 | ? | Through <i>Taochi</i> | — | vii. | 1 | Provisions fail. Storm a fastness stored with live stock, § 2—14. | |
| 7 | 50 (G) | — | „ <i>Chalybes</i> | — | vii. | 15 | R. Harpasus (<i>Arpa-Su</i>) 400 ft. broad. § 18 (H). | 3 Feb. See (F). |
| 4 | 20 | 3 | „ <i>Scythini</i> | — | vii. | 18 | Through Plain to Villages. | |
| 4 | 20 | — | To <i>Gymnias</i> (<i>Erz-roum</i> ?) | — | vii. | 19 | Guide obtained. | |
| 5 | ? | — | „ Theches, M. | — | vii. | 20 | View of the sea. | |
| 3 | 10 | — | Through <i>Macro-</i> <i>nes</i> to | — | viii. | { 1 8 } | { Treaty of peace. | |
| 1 | 4? | | <i>Colchian</i> villages | — | viii. | 8 | Dislodge the Colchians from Mountain, § 9—19 —Honey Villages, § 20. | |
| 2? 3 (1) | 7 30 | | „ <i>Trapezus</i> (<i>Trebizond</i>) | — | viii. | 22 | <i>Games and votive sacrifice to the gods for safe arrival</i> , § 25. | 28 Feb. |
| | | | | V. | i. | 4 | Chirisophus despatched to Byzantium for ships. Seizure of coasting vessels, § 15—17. (Expedition against Drilæ. Ch. ii.) | |
| | | | | — | iii. | 1 | Embarkation of camp-followers and baggage. Army marches overland, and rejoins the transports at Kerasus (cf. iv. 1). Inspection of forces. Division of spoil, § 4. | |
| 3 | ? | 10 | „ <i>Kerasus</i> } (<i>Kerasunt</i>) } | — | iii. | { 2 3 } | | |
| | | | | | vii. | { 13 20 } | Marauding expedition; failure and loss of life. | |
| 1? | ? | ? | To <i>Mossynæci</i> ... | — | iv. | 2 | Conference. | |
| 8 | ? | — | Through <i>Mos-</i> <i>synæci</i> to } <i>Chalybes</i> } | — | iv. | — | { Treaty, § 8. A defeat, § 18—21. Enemy routed and fortresses burnt, § 26—29. | |
| | | | | — | v. | 1 | | |
| 2 | ? | — | Through <i>Tiha-</i> <i>reni</i> to <i>Coty-</i> <i>ora</i> (K) } | — | v. | 3 | Conference with the men of <i>Cotyora</i> , § 7. 25. (Halt of 45 days, v. 5). | 7 May. |
| 118 | — | 92 | | | | | | |
| | | (107) | | | | | | |

| Days' March. | Parasangs. | Days' Halt. | Route. | Book. | Chapter. | Section. | Incidents. | Date. |
|--------------|------------|-------------|--|-------|----------|----------|---|-----------------------|
| | | | | | | | | 400 B.C. 399 B.C. |
| | | | | V. | vi. | - | <i>Xenophon's project of forming a settlement, § 15—frustrated, § 17, &c.</i> | |
| | | | 45 <i>Cotyora</i> | - | vii. | 1 | <i>Xenophon impeached, § 5. Defence.</i> | |
| | | | | - | vii. | 35 | <i>Purification of army.</i> | |
| | | | | - | viii. | 1 | <i>Trial of Generals, § 1—26.</i> | |
| | | | | VI. | i. | 1 | <i>Truce with Corylas, K. of Paphlagonia. Army embarks. § 14.</i> | |
| 2 | | | 5 <i>Voyage to Sinope Sinub</i> | - | i. | 15 | <i>Chirisophus rejoins the Army. Sole command offered to Xen. § 18—declined in favour of Chirisophus.</i> | |
| 2 | | | 5 <i>Voyage to Heraclea . Herekli ...</i> | - | ii. | 1 | <i>The army separates in three divisions, § 16.</i> | 1 July. |
| | | | | | iii. | 5 | <i>Arcadian division in peril—is rescued by Xen. § 10, et seq.</i> | |
| | | | | | iv. | 11 | <i>Death of Chirisophus. 500 cut off by Pharnabazus' troops</i> | |
| 5 | | | ? <i>Port of Calpe } Kerpe }</i> | - | v. | 24 | <i>Camp fortified, § 1.—Enemy routed.—§ 7. Arrival of</i> | |
| | | | | | vi. | 1 | <i>Cleander, Harmost of Byzantium; peril of a collision with Sparta, § 9.</i> | |
| 6 | | | 7 <i>Chrysopolis } Scutari }</i> | - | vi. | 38 | <i>Sale of spoil.</i> | 7 Aug |
| | | | | VII | 1 | 1 | <i>At the instance of Pharnabazus, Anaxibius (the Spartan Admiral) lures the army out of Asia, by promise of employment. Disappoints them: they threaten to sack Byzantium, § 16.</i> | |
| | | | <i>Byzantium</i> | - | - | 7 | | |
| | | | <i>Perinthus</i> | - | ii. | 6 | <i>400 Cyreans sold as slaves by Aristarchus (L).</i> | |
| | | | | | - | 11 | <i>Purposing to return to Asia.</i> | μέσος χειμῶν, vi. 24. |
| | | | | | | 23 | <i>Xenophon's conference with Seuthes.</i> | 5 Dec. |
| | | | | | iii. | 14 | <i>Army engages in Seuthes' service—(are with him about two months, vi. 1).</i> | |
| | | | | | iii. | 34 | <i>Campaign in Thrace.—Pay withheld (v. 2 and 9),—given (vii. 55).</i> | |
| | | | <i>Selymbria</i> | - | v. | 15 | <i>Thibron (Spartan General) invites them to a new Asiatic war.</i> | |
| | | | <i>Lampsachus</i> | - | viii. | 1 | <i>Through Troas to Pergamus, § 8.</i> | |
| | | | | | | 9 | <i>Attack upon Asidates (a Persian). Great spoil taken, § 22.</i> | 399 B.C. |
| | | | | | | 24 | <i>Army joins Thibron. Enumeration of Satrapies, § 25.</i> | 5 Mar. |

(A) These dates are from Rennell (Illustr. p. 285), who takes the gathering of the date fruit (see inf. (D)) as his principal guide for determining the season. —The start from Ephesus was seven months before the battle (compare VII. viii. 26 with V. v. 4), though but six months and two days are detailed in the march from Sardis to Cunaxa; some time was probably spent at Sardis, the first and principal rendezvous of the forces (from Ephesus to Sardis being only a three days' march; Hellen. III. ii. 11; Herod. v. 54; see Rennell, pp. 281, 282). We may conjecture a halt also at *Keramion-Agora*, on the Mysian frontier; for the detour so far to the N.W. must have had some object,—a demonstration probably against the turbulent Mysians (I. vi. 7; ix. 14), similar in character—and giving a colour of reality—to the pretended expedition against Pisidia (I. i. 11; ii. 1).

(B) The Euphrates '*begins to be very low before August*' (Renn. p. 378), though not at its lowest pitch before the middle of *November*, in which state it continues until the melting snows of Armenia begin to swell its stream, i. e. in *December*, or later. Ordinarily the river is at its height about *May 20th*, after which it falls rapidly till *June*, and gradually till *November*.—(J. B. Fraser, *Mesopotamia*, &c., Edin. Cab. Libr. p. 28.—Kinneir, *Journey* &c., p. 488, n. Ainsw. p. 72.)

(C) See I. x. 1.

(D) Their arrival at the Villages seems to have been a week or so after the ripening of dates, which the natives are represented as drying and storing (II. iii. 15). 'The date ripens towards the end of August or beginning of September.'—Kinneir, p. 505; Rennell, pp. 278, 279.

(E) *Five paras.* a day, for three days successively, is an incredible rate for an army (having cattle, camp-followers, &c.) to travel through snow a fathom deep.—See Kinneir, p. 490.

(F) This halt of fifteen days is from Diod. Sic. xiv. 29. It is not recorded by Xenophon, but their running short of provisions so soon after leaving the Villages looks as if they had stopped long enough to exhaust them.

(G) Here again the rate of marching is excessive. Moreover the eighty parasangs traversed between the Phasis and Harpasus (vi. 5, vii. 18) is about twice the direct distance between these rivers (Arás and Arpa-su). Still Diod. Siculus' account agrees here with Xenophon's as to the number of *days* (seven). Prof. Malden, in *Class. Museum*, vii. p. 36, conjectures that Xenophon's distances were estimated by the time the army was on foot each day, deviating considerably from the line of march, in search of corn and provender.—See Appendix, § 11.

(H) It was about the season for the melting of the mountain snows, which may account for the unusual breadth of this river, if it be correctly identified with the river of Kars, the western branch of the Arpa-su.

(I) Diod. Sic. xiv. 30.

(K) Xenophon (V. v. 4) terminates the *κατάβασις*, not at Trapezus, but at *Cotyora*, where the whole army took shipping. He reckons eight months between Cunaxa and Cotyora, though but 210 days = 7 months [or 225 days = $7\frac{1}{2}$ m., if we include the halt of fifteen days (F)] are accounted for in the narrative. The discrepancy is probably due to omissions in the detail, chiefly of halt-days; 118 marches are mentioned in detail,—122 in the summary (V. v. 4). A halt of some days, not recorded, is implied at IV. iv. 7—34; and again, on the Mossynœcian frontier, V. iv. 2—4. K.

(L) This was about the first act of his government, as Harmost of Byzantium (in the room of Cleander). New appointments at Sparta were made in autumn (8th Oct. Dodwell. Thuc. v. 36). Cf. Clinton, *Fasti* II, anno 400 B.C.

ABBREVIATIONS.

| | | |
|----------------|--|---------------|
| B. Bornemann. | | P. Poppo. |
| D. Dindorf. | | S. Schneider. |
| H. Hutchinson. | | W. Weiske. |
| K. Krüger. | | Z. Zeune. |
| L. Long. | | |

Ainsw. W. F. Ainsworth, 'Travels in the Track of the Ten Thousand,' 1844.—'Commentary on the Anabasis;' Bohn's Series, 1866.

Arn. Thuc. Dr. Arnold's Thucydides, 1830.

Arn. G. P. T. K. Arnold's Practical Introduction to Greek Prose, 1843.

Arn. G. G. Ditto Greek Grammar, 1848.

Br. Breitenbach. Anabasis for School Use. Halle, 1865.

Dict. Antiq. Dictionary of Greek and Roman Antiquities, edited by Dr. Smith, 1842.

Don. Gr. Gr. Donaldson's Greek Grammar. Cambridge, 1862.

Grote. Grote's History of Greece, 1862.

Harper. Powers of Greek Tenses, by F. W. Harper. Cambridge, 1841.

Jelf. Jelf's Gr. Grammar, 1842.

L. & Sc. Greek Lexicon, by Liddell and Scott, 1845.

Layard. Discoveries at Nineveh. London, 1851.

Long. Xenophon's Anabasis. Text with various readings. London, 1832.

Matt. Matthiæ's Gr. Grammar, 1839.

R. Rehdantz. Anabasis. Berlin, 1863.

Renn. Major Rennell's Illustrations of the Anabasis. London, 1816.

Thirl. History of Greece, by Dr. Thirlwall, Bishop of St. David's.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΙΣ Α'.

CAPUT I.

1. Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δυο-
πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος.

[ΚΥΡΟΥ ΑΝΑΒΑΣΙΣ] Ἀνά-βασις
tens, a going-up' from the sea-coast
not the interior,—as κατά-βασις is
ed (V. v. 4) to denote the "going-
or, wn" from Babylonia to the coast
of Pontus. The title Κῦρον Ἀνά-
βασις is only proper therefore of
the 1st Book, which closes with
an account of the battle in which
Cyrus fell, and with which the
Anabasis terminated. The other
books contain a narrative of the
κατάβασις—a campaign in Thrace
—and subsequent return of the
Greeks to the coast of Asia Minor.
There is a summary of the route
in the last chapter, in which it is
said that the ἀνάβασις and κατά-
βασις together occupied a period
of fifteen months.

1. Δαρείου κ. Π.] This Darius
was the tenth Persian king in
succession from Cyrus Major. He
reigned from 424 to 405 B.C.
His first name was *Ochus*; on
coming to the throne, he assumed
the titular name Darius (*dará* is
Persian for *king*), and is probably

the same as *Darius the Persian*,
mentioned by Nehemiah (xii. 22),
—the last of the Persian kings
that occur in Old Testament his-
tory.

— Δαρείου . . γίνονται] 'Of
Darius . . are born two sons.'
Δαρείου is the genit. of parentage,
like the Latin ablat. (*Jovē natus*):
distinguish the genit. of remote
descent with ἀπό (γεγονώς ἀπὸ . .
'a descendant of . . ' II. i. 3), like
'*prisco natus ab Inacho.*' The
present tense here and § 2 (μετα-
πέμπεται) are *historic presents*.
To give liveliness to a narrative,
the historian (in Greek as in other
languages) will often conceive and
speak of past events as if he had
them then before him in course of
action.

— παῖδες] Δύο is often joined
with a plural noun; but with
ἀμφοτέρω inf. ('the one as well as
the other') the dual is alone ad-
missible. Br.

— πρεσβύτερος μὲν Ἀρταξ.]
Artaxerxes was born when his

Ἐπεὶ δὲ ἡσθένει Δαρεῖος καὶ ὑπώπτευε τὴν τελευταίην τοῦ βίου, ἐβούλετό οἱ τὼ παῖδε ἀμφοτέρω παρεῖναι.
2. Ὁ μὲν οὖν πρεσβύτερος παρὼν ἐτύγχανε· Κύρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποί-

father occupied a private station. Cyrus, on the other hand, was born during his father's sovereignty;—on which circumstance he (at his mother's instigation) grounded his claim to succeed Darius, relying on the precedent which the first Darius had set by appointing (B.C. 486) Xerxes his successor, to the exclusion of his first-born Artabazanes, who (like Artaxerxes) was born when his father was yet in a private station: see Herod. vii. c. 2, 3. This Cyrus is called "the younger," to distinguish him from Cyrus "the elder," founder of the Medo-Persian Empire, mentioned inf. ix. 1.

2. παρὼν ἐτύγχανε] Literally, 'he hit the mark—being present,' i. e. he was with him at the time; the proper notion conveyed by τυγχάνω being coincidence, not chance, cf. III. ii. 19, though the two are often naturally combined. Hence τυγχάνω is frequently better translated adverbially by 'at the time,'—'on the spot,'—'just then,'—'just that...' V. vi. 28,—'exactly,' &c., than by happen,—the participle in such cases being translated as a verb. Cf. III. ii. 10. Donaldson, New Cr. p. 537. Buttm. Gr. § 144, 8.

—μεταπέμπεται] 'He sends after for himself' = he sends for.

—ἀπὸ .. ἐποίησε, καὶ .. ἀπέδειξε] 'From the government over which he had made him satrap, having besides appointed him Com-

mander-in-Chief of all the forces which are mustered on the plain of Castolus.' We learn from Xen. (Econ. iv. 6, that the Persian kings held a yearly review of their forces throughout the empire, either in person or by deputy, for which purpose the militia of the provinces had their appointed rendezvous (σύλλογος). Such was Castolus (a city of Lydia), where were mustered the forces of the entire sea-coast (πάντες οἱ θαλάττη, Xen. Hell. I. iv. 3), all of whom Cyrus had been pointed Commander-in-Chief. by Introd. § 4 and (k).

—ἧς .. ἐποίησε] 'He had made' The English pluperfect and the Greek are by no means equivalent or convertible tenses. Here, the time of ἐποίησε being prior to that of the principal verb, the English requires the plupft.; but the Greeks do not use their plupft. to express mere relative priority of time,—its specific use being to mark a continuing state resulting from a completed action (for which see V. ii. 13, n.); and where the context does not admit this notion, or (as here) does not require it to be expressed, the plupft. is not employed, but either the aor. (ii. 17; iv. 5; vii. 18) or the impft. (see on οὗ ἐφύλαττον, ii. 22), according to circumstances; this is more especially the case after relative words (οὗ, ὅτε, ἐπεὶ, &c.). Conversely, where this notion is to be expressed, the Greek plupft. is found where the English

ησε, καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων ὅσοι εἰς Καστωλοῦ πεδῖον ἀθροίζονται. Ἀναβαίνει οὖν ὁ Κῦρος λαβὼν Τισσαφέρνην ὡς φίλον· καὶ τῶν Ἑλλήνων δὲ ἔχων ὀπλίτας ἀνέβη τριακοσίους, ἄρχοντα δὲ αὐτῶν Ξενίαν Παρράσιον.

3. Ἐπειδὴ δὲ ἐτελεύτησε Δαρεῖος, καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρνης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλευοὶ αὐτῷ. Ὁ δὲ πείθεται τε καὶ συλλαμβάνει Κῦρον, ὡς ἀποκτενῶν· ἡ δὲ μήτηρ ἐξαιτησαμένη αὐτὸν ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν. 4. Ὁ δ' ὡς ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθεὶς, βουλεύεται ὅπως μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλ', ἣν δύνηται, βασιλεύσει ἀντ' ἐκείνου. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσα

tense would be out of place. See notes, VI. ii. 8, and V. vi. 35.

— καὶ στρ. δέ] ‘*And besides;*’ or ‘*nay indeed,*’ viii. 2 and 22; the emphatic word standing between καί and δέ.—With ἀθροίζ. εἰς . . comp. παρήσαν εἰς . . ii. 2, n.

— Παρράσιον] The Parrhasians were the south-western inhabitants of Arcadia, a country famous for its supply of mercenaries. Cf. VI. ii. 10, and Herod. viii. 26; see Dict. Ant. p. 1066.

3. κατέστη] ‘*Was established on the throne.*’ Eis with acc. implies the notion of entering on the government; κατ-έστη that of establishment in it. Cf. iv. 13.

— διαβάλλει . . Κῦρον . . ὡς] ‘*Traduces Cyrus (saying) that . .*’ The optat. is due to oblique narrative. Cf. Arn. G. P. 72, c. Plutarch (Artax. c. 3) says he was condemned on the evidence of a priest, his tutor, but leaves it doubtful whether the charge was

true or not.

— Ὁ δέ] ‘*And he.*’ ‘O has here its Homeric and original usage as a demonstr. pronoun: ‘*this* (the aforesaid) *Artax.*’ It is less common in the oblique cases, as τοὺς, iii. 21; τῶν, V. vii. 23. Jelf, 444, 5, a.

— ὡς ἀποκτενῶν] ‘*Intending to kill him.*’ Cf. § 6. Arn. G. P. 237.

— ἐξαιτησαμένη] ‘*Having begged him off*’ (for herself).

4. βουλεύεται ὅπως] ‘*Deliberates how . .*’ Distinguish between the act. and mid. of this verb, sup. 3: βουλεύειν τινί or ἐπὶ τινί—to take counsel against another, *conspire*; βουλεύεσθαι—to take counsel for oneself, *deliberate*. See II. i. 16 and 17.

— ἐπὶ τῷ ἀδελφῷ] ‘*In his brother’s power*’ (*penes fratrem*). Cf. III. i. 13; V. v. 20. See note, IV. iii. 3.

— ὑπῆρχε τῷ Κ.] Not simply, ‘*Mater Cyro favebat,*’ but ‘*ma-*

αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρτάξερξην. 5. "Οστις δ' ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτόν, πάντας οὕτω διατιθεὶς ἀπεπέμπετο ὥσθ' ἑαυτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ. Καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων ἐπεμελεῖτο, ὡς πολεμεῖν τε ἱκανοὶ εἴησαν καὶ εὐνοϊκῶς ἔχοιεν αὐτῷ. 6. Τὴν δὲ Ἑλληνικὴν δύναμιν ἤθροιζεν ὡς μάλιστα ἐδύνατο ἐπικρυπτόμενος, ὅπως ὅτι ἀπαρασκευότατον λάβοι βασιλέα. Ὡδε οὖν ἐποιεῖτο τὴν συλλογὴν ὅποσας εἶχε φυλακὰς ἐν ταῖς πόλεσι, παρήγγειλε τοῖς φρουράρχοις ἐκάστοις λαμβάνειν ἀνδρας Πελοποννησίους ὅτι πλείστους καὶ βελτίστους, ὡς ἐπιβουλεύοντος Τισσαφέρνους ταῖς πόλεσιν καὶ

tris favor et auxilium Cyro suppetebat. 'Υπάρχειν is properly 'to be at hand to begin with' (II. ii. 11, n.), and the meaning is 'Cyrus had his mother's support already,' her case being distinguished from that of the friends at Court whom he gained afterwards (§ 5). On μὲν δὴ . . . δέ see ii. 3, n.

5. "Οστις . . . πάντας] Note the singul. relat. referring to πάντας; πάντας οἷτινες is not Greek, but either πάντας ὅστις or πάντας ὅσοι; cf. II. v. 32—'all these he would send back, disposing them so that . . .' διατιθ. = 'to dispose so and so,' like French *disposer*. On its perf. midd. διακεῖμαι, see II. v. 27.

— τῶν παρὰ βασιλέως] 'Those from the king,' envoys. On βασιλέως see βασιλέα, § 6.

— ἐπεμελεῖτο, ὥς] 'He took pains with the Barbarians also in his own service, that they might be . . .' Καὶ . . . δέ, § 2.

— εὐνοϊκῶς ἔχοιεν] = εὐνοϊκοὶ εἴησαν. Ἐχειν with adv. = εἶναι

with adj. 'to be in such or such a condition.' Cf. οὕτως ἔχει (*ita se res habet*), III. i. 31, and VI. v. 15.

6. ὡς μάλιστα ἐδ.] 'Concealing it as much as he could.'—ὡς ἀπαρασκ. 'as unprepared as possible.' Ὡς and ὅτι (ὅ τι) strengthen the superlat., like *quam* in Latin. Arn. G. P. 170, b.

— βασιλέα] The king of Persia; frequently styled ὁ μέγας (as inf. ii. 8) from the extent of his empire. Often, as here, the article is omitted.

— ὅποσας . . . ἐκάστοις] = πασῶν τῶν φυλακῶν, ἅς εἶχε . . . τοῖς φρουράρχοις, 'as many garrisons as he had in the cities, he sent word to their several commanders to,' &c.

— ὡς ἐπιβουλεύοντος T.] 'On the ground that T. was plotting.' Remark the force of ὡς preceding a participle. Ἐπιβουλεύοντος without ὡς, would state the fact merely of Tissaphernes being engaged in a plot:—with ὡς, it stands in connexion with the foregoing verb

γὰρ ἦσαν αἱ Ἴωνικαὶ πόλεις Τισσαφέρνους τὸ ἀρχαῖον ἐκ^a βασιλέως δεδομέναι· τότε δὲ ἀφεστήκεσαν πρὸς Κῦρον πᾶσαι, πλὴν Μιλήτου. 7. Ἐν Μιλήτῳ δὲ Τισσαφέρνης προαισθόμενος τὰ αὐτὰ ταῦτα βουλευόμενους, ἀποστῆναι πρὸς Κῦρον, τοὺς μὲν αὐτῶν ἀπέκτεινε, τοὺς δ' ἐξέβαλεν. Ὁ δὲ Κῦρος, ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στράτευμα ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν, καὶ ἐπειράτο κατάγειν τοὺς ἐκπεπτωκότας. Καὶ αὕτη αὖ ἄλλη πρόφασις

(a) ix. 1, n.

παρήγγειλε, as the alleged *reason* for giving the order. Ὡς may be variously translated, 'as,'—'alleging, believing or considering, that,'—'intending to,' &c., as may best suit the context. Cf. iii. 6, n.

— ἦσαν . . Τισσαφέρνους] 'Had belonged to Tissaph.' or 'used to belong . . .' See on ἐφυλατ. ii. 22.

— τὸ ἀρχαῖον] 'Originally.' Cf. Matt. 282; Arn. G. P. 134, 5; inf. II. ii. 5, n.

— ἐκ βασιλ.] Cf. VII. vii. 1, ὑπὸ Σεύθου δεδομ., n. 'By the (reigning) king' (Artaxerxes). 'Proprie pertinebat Ionia ad Lydiam Satrapiam. Cf. Cyrop. VIII. vi. 7;—Arrian. Anab. i. 12.' B. —The Ionian cities lay partly in Lydia, and partly in Caria (in the latter was Miletus, Herod. i. 142). It would seem that when Artax. allowed his brother to return to his satrapy, he detached the Ionian cities in Lydia from his satrapy, and gave them to Tissaphernes, with the view of strengthening the hands of his rival, and partly perhaps hoping to sever his formidable connexion with the

Greeks, both in Asia and Europe, and to interrupt his intercourse with his Spartan allies on the coast, by putting the whole seaboard in the hands of Tissaphernes and Pharnabazus.

7. προαισθόμενος . . . βουλευόμενους] 'Having knowledge beforehand that (certain persons) were forming the same project,' viz., to revolt to C. 'Eadem ad Cyrum deficiendi concilia agitare.' D.—Below (§ 8) we have ἡσθάνετο with gen.—'was aware of' &c. The accusative is more common, especially in the participial construction. Cf. iv. 16. The same applies to all verbs of *perception*.

— τοὺς μὲν . . τοὺς δέ] = *alios* . . *alios*.

— ὑπολαβὼν] 'Having taken up,' as one would a fallen person; 'received' or 'harboured.' For φεύγειν, 'to be an exile,' cf. iii. 3.

— κατάγειν] 'To restore those who had been banished.' In κατάγω, κατέρχομαι, and καταδέχομαι, *kata* has the sense of *back home* (comp. *de in deduci*, to be escorted home, Cic. de Senec. 18). In Herod. and later

ἦν αὐτῷ τοῦ ἀθροίζειν στράτευμα. 8. Πρὸς δὲ βασιλέα πέμπων ἡξίου, ἀδελφὸς ὢν αὐτοῦ, δοθῆναί οἱ ταύτας τὰς πόλεις μᾶλλον ἢ Τισσαφέρνην ἄρχειν αὐτῶν· καὶ ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα, ὥστε βασιλεὺς τῆς μὲν πρὸς ἑαυτὸν ἐπιβουλῆς οὐκ ἠσθάνετο, Τισσαφέρνει δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα δαπανᾶν· ὥστε οὐδὲν ἤχθετο αὐτῶν πολεμούντων· καὶ γὰρ ὁ Κῦρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων ὧν Τισσαφέρνης ἐτύγχανεν ἔχων.

9. Ἄλλο δὲ στράτευμα αὐτῷ συνελέγετο ἐν Χερρό- νῃσιν τῇ καταντιπέρας Ἀβύδου τόνδε τὸν τρόπον· Κλέαρχος Λακεδαιμόνιος φυγὰς ἦν· τούτῳ συγγενό-

writers it is applied specifically to the return home of exiles. Cf. Arist. Ranæ, 1165 :

ἐλθεῖν μὲν ἐς γῆν ἐσθ', ὅτφ μετῇ
πάτρας,
φεύγων δ' ἀνὴρ ἡκεῖ τε καὶ
κατέρχεται.

8. ἡξίου] '*He requested*' as a thing right and proper. Ἀξιῶ is either 'to think a person worthy' or 'to think a thing right' (V. v. 12), and hence 'to ask for a thing as right and proper,' and so '*to claim it*' (æquum censere), as V. v. 9 and 20, and viii. 18.

— συνέπραττ.] 'Co-operated with him in this,' or '*helped him to effect this.*'

— Τισσαφέρνει] Connect with πολεμοῦντα, '*being at war with T.*'

— οὐδὲν ἤχθετο αὐτῶν] Οὐδέν, like πολύ, &c., is a neuter adj. used adverbially. 'He was not *at all* troubled at.' The gen. αὐτῶν π. . . is *causal* (Jelf, 488), cf. VII. vi. 32;—the usual construction has the dat. (sometimes with ἐπί, oftener without)—or the

accusative of a *neuter* pronoun, ex. gr. τοῦτο ἔχθεσθε, III. ii. 20.

— γιγνομένους] '*Which came in*' from time to time; the imperfects denoting the *habit* and *regularity* of the proceeding (dist. γεγόμενα, the proceeds of *one single* transaction, V. iii. 4). The ordinary duties of the satrap were those of a viceroy, having oversight of all departments, civil and military, the cultivation of land, receiving taxes, paying troops, and forwarding the yearly tribute (δασμός) due from each satrapy to the king's treasury. (Xen. Econ. iv. 9, 11.) The regular payment of royal tribute was Darius' chief object when he divided his empire into satrapies, 20 in number. (Herod. iii. 89.)

— πόλεων ὧν] It is peculiar to the Greek language to make the relative frequently agree with its antecedent in *case* as well as in gender and number (as here ὧν for ἃς) by a kind of attraction. This rarely happens however unless the regular construction would have the relat. pron. in the accusat.

μενος ὁ Κῦρος ἡγάσθη^b τε αὐτὸν καὶ δίδωσιν αὐτῷ
 μυρίους δαρεικοὺς. Ὁ δὲ λαβὼν τὸ χρυσιον στρα-
 τευμα συνέλεξεν ὑπὸ τούτων τῶν χρημάτων, καὶ ἐπο-
 λέμει ἐκ Χερρόνησου ὁρμώμενος τοῖς Θραξὶ τοῖς ὑπὲρ
 Ἑλλησποντου οἰκοῦσι, καὶ ὠφέλει τοὺς Ἕλληνας· ὥστε
 καὶ χρήματα συνεβάλλοντο αὐτῷ εἰς τὴν τροφήν τῶν
 στρατιωτῶν αἱ Ἑλλησποντιακαὶ πόλεις ἐκοῦσαι. Τοῦτο
 δ' αὖ οὕτω τρεφόμενον ἐλάνθανεν αὐτῷ τὸ στράτευμα.
 10. Ἀρίστιππος δὲ ὁ Θετταλὸς ξένος ὢν ἐτύγχανεν
 αὐτῷ· καὶ πιεζόμενος ὑπὸ τῶν οἴκοι ἀντιστασιωτῶν

(b) II. iii. 22.

9. δαρεικοὺς] The *Daric* was a Persian gold coin, first coined (it is said) by Darius Hystaspes, whence its name (*v.* Herod. vii. 28; Thuc. viii. 28). Two of them are preserved in the British Museum, each containing about $\frac{1}{17}$ th more pure gold than an English sovereign; its value in silver was less (20 Attic drachmas, Hesych.), or 16½s., the value of silver being (comparatively) greater than it is now. (Cf. Herod. iii. 95.) The *Daric* bore the impress of a crowned archer. Cf. Dict. Ant. p. 315.

— ἀπὸ . . τῶν χρημ.] 'With this money.' The money was the means from which the result was obtained. Cf. II. v. 7; V. iii. 9; VII. vii. 9.

— ἐκ . . ὁρμώμενος] Literally, 'starting or sallying from;' in military phrase, 'having his headquarters in it,' or 'making it the base of his operations;' the same as a place to retreat to is called ἀποστροφή, inf. II. iv. 22.

— ὑπὲρ Ἑλλ.] 'Beyond . . ' i.e. (to one sailing from Greece) the Thracians on the W. coast of Propontis. Cf. II. vi. 2. The

genit. is the usual construction.

— τοὺς Ἕλληνας] The people of Byzantium and Perinthus, and other Greek colonies on the Thracian coast.

— τρεφόμενον ἐλάνθανεν αὐτῷ] 'It was secretly maintained for him.' Λανθάνω, with a partic. may be Englished by taking the partic. as a verb, and the verb as an adverb. Another mode of expression (more like our own idiom) was also in use, with nearly the same meaning, viz. ἐτρέφετο λανθάνον. By preserving however λανθάνειν for the principal verb, more prominence is given to the notion of secrecy.

10. ξένος] A 'guest-friend,' or simply, a foreign friend or retainer. Ξένος means (1) one who is on terms of mutual hospitality with another, the connexion having a religious obligation (often hereditary). Cf. Δία Ξένιον, III. ii. 4; and Virg. *Æn.* i. 731. But (2), the notion of interchange of hospitality being dropped, ξένος means simply one who resides abroad, whether in the character of friend, stranger, refugee, or mercenary, as *infra*, ξένους.

ἔρχεται πρὸς τὸν Κῦρον καὶ αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους καὶ τριῶν μηνῶν μισθόν, ὡς οὕτως περιγενόμενος ἂν τῶν ἀντιστασιωτῶν. Ὁ δὲ Κῦρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ἕξ μηνῶν μισθόν· καὶ δεῖται αὐτοῦ μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώτας πρὶν ἂν αὐτῷ συμβουλευσῇται. Οὕτω δὲ αὐτὸ ἐν Θεταλίᾳ ἐλάνθανεν αὐτῷ τρεφόμενον στρατεύμα. 11. Πρόξενον δὲ τὸν Βοιωτίον, ξένον ὄντα αὐτῷ, ἐκέλευσε λαβόντα ἄνδρας ὅτι πλείστους παραγενέσθαι, ὡς ἐς Πεισίδας βουλόμενος στρατεύεσθαι, ὡς πράγματα παρεχόντων Πεισιδῶν τῇ ἑαυτοῦ χώρα. Σοφαίνεται δὲ τὸν Στυμφάλιον καὶ Σωκράτην τὸν Ἀχαιοῦν, ξένους ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόντας ἐλθεῖν ὅτι πλείστους, ὡς πολεμήσων Τισσαφέρνει σὺν τοῖς φυγάσι τῶν Μιλησίων. Καὶ ἐποιοῦν οὕτως οὗτοι.

— αἰτεῖ αὐτὸν . . μισθόν.] Double accus., as in Latin, with verbs of *asking*: distinguish the syntax of δεῖται, infra.

— εἰς δισχιλ.] ‘Asks for mercenaries to the number of 2,000.’ So Lat. *ad*: ‘Frequentes fuimus ad ducentos.’ Cic. Ep. ad Q. ii. 2.

— ὡς οὕτως περιγ.] ‘On the plea that he might thus overcome,’ &c. Ἄν gives to partic. and infin. in each tense the same force that it would give to the optat. of that tense, viz. that of a *conditional* or *qualified* future. The condition is here implied in οὕτως, ‘in that case;’ ‘then,’ i. e. *if* Cyrus would help him. Inf. § 11; V. ii. 8; Arn. G. P. 86.

— καταλῦσαι πρὸς.] Supply τὴν στάσιν; ‘componere litem;’ ‘to come to terms with.’ Note the use of πρὸς (= *with*) after verbs expressing *reciprocal* action; ex. gr. ‘to converse,’ ‘to exchange,’ ‘to be at war,’ ‘to quarrel,’ ‘to be reconciled—with.’ See ii. 1,

συναλλαγέντι πρὸς . . ; διαφέρομαί, VII. 6. 15; σπένδομαι, III. v. 16. So διακεῖμαι πρὸς . . of mutual relation, II. vi. 12, n.

— πρὶν . . ἂν . . συμβουλ.] Here in *oblique* narration we should expect the *optat.* (as inf. ii. 2; VII. vii. 57) instead of the subj. On this transition from the *optat.* of *indirect* to the moods of *direct* narrative, see notes at iii. 14 and 20.—For πρὶν followed by subj. or opt. (i. e. when a negative clause precedes), see Jelf, 848, 4.

11. Πεισίδας.] Mountaineers of M. Taurus, on the confines of Phrygia and Pamphylia. They are mentioned (III. ii. 23) as giving constant trouble to the satraps by their marauding incursions into the plains.

— ὡς πράγματα παρεχ.] ‘On the ground that the P. were giving trouble to his own territory.’ ‘Ut qui agrum ipsius infestarent.’ D. IV. i. 22.

CAPUT II.

1. Ἐπεὶ δ' ἐδόκει αὐτῷ ἤδη πορεύεσθαι ἄνω, τὴν μὲν πρόφασιν ἐποιεῖτο ὡς Πεισίδας βουλόμενος ἐκβαλεῖν παντάπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ τούτους τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικὸν ἐνταῦθα στράτευμα· καὶ παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι ἤκειν ὅσον ἦν αὐτῷ στράτευμα· καὶ τῷ Ἀριστίππῳ συναλλαγέντι πρὸς ^a τοὺς οἴκοι ἀποπέμψαι πρὸς ἑαυτὸν ὃ εἶχε στράτευμα· καὶ Ξενία τῷ Ἀρκάδι, ὃς αὐτῷ προεστήκει τοῦ ἐν ταῖς πόλεσι ξενικοῦ, ἤκειν παραγγέλλει λαβόντα τοὺς ἄνδρας, πλὴν ὅπόσοι ἱκανοὶ ἦσαν τὰς ἀκροπόλεις φυλάττειν. 2. Ἐκάλεσε δὲ καὶ τοὺς Μίλητον πολιορκοῦντας, καὶ τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν ἐφ' ᾧ ἐστρατεύετο, μὴ πρόσθεν παύσασθαι πρὶν αὐτοὺς καταγάγοι ^b οἴκαδε. Οἱ δὲ ἠδέως

(a) i. 10.

(b) i. 10 (πρὶν); VII. vii. 57, n.

1. ἐδόκει] *Videbatur*; 'it seemed good' ('the right time,' *καιρός*, II. iii. 9, n.) 'now to be starting on the journey up' (from the coast to the interior).

— τὴν μὲν πρόφ.] 'He formed his pretext, as if . . .' Μέν is due to a clause omitted, τὸ ἀληθὲς δέ, ἐπὶ βασιλέα ὁ στόλος ἦν. K.

— καὶ ἄθρ. . . ἐνταῦθα] If the text be correct, ἐνταῦθα seems to have the force of ἐνταυθοῖ, *thitherwards* (as inf. x. 13; V. v. 4), and follows ἀθροίζει; 'he musters towards that point,' i. e. Pisidia; the forces in Ionia joining him at Sardis, the more northern at Colossæ and Celæniæ.

— Ξενία . . ἤκειν παραγ. λαβόντα] 'Sends word to Xenias,

that (he) having taken . . should come,' i. e. *instructs Xen. to take . . . and come*. We had above Κλεάρχῳ λαβόντι ἤκειν, the participle agreeing with the noun, by an attraction natural enough where they are in juxtaposition; but otherwise the partic. more usually agrees with the subject (αὐτόν) of the infin., rather than with the oblique case preceding. γ. iii. 5; III. ii. 1, and ii. 36; so also with the *gen.*, VI. vi. 33; cf. Matt. 535 obs.; Jelf, 674, obs.; see προσήκει, III. ii. 11, n.

— ὃς αὐτῷ πρ.] 'Who was set over for him' = 'whom he had in command of. . .' Cf. II. vi. 8, n.

— τοῦ . . ξενικ.] i. e. στρατεύματος. 2. Παύσασθαι.] For the *aur.*

ἐπείθοντο· ἐπίστευον γὰρ αὐτῷ· καὶ λαβόντες τὰ ὄπλα παρῆσαν εἰς Σάρδεις. 3. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν παρεγένετο εἰς Σάρδεις ὀπλίτας εἰς τετρακισχιλίους. Πρόξενος δὲ παρῆν ἔχων ὀπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνήτας δὲ πεντακοσίους· Σοφαίνετος δὲ ὁ Στυμφάλιος ὀπλίτας ἔχων χιλίους· Σωκράτης δὲ ὁ Ἀχαιοὺς ὀπλίτας ἔχων ὡς πεντακοσίους· Πασίων δὲ ὁ Μεγαρεὺς *τριακοσίους μὲν ὀπλίτας, τριακοσίους πελταστὰς ἔχων* παρεγένετο· ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων.

4. Οὗτοι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισσαφέρνης δὲ κατανοήσας ταῦτα καὶ μείζονα ἡγησάμενος εἶναι ἢ ὡς ἐπὶ Πεισίδας τὴν παρασκευὴν, πορεύεται ὡς βασιλέα ἢ ἐδύνατο τάχιστα ἱππέας ἔχων ὡς πεντακοσίους 5. Καὶ βασιλεὺς μὲν δὴ, ἐπεὶ ἤκουσε παρὰ Τισσαφέρνους τὸν Κύρου στόλον, ἀντιπαρεσκευάζετο. Κύρος δὲ ἔχων οὖς εἶρηκα ὠρμάτο ἀπὸ Σάρδεων.

instead of *fut.* after ‘promise,’ see Arn. G. P. 281, c; Jelf, 405, 2. Cf. II. iii. 20.

— παρῆσαν εἰς Σάρδεις] Cf. VII. iv. 6. ‘Arrived at S.’ Παρεῖναι (*to be present*) is followed by εἰς when the idea of previous motion is implied in the sentence: as in Latin, *adesse in Senatum* (*constructio prægnans*). Cf. Jelf, 646.

3. Ξενίας μὲν δὴ] ‘So then Xen.’ Μὲν δὴ, = ‘ergo’ or ‘itaque,’ adduces something in accordance with what precedes. At the same time, if δὲ follows, μὲν δὴ retains more or less of its *adversative* or *distinctive* character. See II. v. 8; vi. 15 and 28; III. ii. 15.

— τοὺς ἐκ τῶν π.] i. e. τοὺς ἐν ταῖς πόλεσιν ἐκ τῶν π. λαβόν. K. See note on οἱ ἐκ τῆς ἀγορᾶς, ii. 18.

— *τριακοσ. . . ἔχων*] So the best MSS.; εἰς ἑπτακοσίους, B. L.

— ἦν . . τῶν . . στρατ.] ‘Were of those who had been besieging;’ iv. 2; § 22, n. The genitive is *partitive*: Jelf, 533, 1.

4. μείζονα . . . ἢ ὥς] ‘Ὡς = ὥστε (εἶναι); cf. III. iii. 7; Arn. G. P. 168. ‘Having deemed the armament too great to be against.’

— ὥς βασιλ.] ‘To the king.’ ‘Ὡς = *to* only with *persons*, and in Anab. is restricted to the word βασιλέα: II. iii. 29 and vi. 1. [‘Perhaps akin to ἕως and *usque*.’ P.]

Καὶ ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς παρα-
 σάγγας εἴκοσι καὶ δύο, ἐπὶ τὸν Μαίανδρον ποταμον.
 Τούτου τὸ εὖρος δύο πλέθρα· γέφυρα δὲ ἐπὴν ἐπεξευγ-
 μένη πλοίοις ἐπτά. 6. Τοῦτον διαβὰς ἐξελαύνει διὰ
 Φρυγίας σταθμὸν ἓνα παρασάγγας ὀκτὼ εἰς Κολοσσάς,
 πόλιν οἰκουμένην, εὐδαίμονα καὶ μεγάλην. Ἐνταῦθ'
 ἔμεινεν ἡμέρας ἐπτά· καὶ ἦκε Μένων ὁ Θετταλὸς ὀπλίτας
 ἔχων χιλίους καὶ πελτάστας^c πεντακοσίους, Δόλοπας
 καὶ Αἰνιᾶνας καὶ Ὀλυνθίους. 7. Ἐντεῦθεν ἐξελαύνει
 σταθμοὺς τρεῖς παρασάγγας εἴκοσιν εἰς Κελαινὰς τῆς
 Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα.
 Ἐνταῦθα Κύρῳ βασιλεῖα ἦν καὶ παράδεισος μέγας,
 ἀγρίων θηρίων πλήρης, ἃ ἐκεῖνος ἐθήρρευεν ἀπὸ ἵππου
 ὁπότε γυμνάσαι βούλοιτο ἑαυτὸν τε καὶ τοὺς ἵππους.
 Διὰ μέσου δὲ τοῦ παραδείσου ῥεῖ ὁ Μαίανδρος ποταμός·
 αἱ δὲ πηγαὶ αὐτοῦ εἰσὶν ἐκ τῶν βασιλείων· ῥεῖ δὲ καὶ
 διὰ τῆς Κελαινῶν πόλεως. 8. Ἔστι δὲ καὶ μεγάλου
 βασιλέως βασιλεῖα ἐν Κελαιναῖς ἐρυμνὰ ἐπὶ ταῖς πη-

(c) § 9.

5. σταθμούς] '*Stages.*' σταθμός
 is properly the station at the
 end of a day's march; hence a
 day's march itself, varying in
 length according to the nature
 of the road; but the ordinary
 day's march was 5 parasangs,
 i. e. about 12 G. miles: see
 Appendix, p. 389.—The *para-*
sang was a *time-distance*—an
 hour's march—averaging 2½ G.
 miles or 3 stat. miles (p. 388).—
 The *stadium* was properly 600
 Greek feet (202 yards) or $\frac{1}{16}$ G.
 mile; but where it is used as an
 itinerary measure (as at II. ii. 6),
 the result given is a reduction
 simply from the number of
 'hours' or parasangs, 30 stadia
 being allowed for the parasang;

this makes the average stadium
 $\frac{1}{12}$ G. mile; see p. 389 b.—The
Plethrum ($\frac{1}{8}$ stadium) = 101 feet.

— ἐπεξευγμένη] '*Constructed*
with seven boats joined together,
 a pontoon bridge.

6. ἦκε] '*Came,*' has here the
 force of an aorist. Dist. v. 12.

7. τῆς Φρυγίας] '*To Celænæ in*
Phrygia.' Genit. of the part.

— ἀπὸ ἵππου] '*On horseback.*'
 Comp. '*ex equo pugnare*' (Livy,
 i. 12), '*ex cathedra loqui,*' &c.

— ὁπότε.. βούλοιτο] '*Whenever*
he wished.' Optat. of indefinite
 frequency. Arn. G. P. 95. Cf. v. 2.

— εἶναι ἐκ..] '*Are out of*'
 i. e. '*issue from*..' The palace
 was built over the spring.

8. μεγάλ. βασιλ.] The king of

γαῖς τοῦ Μαρσίου ποταμοῦ, ὑπὸ τῇ ἀκροπόλει· ρεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς τὸν Μαίανδρον· τοῦ δὲ Μαρσίου τὸ εὖρος ἐστὶν εἴκοσι καὶ πέντε ποδῶν. Ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν, νικήσας ἐρίζοντά οἱ περὶ σοφίας, καὶ τὸ δέρμα κρεμάσαι ἐν τῷ ἄντρῳ ὅθεν αἱ πηγαί· διὰ δὲ τοῦτο ὁ ποταμὸς λέγεται Μαρσύας. 9. Ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἡττηθεὶς τῇ μάχῃ ἀπεχώρει, λέγεται οἰκοδομῆσαι ταῦτά τε τὰ βασίλεια καὶ τὴν Κελαινῶν ἀκρόπολιν. Ἐνταῦθα ἔμεινε Κῦρος ἡμέρας τριάκοντα· καὶ ἦκε Κλέαρχος ὁ Λακεδαιμόνιος φυγὰς, ἔχων ὀπλίτας χιλίους καὶ πελταστὰς Θρᾷκας ὀκτακοσίους καὶ τοξότας Κρήτας διακοσίους. Ἀμα δὲ καὶ Σωσίας παρῆν ὁ Συρακούσιος ἔχων ὀπλίτας τριακοσίους, καὶ [Σοφαίνετος] ὁ Ἀρκὰς ἔχων ὀπλίτας χιλίους. Καὶ ἐνταῦθα Κῦρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες

Persia. In this sense βασιλ. commonly has not the article, being treated as a proper name.

— ἐμβάλλει] Reflexive (ἐαυτὸν being understood)—as in English, ‘shoots into;’ i. e. *discharges itself into*: so ἀναστρέψας, iv. 5, *having turned back*; ἄγοντες, IV. viii. 9; ἐπιστήσας, viii. 15.

— περὶ σοφίας] ‘In musical skill.’ Σοφία is artistic skill generally, and σοφισταὶ ‘artists,’ especially musicians and poets.—The contest was that between the aruado (? flute) and the tibia. Ovid, Met. vi. 382.

9. τῇ μάχῃ] ‘The battle’ of Salamis, at which Xerxes was present (480 B.C.).

— [Σοφαίνετος] ὁ Ἀρκὰς . . .] Sophænetus was mentioned before, § 3. “Legendum videtur

Κλεάνωρ,” K. But Cleanor was only appointed general after the massacre (III. i. 47), in the room of Agias, whose name should be included here in the list of generals. Possibly the original reading was Ἀγίας ὁ Ἀρκὰς,—which being corrupted by the copyists into Ἀρκὰς ὁ Ἀρκὰς, Ἀγίας thus came to be excluded, and Σοφαίνετος (an Arcadian) carelessly substituted.

— οἱ σύμπαντες] ‘The sum total,’ i. e. ‘*Altogether they amounted to . . .*’ γινν. expressing the result of the computation, as V. iii. 3 and 4, IV. vii. 6. The enumeration in detail makes up only 10,600 hoplites, and 1600 peltasts: but then the refugees from Miletus are not included, and they are spoken of as a con-

ὀπλῖται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς δισχιλίους.

10. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δέκα εἰς Πέλτας, πόλιν οἰκουμένην. Ἐνταῦθ' ἔμεινεν ἡμέρας τρεῖς· ἐν αἷς Ξενίας ὁ Ἀρκὰς τὰ Λύκαια ἔθυσσε καὶ ἀγῶνα ἔθηκε· τὰ δὲ ἄθλα ἦσαν στλεγγίδες χρυσαῖ· ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κῦρος. Ἐντεῦθεν ἐξελαύνει σταθμοῖς δύο παρασάγγας δώδεκα εἰς Κεραμῶν ἀγοράν, πόλιν οἰκουμένην, ἐσχάτην πρὸς τῇ Μυσίᾳ χώρα.

11. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας τριάκοντα εἰς Καῦστρου πεδίου, πόλιν οἰκουμένην. Ἐνταῦθ' ἔμεινεν ἡμέρας πέντε· καὶ τοῖς στρατιώταις

siderable force (i. 11). 'About 2000 peltasts' may include the light armed and archers.—Menon commanded Aristippus' levies (II. vi. 28).—More than half the army consisted of Arcadians and Achæans, VI. ii. 10. 16. They are numbered again at Kerasus, V. iii. 2.

— ὀπλῖται μὲν] The Greek infantry consisted of—1. Ὀπλῖται, the heavy armed, so called from ὄπλον, a large metal-plated shield, which with the cuirass (θώραξ) and pike (δόρυ) formed their distinctive armour. They are called ἀσπίς, inf. vii. 10, for the same reason. 2. Γυμνήται, ψιλοί, light troops wearing no defensive armour, and hence called ἄνοπλοι, inf. II. iii. 3, and Herod. ix. 62, 63—archers, slingers, &c. 3. Πελτασταί, an intermediate class. They wore light defensive armour, corslets and leathern bucklers (πέλτας). Those here mentioned were levies from Thrace and Thessaly; but a few years later peltasts became a regular consti-

tuent of a Greek army (Corn. Nep. Iphicr. i.), and their name a general one for light infantry; here it includes γυμνήτας and τοξότας.

10. Λύκαια ἐθ.] Θύειν here is 'to celebrate with offerings,' as at IV. viii. 25. 'He solemnized the *Lyceæan festival*, and held a contest,' i. e. athletic games: cf. *certamina ponom*, Virg. *Æn.* v. 66, 70. Τὰ Λύκαια was an Arcadian festival in honour of Lyceæan Jove, in mode of celebration resembling the Roman Lupercalia, also called Λύκαια. Plut. Cæs. 61.

— στλεγγίδες] Properly 'flesh-scrapers,' to remove oil and dirt after bathing or wrestling. Hence a *chaplet* of that shape, worn by State-envoys at festivals, and proposed (as here) for a prize. Sch. and Boeckh.

11. Καῦστρου πεδίου] The plain gave its name to the city which stood in it. Cf. VII. viii. 7; Buttmann, *Soph. Phil.* 69.

ὠφείλετο μισθὸς πλεόν ἢ τριῶν μηνῶν· καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας ἀπήτουν· ὁ δὲ ἐλπίδας λέγων διῆγε, καὶ δῆλος ἦν ἀνιώμενος· οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπου ἔχοντα μὴ ἀποδιδόναι.

12. Ἐνταῦθα ἀφικνεῖται Ἐπύξα ἡ Συεννέσιος γυνὴ τοῦ Κιλίκων βασιλέως παρὰ Κύρον· καὶ ἐλέγετο Κύρῳ δοῦναι χρήματα πολλά. Τῇ δ' οὖν στρατιᾷ τότε ἀπέδωκε Κύρος μισθὸν τεττάρων μηνῶν. Εἶχε δὲ ἡ Κιλισσα καὶ φυλακὴν περὶ αὐτὴν Κίλικας καὶ Ἀσπενδίους· ἐλέγετο δὲ καὶ συγγενέσθαι Κύρον τῇ Κιλίσσῃ. 13. Ἐντεῦθεν δ' ἐξελαύνει σταθμοὺς δύο παρασάγγας δέκα εἰς Θύμβριον, πόλιν οἰκουμένην. Ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη ἡ Μίδου καλουμένη, τοῦ Φρυγῶν βασιλέως· ἐφ' ἣ λέγεται Μίδας τὸν Σάτυρον θηρεῦσαι, οἶνω κεράσας αὐτήν. 14. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δέκα εἰς Τυριαῖον, πόλιν οἰκουμένην· ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς. Καὶ λέγεται δεηθῆναι ἡ Κιλισσα Κύρου ἐπιδεῖξαι τὸ στράτευμα αὐτῇ· βουλόμενος οὖν ἐπιδεῖξαι ἐξέτασιν ποι-

— πλεόν] Adverbial accus. In Attic Greek πλείων, μείων, &c. seldom agree with their substantives in gen., numb., and case. Cf. V. vi. 9, and Jelf, 780, 1.

— θύρας] 'Gates' (= his headquarters), as of a royal personage. See ix. 3, n., and II. i. 8, III. i. 2.

— λέγων διῆγε] 'He continued giving hopes.' 'Διάγειν ut διατελεῖν. Jelf, 694.' P. (S. supplies αὐτούς, and translates 'hinhalten,' to put off, amuse.)

— δῆλος ἦν ἀνιώμενος] 'Was evidently annoyed.' Arn. G. P. 239.

— πρὸς τοῦ Κ. τρόπου] 'Non ex Cyri moribus erat.' 'It was

not Cyrus' way, when he had (money), not to pay.' Cf. Memor. II. iii. 15.

12. Τῇ δ' οὖν] 'At any rate,' 'utcumque se res habet.' The force of δ' οὖν is very marked in Xenophon's use of it after ἐλέγετο, ἐδόκει, οὐκ οἶδα εἰ, κ.τ.λ., expressing some matter of speculation or doubtful statement, in passing from which to the matter of fact in connexion with it δ' οὖν is used here, and inf. § 22 and 25; iii. 5; iv. 7; II. iv. 6; V. vi. 11.

13. παρὰ τ. ὁδόν] '(Flowing) by the road-side.' For the accus. see iii. 7, n.; vii. 15.

— τὸν Σάτυρ.] 'The Satyr' Silenus. Heyne, Virg. Buc. vi. Argum.

εἶται ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων.
 15. Ἐκέλευσε δὲ τοὺς Ἕλληνας, ὥς νόμος αὐτοῖς εἰς
 μάχην, οὕτω ταχθῆναι καὶ στήναι, συντάξαι δὲ ἕκαστον
 τοὺς ἑαυτοῦ. Ἐτάχθησαν οὖν ἐπὶ τεττάρων· εἶχε δὲ τὸ
 μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ· τὸ δὲ εὐώνυμον
 Κλέαρχος καὶ οἱ ἐξ ἐκείνου· τὸ δὲ μέσον οἱ ἄλλοι στρατ-
 ηγοί. 16. Ἐθεώρει οὖν ὁ Κῦρος πρῶτον μὲν τοὺς
 βαρβάρους· οἱ δὲ παρήλαντον τεταγμένοι κατ' ἴλας καὶ
 κατὰ τάξεις· εἶτα δὲ τοὺς Ἕλληνας, παρελαύνων ἐφ'
 ἄρματος καὶ ἡ Κίλισσα ἐφ' ἄρμαμάξης. Εἶχον δὲ
 πάντες κράνη χαλκᾶ καὶ χιτῶνας φοινικίους καὶ κνημῖ-
 δας, καὶ τὰς ἀσπίδας ἐκκεκαλυμμένας. 17. Ἐπειδὴ δὲ
 πάντα παρήλασε, στήσας τὸ ἄρμα πρὸ τῆς φάλαγγος,
 πέμψας Πίγρητα τὸν ἑρμηνέα παρὰ τοὺς στρατηγοὺς
 τῶν Ἑλλήνων ἐκέλευσε προβαλέσθαι τὰ ὅπλα καὶ

15. ὥς νόμος] Supply ἦν, 'as
 their custom was (to draw up)
 for battle, so to draw up ...'
 ταχθῆναι reflexive = *se instruere*.

— ἕκαστον] στρατηγόν.

— ἐπὶ τεττάρων] 'Four deep.'

Cf. IV. viii. 11, and note VII. i.
 23. Comp. French '*sur quatre*
de hauteur.' P. The Athenians
 and Spartans ordinarily formed
 eight deep. Thuc. iv. 94; v.
 68.

— οἱ ἐξ ἐκείνου] Ἐξ and ἀπό
 with gen. frequently denote '*be-
 longing to*,' "for whatsoever exists
 in a place presents itself to our
 eyes or mind from that place."
 Arn. Thuc. ii. 41 (see *ibid.* i. 64,
 p. 87). Cf. *inf.* V. vii. 15, 'οἱ ἐκ
 τοῦ πλοίου,' 'the men belonging to
 the ship.' Compare the analogous
 use of *ab* in Latin—'Pastor *ab*
 Amphryso.' 'Stare a me.'

16. ἴλας . . τάξεις] 'By troops
 (of horse) and companies (of foot),'

'turmatim et centuriatim.' S.

— παρελαύν.] 'Riding past,'
 i. e. along the line. 'Curru aciem
 prætervectus.'

— πάντες] must mean οἱ ὅπλι-
 ται, who alone carried ἀσπίδας.
 The light-armed Thracians, &c.
 are probably classed with the
 barbaric force, as they are *inf.*
 (viii. 5), when drawn up, as here,
 in battle array.

— χιτῶν. φοινικ.] The crim-
 son tunic was the general war
 costume of the Greeks, borrowed
 from the Spartans. De Rep.
 Lac. xi. 3.

— ἐκκεκαλυμ.] 'Uncovered,'
 —to make a gallant show. When
 not in use, their shields were pro-
 tected by covers (σάγματα); see
 Aristoph. Acharn. 574, τίς Γοργόν'
 ἐξήγειρεν ἐκ τοῦ σάγματος; Z.

17. προβαλέσθαι] 'To throw
 forward,' as ready for advance or
 action. Dist. μεταβαλλ. VI. v. 16.

ἐπιχωρῆσαι ὅλην τὴν φάλαγγα. Οἱ δὲ ταῦτα προεῖπον τοῖς στρατιώταις· καὶ ἐπεὶ ἐσάλπιγξε, προβαλλόμενοι τὰ ὅπλα ἐπῆρσαν. Ἐκ δὲ τούτου θᾶσσον προϊόντων σὺν κραυγῇ, ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνάς. 18. Τῶν δὲ βαρβάρων φόβος πολὺς καὶ ἄλλοις, καὶ ἥ τε Κιλισσα ἔφυγεν ἐκ τῆς ἀρμαμάξης καὶ οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὦνια ἔφυγον· οἱ δὲ Ἕλληνες σὺν γέλῳτι ἐπὶ τὰς σκηνάς ἤλθον. Ἡ δὲ Κιλισσα ἰδοῦσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύματος ἐθαύμασε. Κῦρος δὲ ἦσθη^d τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον ἰδών.

19. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας εἴκοσιν εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην. Ἐν-

(d) II. iii. 2.

— ἐσάλπιγξε] Scil. ὁ σαλ-
πιγκτής. Cf. IV. iii. 29. ‘*When the trumpet sounded.*’

— Ἐκ .. τούτου] ‘*After this as they advanced.*’ Supply τούτων: the pronoun is often absent, when there is no doubt about the subject of the participle (vi. 1). We might have had προῖούσι, to agree with its subject στρατιώταις inf.; but the genit. abs. gives much greater prominence to the participial notion, than it would have under regimen. See iv. 12; II. iv. 24; vi. 3; III. ii. 29; VI. ii. 5; V. viii. 13.

— ἀπὸ τ. αὐτομ.] ‘*Of their own accord the soldiers broke into a race to their tents.*’ The quick march became a race.

18. Τῶν δὲ β.] Dependent on ἄλλοις. After φόβος supply ἦν.

— καὶ ἄλλοις] He writes as if καὶ τῇ Κιλίσσῃ· αὐτὴ τε γὰρ ἔφυγεν... were to follow.

— οἱ ἐκ τῆς ἀγορᾶς] (Cf. sup.

15, n.) ‘*The market people,*’ sutlers, &c. This use of ἐκ is especially common when a verb follows expressing ‘motion from,’ and exercising a kind of influence upon the foregoing preposition: ii. 3; III. iv. 43.

— τὸν ἐκ τῶν Ἑλλ.] ‘*When he saw the terror of (ἐκ) the Greeks which fell upon the Barbarians.*’ Note the use of the local ἐκ and εἰς to express vividly transitive action, terror passing from the one as agent, the cause or source of it (ἐκ), on to the other as patient; hence the use of ἐκ = ὑπὸ with transitive verbs, so common in Ionic Greek, see ix. 1, n. Comp. Latin ‘metui a Chryside,’ ‘I had my fears of (= from) Chr.’ Ter. Andr.—Ἐκ is less common than ἀπό (VII. ii. 37).

19. Ἰκόνιον, τ. Φρυγίας] Pliny places Iconium in Lycaonia, v. 25. He calls it ‘Urbs celeberrima,’ and it is still (under the modern name of *Koniah*) a

ταῦθα ἔμεινε τρεῖς ἡμέρας. Ἐντεῦθεν διελαύνει διὰ τῆς Λυκαονίας σταθμούς πέντε παρασάγγας τριάκοντα. Ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἑλλησιν ὥς πολεμίαν οὔσαν. 20. Ἐντεῦθεν Κῦρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει τὴν ταχίστην ὁδόν· καὶ συνέπεμψεν αὐτῇ στρατιώτας οὓς Μένων εἶχε καὶ αὐτὸν Μένωνα· Κῦρος δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταθμούς τέτταρας παρασάγγας εἴκοσι καὶ πέντε πρὸς Δάναν, πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν ᾧ Κῦρος ἀπέκτεινεν ἄνδρα Πέρσην Μεγαφέρην, φοινικιστὴν βασιλείον, καὶ ἕτερόν τινα τῶν ὑπάρχων δυνάστην, αἰτιασάμενος ἐπιβουλεύειν αὐτῷ. 21. Ἐντεῦθεν ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἀμαξιτὸς ὀρθία ἰσχυρῶς καὶ ἀμήχανος εἰσελθεῖν στρατεύματι, εἴ τις ἐκώλυνεν. Ἐλέγετο δὲ καὶ Σύνε-
νεσις εἶναι ἐπὶ τῶν ἄκρων φυλάττων τὴν εἰσβολήν· διὸ ἔμεινεν ἡμέραν ἐν τῷ πεδίῳ· τῇ δ' ὑστεραία ἦκεν

place of considerable celebrity, being the capital of an extensive Pashalik. Here Paul and Barnabas preached the Gospel (A.D. 45) to "a great multitude both of Jews and Greeks who believed." Acts xiv. 1.

— ὡς πολεμίαν] Like Pisidia, Lycaonia maintained its independence of the Persian king. Inf. III. ii. 23.

20. τὴν τ. ὁδόν] For this accus. v. III. i. 8.

— Δάναν] Dana (Kíz Hisár) was the best position for watching or approaching the Cilician gates, the pass through Mount Taurus into Cilicia, and thence into Syria. (Strabo, xii. 2.) In this case Syennesis had secured the heights, and Cyrus waits at Dana to see

the effects of Menon's diversion, and doubtless also of Epyaxa's influence with her husband. Ains. p. 44.

— ἐν ᾧ] Scil. χρόνῳ.

— φοινικιστὴν βασ.] 'A wearer of the royal purple.' 'Latinè purpuratus, a Persian of the highest rank.' See L. and Sc.

— δυνάστην] A term expressive of the highest rank—'amagnate,' or 'potentate.' Cf. Cyr. IV. v. 40, . . τοῦ βασιλέως καὶ ἄλλων δυναστῶν. ('The head of a race, ἔθνος.' R.)

21. εἰσβολή] The Cilician gates; the Tauri pylas of Cicero. (Ad Att. V. xx. 1.)

— ἀμήχανος] 'Impracticable for an army to enter,' = ἦν ἀμήχανον εἰσελθεῖν. Cf. IV. i. 24.

ἄγγελος λεγων ὅτι λελοιπῶς εἴη Συνέννεσις τὰ ἄκρα, ἐπεὶ ἦσθετο τό τε Μένωνος στράτευμα ὅτι ἤδη ἐν Κιλικίᾳ ἦν εἴσω τῶν ὁρέων, καὶ ὅτι τριήρεις ἤκουε περιπλεύσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμῶν^ε ἔχοντα τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου. 22. Ὡς δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη, οὐδενὸς κωλύοντος, καὶ εἶδε τὰς σκηναὺς οὗ οἱ Κιλικεῖς ἐφύλαττον. Ἐντεῦθεν δὲ κατέβαινε εἰς πεδῖον μέγα καὶ καλόν, ἐπὶ ῥύτον, καὶ δένδρων παντοδαπῶν σύμπλεων καὶ ἀμπέλων· πολὺ δὲ καὶ σήσαμον καὶ μελίνην καὶ κέγχρον καὶ πυροὺς καὶ κριθὰς φέρει. Ὅρος δ' αὐτὸ περιέχει ὄχυρόν καὶ ὑψηλὸν πάντη ἐκ θαλάττης εἰς θάλατταν.)

23. Καταβὰς δὲ διὰ τούτου τοῦ πεδίου ἤλασε σταθμοὺς τέτταρας παρασάγγας πέντε καὶ εἴκοσιν εἰς Ταρ-

(e) I. iv. 2.

— λελοιπῶς εἴη.] II. iii. 10, n.

— ἦσθετο τὸ . . . στράτευμα ὅτι] ‘*He had learnt respecting Menon’s army, that it was,*’ &c. τὸ στράτ. is the ‘*accusativus de quo.*’ (See Tate, *Theatre of the Greeks*, Syntax, p. 442.) “In this construction the unity of the two clauses is visibly signified, and the subject of the principal clause is brought prominently forward.” Jelf, 898, 2. It occurs (though rarely) in Latin: ‘*Scin’ me, in quibus sim gaudiis.*’ Ter. Eun. V. ix 5. Hor. Od. IV. xiv. 7—9.

— τριήρεις ἤκουε κ. τ. λ.] ‘*He heard that triremes, those of the Lac. and Cyrus’ own, were sailing round . . . under command of Tamos.*’ Apparently two distinct clauses are blended in one, ἤκουε τριήρεις περιπλ. . . and ἤκουε Ταμῶν ἔχ.—of which the first is the important one, and may be so represented by translating Ταμῶν

ἔχ. as if it were an absolute case, ‘*under command of Tamos.*’ For the participial construction (ἤκουε . . . περιπλεύσας) cf. iii. 10, and sup. i. 7.

22. ἐφύλαττον] ‘*Where the C. had been guarding the pass.*’ “Ἐφυλάττον hic pro plupft. est,” K. The plupft., however, would not be used in clauses like this to express mere *relative priority of time* (see note i. 2, ἐποίησε), if the writer’s aim is to bring out the idea of continued action, or of any other which falls within the province of the imperf. See VI. iii. 22; II. i. 6; sup. § 3.

— εἰς πεδῖον] Extending from Soli to Issus. Strab. xiv. 5.

— μελίν. κ. κέγχ.] *Panic and millet.*

— ὄχυρόν] ‘*A mountain range, strong*’ (for military purposes, inf. § 14), ‘*encircles it . .*’

23. σταθμοὺς τέτταρας] Reckoning from Dana. “The march on

σοὺς τῆς Κιλικίας, πόλιν μεγάλην καὶ εὐδαίμονα. Ενταῦθα ἦσαν¹ τὰ Συεννέσιος βασιλεία τοῦ Κιλικίων βασιλέως· διὰ μέσης δὲ τῆς πόλεως ῥεῖ ποταμός, Κύνδος ὄνομα, εὖρος δύο πλέθρων. 24. Ταύτην τὴν πόλιν ἐξέλιπον οἱ ἔνοικουντες μετὰ Συεννέσιος εἰς χωρίον ὀχυρὸν ἐν τῇ ὄρῃ, πλὴν οἱ τὰ καπηλεῖα ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ² τὴν θάλατταν οἰκούντες ἐν Σόλοις καὶ ἐν Ἰσοῖς. 25. Ἐπύαξα δὲ ἡ Συεννέσιος γυνὴ προτέρα Κύρου πέντε ἡμέραις εἰς Ταρσοὺς ἀφίκετο· ἐν δὲ τῇ ὑπερβολῇ τῶν ὀρώων τῶν εἰς τὸ πεδῖον δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπώλοντο· οἱ μὲν ἔφασαν ἀρπάζοντάς τι κατακοπῆναι ὑπὸ τῶν Κιλικίων, οἱ δὲ ὑπολειφθείτας, καὶ οὐ δυναμένους εὐρεῖν τὸ ἄλλο στράτευμα οὐδὲ τὰς ὁδοὺς, εἶτα πλανωμένους ἀπολέσθαι ἦσαν δ' οὖν οὗτοι ἑκατὸν ὑπλῖται. 26. Οἱ δ' ἄλλοι ἐπειδὴ ἦκον, τὴν τε πόλιν τοὺς Ταρσοὺς διήρπασαν, διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν ὀργιζόμενοι, καὶ τὰ βασιλεία τὰ ἐν αὐτῇ· Κύρος δὲ ἐπεὶ εἰσήλασεν εἰς τὴν πόλιν, μετεπέμπετο τὸν Συέννεσιν πρὸς ἑαυτόν· ὁ δ' οὔτε πρότερον οὐδενὶ πω κρείττονι ἑαυτοῦ εἰς χεῖρας

(f) vii.

(g) iii. 7.

the plain occupies only one day." Ains. p. 46.—ἦσαν for ἦν, see inf. ii. 20.

24. ἐξέλιπον κ.τ.λ.] = ἐκλιπόντες ἔφυγον ἐπὶ τὰ ὄρη εἰς χ. ο., K. Cf. Herod. vi. 100.

— πλὴν οἱ . . .] Πλὴν is here used as a conjunction (πλὴν εἰ),—οὐκ ἐξέλιπον being understood, 'except that,' or 'only those who had stalls (did not flee).' Cf. VII. iii. 2, and inf. viii. 20.

25. Ταρσοὺς] Now Tersoos, the 'Tarshish' of O. T. Scripture, and birth-place of St. Paul. Strabo (xiv. 5) makes it an Argive colony founded by Triptolemus.

As a seat of learning it rivalled Athens and Alexandria.

— τῶν εἰς τὸ πεδῖον] 'Which (lead down) into the plain.' Cf. IV. vi. 5.

— ἀρπάζοντάς τι] '... when engaged in an act of plunder.'—εἶτα (subsequent and consequent), 'so then.'

26. ὁ δ' οὔτε πρ. . . ἔφη, οὔτε . . ἤθελε] 'Et negavit se prius venisse . . et tum noluit,' &c., 'both declared that he had never before come into the hands of any one superior to himself, and he would not then,' &c. Repeat εἰς χεῖρας after Κύρῳ.—Εἰς χεῖράς τινι ἐλθεῖν,

ἐλθεῖν ἔφη, οὔτε τότε Κύρω ἰέναι ἤθελε, πρὶν ἢ γυνὴ αὐτὸν ἔπεισε καὶ πίστει εἴλαβε. 27. Μετὰ δὲ ταῦτα ἐπεὶ συνεγένοντο ἀλλήλοις, Σύννεσις μὲν ἔδωκε Κύρω χρήματα πολλὰ εἰς τὴν στρατιάν, Κῦρος δ' ἐκείνῳ δῶρα ἃ νομίζεται παρὰ βασιλεῖ τίμια^h, ἵππων χρυσοχάλινον καὶ στρεπτὸν χρυσοῦν καὶ ψέλλια καὶ ἀκινάκην χρυσοῦν καὶ στολὴν Περσικὴν, καὶ τὴν χώραν μηκέτι ἀφαρπάζεσθαι, τὰ δὲ ἡρπασμένα ἀνδράποδα, ἣν ποι ἐντυγχάνωσιν, ἀπολαμβάνειν.

CAPUT III.

1. Ἐνταῦθ' ἔμεινεν ὁ Κῦρος καὶ ἡ στρατιὰ ἡμέρας εἴκοσιν οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἰέναι

(h) viii. 29.

to fall into a man's hands or power. (But more commonly to fight hand to hand. Cf. IV. vii. 15.)—Πρὶν with indic. = 'donec tandem.' Elms. Med. 1142.—The policy of Syennesis with regard to the rival brothers was to help both. He gives supplies to Cyrus and information to Artaxerxes, sending one of his sons secretly to court with intelligence of Cyrus' movements. Diod. Sic. xiv. 20.

27. παρὰ βασιλεῖ] 'Which are considered honourable at the king's court.' These presents were such as the king alone gave. See Cyrop. VIII. ii. 8. Cyrus began to arrogate royal prerogatives even in his father's lifetime. When governor of Maritime Asia, he put to death two of his cousins for not observing in his presence

an act of etiquette due only to the king. Hell. II. i. 8, &c.

—ἀφαρπάζεσθαι . . ἀπολαμβ.] These infinitives are governed by ἔδωκε; 'He granted that . . . their territory should no longer be, &c. . . and that they should get back the slaves,' i. e. those Cilicians who had been caught and made slaves of by the Greeks. Cf. II. iv. 27.

—ἣν που] means any where in Cyrus' army. Cf. iii. 14.

—ἐντυγχ.] Scil. αὐτοῖς αἱ Κιλικίαι. K. B.

1. οὐκ ἔφασαν i.] Not merely 'said not they should go,' but 'refused to go.' Οὐ φάναι = negare, refuse, deny: so οὐ κελεύειν, forbid; οὐκ ἔαν, &c. iv. 9, n. On the λιτότης contained in these negative forms (less being actually

τοῦ προσώ· ὑπώπτευνον γὰρ ἤδη ἐπὶ βασιλέα ἰέναι·
μισθωθῆναι δὲ οὐκ ἐπὶ^a τούτῳ ἔφασαν. Πρῶτος δὲ Κλέ-
αρχος τοῖς αὐτοῦ στρατιώτας ἐβιάζετο ἰέναι· οἱ δ' αὐτόν
τε ἔβαλλον καὶ τὰ ὑποζύγια τὰ ἐκείνου ἐπεὶ ἤρξατο
προΐέναι. 2. Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε τὸ
μὴ καταπετρωθῆναι· ὕστερον δ' ἐπεὶ ἔγνω ὅτι οὐ δυνή-
σεται βιάσασθαι, συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρα-
τιωτῶν· καὶ πρῶτον μὲν ἐδάκρυε πολὺν χρόνον ἐστώς· οἱ
δὲ ὀρώντες ἐθαύμαζον καὶ ἐσιώπων· εἵτα δὲ ἔλεξε τοιάδε·
3. "Ἄνδρες στρατιῶται, μὴ θαυμάζετε ὅτι χαλεπῶς
φέρω τοῖς παροῦσι πράγμασιν. Ἐμοὶ γὰρ Κῦρος ξένος
ἐγένετο, καί με φεύγοντα ἐκ τῆς πατρίδος τά τε ἄλλα
ἐτίμησε καὶ μυρίους ἔδωκε δαρεικούς· οὓς ἐγὼ λαβὼν
οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοί, ἀλλ' οὐδὲ καθηδυπά-

(a) II. iv. 5.

said than is meant), see Jelf, 738, Obs. 3.

— τοῦ πρόσω] Τὸ πρόσω = what is in front; the road forwards. Ἰέναι τὸ πρ. to go the road forwards. . (τι) τοῦ πρ. to go a part of it, emphatic, as Anglicè, 'a bit further,' 'any further.'

— ἐβιάζετο] Imperf. expressing 'endeavour,' 'was for forcing.'

— ἔβαλλον] 'Pelted him with stones.' Cf. III. iv. 25, n.; V. vii. 19.

2. ἐξέφυγε τὸ μὴ κ.] 'He narrowly escaped being stoned to death,' (vix effugit ne lapidibus obrueretur. K.) After verbs like 'prevent,' 'escape,' 'oppose,' &c., which have a negative aim, i.e. the non-completion of the act expressed by the infin., the infin. is preceded, generally, by μή. See Matt. 530, 3; Jelf, 749.

3. χαλεπῶς φέρω] 'I am sorely troubled at . . . ' properly takes a

direct object in the acc. (*ægre fero*); sometimes, as here, it is used intransitively, like *ἄχθομαι*, ἀλγεινῶς φέρω (τούτοις). Soph. Phil. 1011.

— τά τε ἄλλα . . . καί] 'In all other respects . . . and in particular.'

— κατεθέμην ἐμοί] 'I did not (put-away, or) lay up for my own use.' Κατά in compos. is here intensive (like *de* in *deperire*, *devincere*, &c.), giving a notion of completeness or fixedness to the simple verb. Τίθημι, I put: κατατίθ., I put-down determinately for a specific object,—I put by. Καταπετρωθῆναι (sup. 2), to be stoned to death; κατα-κεκόψ. (v. 16), cut to pieces; κατα-πράξασθαι, accomplish, &c. &c. From this adverbial force of κατά must be distinguished its use as a preposition (also in compos.) when followed by an object in the gen.

θησα, ἀλλ' εἰς ὑμᾶς ἔδαπάνων. 4. Καὶ πρῶτον μὲν πρὸς τοὺς Θρᾶκας ἐπολεμησα, καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρούμην μεθ' ὑμῶν, ἐκ τῆς Χερρόνήσου αὐτοὺς ἐξελαύνων βουλομένους ἀφαιρεῖσθαι τοὺς ἐνοικούντας Ἑλληνας τὴν γῆν. Ἐπειδὴ δὲ Κῦρος ἐκάλει, λαβὼν ὑμᾶς ἐπορευόμην, ἵνα, εἴ τι δέοιτο, ὠφελοίην αὐτὸν ἀνθ' ὧν^b εὖ ἔπαθον ὑπ' ἐκείνου. 5. Ἐπεὶ δὲ ὑμεῖς οὐ βούλεσθε συμπορεύεσθαι, ἀνάγκη δὴ μοι ἢ ὑμᾶς προδόντα^c τῇ Κύρου φιλίᾳ χρῆσθαι ἢ πρὸς ἐκείνον ψευδάμενον μεθ' ὑμῶν εἶναι. Εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα.

(b) i. 8, n.

(c) ii. 1.

against which it directs the action of the verb. See note II. vi. 23.—Again, in καθηδυπάθ. it gives a transitive force to the simple verb, 'waste in luxury;' cf. καταβλακεύω and καταδειλιῶ, (ruin by sloth and cowardice,) VII. vi. 22.

4. ἐπολέμησα] 'I had a war with the Thr.'—K. (reading ἐπὶ τοὺς Θρ. with two MSS.) says "Aoristus initium actionis significat: bellum intuli." But this would require τοῖς Θρᾶξι ἐπολ. See vi. 6; II. vi. 2, n. Ἐπί occurs only at III. i. 5, with συμπολεμεῖν, where the simple dative would be ambiguous. As regards the tense (the aorist),—in the case of verbs which in themselves imply continued action, such as μένειν (iii. 1), διαγίγνεσθαι (IV. v. 5), διατελεῖν (IV. iii. 2), χρῆσθαι (to have experience of, ix. 17), πορεύεσθαι, πολεμεῖν, κ.τ.λ., the aorist is very common. The writer will use the aor. or impft. according as he views the action or state in its entirety (as here 'my first affair was a war with the T.'),—or has something in his mind which makes him mark its continuance by the impft., as at

IV. v. 7. Hence also the aor. is regularly found when the duration is defined by an acc. as ἡμέρας ἑπτὰ, ii. 6; iv. 7. Comp. διεγεν. IV. v. 5, with διαγιν. I. v. 6. See IV. iii. 2; III. iv. 23; IV. iv. 1.

— ἐτιμωρ.] Supply αὐτούς. 'I took vengeance on them on behalf of Greece.'

— τὴν γῆν] 'To deprive the Greeks.. of the land.' Ἀφαιρεῖσθαι (like ἀποστερεῖν, VI. vi. 23) takes two accusatives (personæ et rei); the latter retained in the passive (VII. ii. 22). Cyr. VI. i. 12. Arn. G. G. 958.

— ἀνθ' ὧν εὖ ἔπαθ.] = ἀντὶ τούτων ἅ. . . 'In return for the kind treatment that I received at his hands.' Εὖ πάσχω = 'beneficiis afficior.'

5. Κύρου φιλίᾳ χρῆσθ.] 'Cyrus amicitia uti.'

— μεθ' ὑμῶν] Inf. σὺν ὑμῖν: the difference is that between simple companionship (μετά, fr. μέσος, in the midst of), and connexion, alliance, community of interest, &c. II. vi. 18, n.; VII. vi. 34. Cf. Arn. G. G. 1415.

— Εἰ μὲν . . . δίκαια ποιήσω οἶκ

αἰρήσομαι δ' οὖν^d ὑμᾶς, καὶ σὺν ἱμῖν ὅ τι ἂν δέη πείσομαι. Καὶ οὐποτε ἐρεῖ οὐδεὶς ὡς ἐγώ, "Ελληνας ἀγαγὼν εἰς τοὺς βαρβάρους, προδοὺς τοὺς "Ελληνας τὴν τῶν βαρβάρων φιλίαν εἰλόμην. 6. Ἀλλὰ ἐπεὶ ὑμεῖς ἐμοὶ οὐκ ἐθέλετε πείθεσθαι [οὐδὲ ἔπεςθαι], ἐγὼ σὺν ὑμῖν ἔψομαι καὶ ὅ τι ἂν δέη πείσομαι. Νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους· καὶ σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος ὅπου ἂν ᾧ, ὑμῶν δ' ἔρημος ᾧν οὐκ ἂν ἱκανὸς εἶναι οὔτ' ἂν φίλον ὠφελῆσαι οὔτ' ἂν ἐχθρὸν ἀλέξασθαι. Ὡς ἐμοῦ οὖν ἰόντος ὅπῃ ἂν καὶ ὑμεῖς, οὔτω τὴν γνώμην ἔχετε. 7. Ταῦτα εἶπεν· οἱ δὲ στρατιῶται, οἳ τε αὐτοῦ ἐκείνου καὶ οἱ ἄλλοι, ταῦτα ἀκούσαντες, ὅτι οὐ φαίῃ παρὰ βασιλέα πορεύεσθαι, ἐπήνεσαν· παρὰ δὲ Ξενίου καὶ

(d) ii. 12.

οἶδα] '*I know not whether . . .*' meaning '*I rather think not.*' The similar form in Latin, *nescio an*, would rather affirm the hypothesis, '*I rather think (I shall).*' Cf. Elmsl. Med. 911.

6. σὺν ὑμῖν . . ἂν οἶμαι εἶναι] ('*If I be*) with you *I think that I shall be*' &c. On the position of ἂν see II. i. 12, note.

— τίμιος . . ἔρημος] For these nominatives agreeing with the subject of the principal verb, see Arn. G. P. 221; Matt. 535; Jelf, 672, 3.

— ἂν ἱκανὸς . . . οὔτ' ἂν φίλον ὠφελῆσαι . . .] Ἄν is not redundant before φίλον, but seems to represent an idea passing through the mind, though not expressed. '*To serve a friend (if a friend is to be served) or,*' &c.

— Ὡς ἐμοῦ . . .] As was stated supra, i. 6, the particip. (ἰόντος) without ὡς would state the mere

fact; with ὡς it states the consideration &c. of the fact. '*Seeing then that I shall go, &c., so form your judgment (of me)*' . . . (ὡς ἐμοῦ ἰόντος being the gen. absol.) —in other words, '*Be assured of this then, that*' &c. Cf. II. i. 22; Thuc. vii. 15; Cyrop. I. vi. 11.

— ἰόντος] '*About to go.*' Εἶμι in Attic Greek is regularly future; the infin. and partic. sometimes, as sup. § 1; II. iii. 29; vi. 10; elsewhere imperfect (present or past), I. viii. 16; III. i. 1; IV. iii. 9.

7. οὐ φαίῃ . . πορεύεσθαι] § 1, n. '*he disclaimed the intention of going.*' For this imperf. see II. iii. 9 (σπένδοιτο).

— παρὰ βασιλέα . . Ξενίου . . Κλεάρχῳ] Note here how the oblique cases affect the meaning of the preposition. The passage is quoted by Mr. Tate in his tract on the Greek Cases (1830, p. 7), where he assigns to the gen., dat., and

Πασίωνος πλείους ἢ δισχίλιοι λαβόντες τὰ ὄπλα καὶ τὰ σκευοφύρα ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ. 8. Κύρος δὲ τούτοις ἀπορῶν τε καὶ λυπούμενος μετεπέμπετο τὸν Κλεάρχον· ὁ δὲ ἰέναι μὲν οὐκ ἤθελε, λάθρα δὲ τῶν στρατιωτῶν πέμπων αὐτῷ ἄγγελον ἔλεγε θάρρειν, ὥς^ε καταστησομένων τούτων εἰς τὸ δέον· μεταπέμπεσθαι δ' ἐκέλευεν αὐτόν· αὐτὸς δ' οὐκ ἔφη ἰέναι. 9. Μετὰ δὲ ταῦτα συναγαγὼν τοὺς μεθ' ἑαυτοῦ στρατιώτας καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν βουλόμενον ἔλεξε τοιάδε·

Ἄνδρες στρατιῶται, τὰ μὲν δὴ Κύρου δῆλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς ὥσπερ τὰ ἡμέτερα πρὸς ἐκείνους· οὔτε γὰρ ἡμεῖς ἐκείνου ἔτι στρατιῶται, ἐπεὶ γε οὐ συνε-

(e) i. 6.

acc. cases the local terms *from*, *at*, *to*, respectively, as their proper original signif. Thus, *παρὰ* meaning *alongside* :

παρὰ Ξενίου, *from beside* Xenias.

... Κλεάρχῳ, position *beside* Cl.

... βασιλέα, motion *to beside* the king.

These uses, however, of *παρὰ* are in Xen. restricted almost exclusively to cases where the object is a *person* : with *things*, *παρὰ* is regularly followed by the accus. in the sense either of simple *position beside*, as *παρὰ πόλιν* (III. iv. 9, note), or of *motion (or extension) along a line, or past a point*, ex. gr., in VI. ii. 1, we have ἔπλεον *παρὰ γῆν*, *along shore*, and τοῦτον *παρα-πλεύσαντες*, *after sailing past this point* : see note at II. iv. 17. With *persons* also we find *παρὰ* constructed with accus. in the sense of *beside*, *near*, in such cases as *ἱππεῖς παρὰ Κλεάρχον ἔστησαν* (viii. 5), where the notion of a *line* of men

extending past Clearchus is involved.

8. ὥς καταστησομένων . . . εἰς τὸ δέον] ‘*He bade him keep up his heart, as (he would do) if these things were going to take a favourable turn*’—i.e. he bade him, &c., *for that these things were going to, &c.*—Tate.

— αὐτὸς δ’] ‘*Yet he,*’ or ‘*but after all he* (when sent for, as he himself had directed) *refused to go.*’ Αὐτός, like *idem*, marks a contrast between different acts of the same person. His motive in it is shown § 10.

9. τον βουλόμενον] ‘*Any that wished (to attend)*’

— τὰ μὲν . . . Κύρου] ‘*Cyrus’ position with respect to us is such as ours is with respect to him;*’ i.e. we are independent of each other, and must form our plans accordingly, § 11. Cf. τὰ τῶν στρατιωτῶν, III. i. 20, ‘*the condition of the soldiers.*’—οὕτως ἔχει, *sic se habet*. Cf. εὐνοικῶς, i. 5, note.

πόμεθα αὐτῷ, οὔτε ἐκείνος ἔτι ἡμῖν μισθοδότης. 10.
 Ὅτι μέντοι ἀδικεῖσθαι νομίζει ὑφ' ἡμῶν οἶδα ὥστε
 καὶ μεταπεμπομένου αὐτοῦ οὐκ ἐθέλω ἐλθεῖν, τὸ μὲν
 μέγιστον αἰσχυνόμενος, ὅτι σύννοιδα ἐμαυτῷ πάντα
 ἐψευσμένος αὐτόν· ἔπειτα [δὲ] καὶ δεδιώς μὴ λαβῶν
 με δίκην ἐπιθῇ ὧν νομίζει ὑπ' ἐμοῦ ἡδικῆσθαι. 11.
 Ἐμοὶ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν καθεύδειν, οὐδ' ἀμε-
 λεῖν ἡμῶν αὐτῶν, ἀλλὰ βουλευέσθαι ὃ τι χρὴ ποιεῖν
 ἐκ τούτων. Καὶ ἕως γε μένομεν αὐτοῦ, σκεπτέον μοι
 δοκεῖ εἶναι ὅπως ὡς ἀσφαλέστατα μένωμεν· εἴ τε ἤδη
 δοκεῖ ἀπιέναι, ὅπως ὡς ἀσφαλέστατα ἄπιμεν, καὶ ὅπως
 τὰ ἐπιτήδεια ἔξομεν· ἄνευ γὰρ τούτων οὔτε στρατηγοῦ
 οὔτε ἰδιώτου^f ὄφελος οὐδέν. 12. Ὁ δ' ἀνὴρ πολλοῦ μὲν
 ἄξιος φίλος ᾧ ἂν φίλος ᾗ· χαλεπώτατος δ' ἐχθρὸς ᾧ

(f) VI. i. 31.

10. τὸ μὲν μέγιστον] ‘*Chiefly*.’
 — σύννοιδα... π. ἐψευσμένος] ‘*I am*
conscious that I have deceived
him in every point.’ This con-
 struction with the participle,
 where the Latin would have the
 accus. with infin., or *quod* with
 subj., takes place when the verbal
 notion of the particip. is conceived
 of as *antecedent to*, or (more rarely)
 when *coincident with*, the notion
 of the verb; thus σύννοιδα... ἐψ. is
 ‘*having deceived, I am conscious*
of it.’ (So ii. 18, *Kῦρος ἤσθη... φό-
 βον ἰδών, gavisus est, quòd*
vidisset.) The subject of the
 partic. being also the subject
 (ἐγώ) of the verb, the partic. (by
 attraction) is put in the nomin.
 (cf. V. viii. 14). Virgil imitates
 this construction, *Æn.* ii. 377:
Sensit medios delapsus in hostes.
Georg. ii. 510: *Gaudent perfusi*
sanguine fratres. The participial
 construction occurred sup. i. 7,

and ii. 21, but the partic. there
 agreed with the *object* of the
 verb. Cf. Jelf, 681, 682, 4; on the
 Acc. (πάντα) see V. vi. 35, n.

— δίκην ἐπιθῇ ὧν] ‘*Should inflict*
punishment for the wrongs that
he thinks he was suffered at my
hands.’—ὧν = τούτων ἄ.

11. ἐκ τούτων] *Post hæc.* B.
 Cf. I^v. vi. 21, ἐκ τοῦ ἀρ.

— ὅπως... μένωμεν] ‘*How we may*
remain;’... ὅπως ἀπιμεν, ‘*how we*
shall go away.’ The subj. and
 fut. indic. after ὅπως are inter-
 changed also at IV. vi. 10. Cf.
 Jelf, 812, 1; Arn. G. P. 285;
 Thuc. i. 83 (Arn.).

12. Ὁ δ' ἀνὴρ] i. e. Cyrus.

— χαλ. ἐχθρός] ‘*Gravissimus ei*
inimicus, cui sit hostis.’ D. One
 who is πολέμιος is not necessarily
 ἐχθρός (fr. ἔχθος, hate). K. cites
 Curt. VII. x. 8, “nunquam se *ini-*
micos ei, sed bello lacessitos hostes
fuisse.”

ἂν πολέμιος ᾗ. Ἔτι δὲ δυναμὶν ἔχει καὶ πεζὴν καὶ ναυτικὴν καὶ ἱππικὴν, ἣν πάντες ὁμοίως ὀρῶμέν τε καὶ ἐπιστάμεθα· καὶ γὰρ οὐδὲ πόρρῳ δοκοῦμέν μοι αὐτοῦ καθῆσθαι· ὥστε ὦρα λέγειν ὅ τι τις γιγνώσκει ἄριστον εἶναι. Ταῦτα εἰπὼν ἐπαύσατο.

13. Ἐκ δὲ τούτου ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτομάτου, λέξοντες ἃ ἐγίγνωσκον· οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέλευστοι, ἐπιδεικνύντες οἷα εἶη ἡ ἀπορία ἄνευ τῆς Κύρου γνώμης καὶ μένειν καὶ ἀπιέναι. 14. Εἰς δὲ δὴ εἶπε, προσποιούμενος σπεύδειν ὡς τάχιστα πορεύεσθαι εἰς τὴν Ἑλλάδα, στρατηγούς μὲν ἐλέσθαι ἄλλους ὡς τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δ' ἐπιτήδεια ἀγοράζεσθαι (ἡ δ' ἀγορὰ ἦν^ε ἐν τῷ βαρβαρικῷ στατεύματι), καὶ συσκευάζεσθαι· ἐλθόντας δὲ Κῦρον αἰτεῖν πλοῖα, ὡς ἀποπλέοιεν· ἐὰν δὲ μὴ διδῶ ταῦτα, ἡγεμόνα αἰτεῖν Κῦρον, ὅστις [ὡς] διὰ φιλίας τῆς χώρας ἀποίσει, ἐὰν δὲ μὴδὲ ἡγεμόνα διδῶ, συντάττεσθαι τὴν ταχίστην· πέμψαι δὲ καὶ προκαταληψομένους τὰ ἄκρα,

(g) v. 6.

13. καὶ μένειν κ. ἀπι.] Infinit. defining ἡ ἀπορία. Jelf, 667: "What the impracticability was of either remaining or going away without Cyrus' consent."—γνώμη = *voluntas*, vii. 8.

14. εἶπε] with infinit. following = ἐκέλευε, as sup. 8, ἔλεγε θαρρεῖν. 'One man in particular (δὴ) urged them . . . to choose,' &c.

— ἐλθόντας] Scil. τινάς, 'that certain should go and ask Cyrus for vessels.' For this double accusative we have (§ 16) παρὰ τούτου, to avoid ambiguity.

— ὅστις . . . ἀποίσει] Future expressing a purpose, *qui abducatur*; as inf. προκαταληψ., *qui praeoccupent*.—ὅστις = *some one to take*

us back.' II. iii. 4.

— διὰ φιλίας τῆς χώρας] 'Through the country as being friendly' = *as through a friendly country*. Cf. IV. i. 8; so ἅτε διὰ στένης τῆς ὁδοῦ, IV. ii. 13; VI. v. 26. Note the position of the article before the noun in these cases, the adjunct being predicative. This section is a remarkable instance of *orat. rect.* blended with *orat. obl.*;—the clauses on which particular stress is to be laid being in *orat. rect.*, such as ex. gr. εἰ μὴ βούλεται, being the *principal condition*;—ὅστις ἀποίσει, the *especial point of request*. Jelf, 886, c.

— τὴν ταχίστην] Scil. ὁδόν, adverbial, 'as quickly as possible.'

ὅπως μὴ φθάσωσι μήτε Κύρος μήτε οἱ Κίλικες κατα-
 λαβόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν
 ἀνηρπακότες. Οὗτος μὲν δὴ τοιαῦτα εἶπε· μετὰ δὲ τοῦ-
 του Κλέαρχος εἶπε τοσοῦτον· 15. Ὡς μὲν στρατη-
 γήσονται ἐμὲ ταύτην τὴν στρατηγίαν, μηδεὶς ὑμῶν
 λεγέτω· πολλὰ γὰρ ἐνορῶ δι' ἃ ἐμοὶ τοῦτο οὐ ποιητέον·
 ὥς δὲ τῷ ἀνδρὶ ὃν ἂν ἔλησθε πείσομαι ἢ δυνατὸν μά-
 λιστα· ἵνα εἰδῇτε ὅτι καὶ ἄρχεσθαι ἐπίσταμαι ὥς τις
 καὶ ἄλλος μάλιστα ἀνθρώπων. 16. Μετὰ τοῦτον ἄλλος
 ἀνέστη, ἐπιδεικνὺς μὲν τὴν εὐήθειαν τοῦ τὰ πλοῖα
 αἰτεῖν κελεύοντος, ὥσπερ πάλιν τὸν στόλον Κύρου μὴ
 ποιουμένου· ἐπεδείκνυε δὲ ὥς εὖηθες εἴη ἡγεμόνα αἰτεῖν
 παρὰ τούτου ᾧ λυμαινόμεθα τὴν πρᾶξιν. Εἰ δέ τι καὶ
 τῷ ἡγεμόνι πιστεύσομεν ᾧ^h ἂν Κύρος διδῶ, τί κωλύει

(h) i. 8.

— φθάσωσι . . καταλαβόντες] ‘May not get the start in se-
 curing,’ i. e. *may not secure them*
before us. Cf. III. iv. 49. Φθάνειν
 follows the same construction as
 τυγχάνειν and λανθάνειν : i. 2 and
 9. See the full construction, which
 occurs at III. iv. 49, and a variety
 at IV. i. 21.

— ἔχομεν ἀνηρπακότες] There
 is a transition here from *orat.*
obl. to *orat. rect.*, as takes place
 also in the next speech at *λυμαι-*
νόμεθα. Cf. Milton’s *Par. Lost*,
 iv. 725.—ἔχομεν ἀνηρπ. (*We*
have carried off and still have) is
 used in preference to *ἀνηρπάκαμεν*,
 as giving more prominence and
 emphasis to the notion that the
 plunder (the *χρήματα* at least)
 was yet in possession, which would
 of course be the strongest induce-
 ment with the Cilicians to secure
 the heights against them.

— τοσοῦτον] ‘Thus much (and no

more).’ Cf. τοσοῖδε, II. iv. 4, n.

15. Ὡς . . στρατ. ἐμὲ . . λεγέτω]
 ‘ . . speak of me as going to con-
 duct this expedition.’ For *στρατ-*
ηγίαν (the *accus.* of the *cognate*
subst.) cf. VI. iii. 6; Arn. G. P.
 131; Jelf, 564, Obs. 5.

— ὥς δὲ . . πείσομαι] Supply
 λεγέτω. For *πείσομαι* we should
 expect *πεισόμενον*, answering to
 the preceding *στατηγήσονται*.

— ὥς τις κ. α. μάλιστα] ‘*Quite*
as well as any one else,’ = “*non*
ut magis alter,” Hor. 1 Sat. v.
 32.

16. Κύρου μὴ] Krüger rejects
 μὴ, giving as the sense, ‘as if C.
 were purposing to march back
 again.’ Mr. Long retains μὴ,
 the argument being, ‘Why should
 Cyrus supply us with vessels
 which he would want himself?’

— ᾧ λυμαιν. . .] ‘*Whose enter-*
prise we are ruining.’—ᾧ, *dativus*
incommodi.

καὶ τὰ ἄκρα ἡμῖν κελεύειν Κύρον προκαταλαμβάνειν ;
 17. Ἐγὼ μὲν γὰρ ὀκνοίην ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ
 ἡμῖν δοίη, μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ
 φοβοίμην δ' ἂν τῷ ἡγεμόνι ᾧ δοίη ἔπεσθαι, μὴ ἡμᾶς
 ἀγάγῃ ὅθεν οὐχ οἶόν τε ἔσται ἐξελθεῖν· βουλοίμην δ'
 ἂν, ἄκοντος ἀπιὼν Κύρου, λαθεῖν αὐτὸν ἀπελθών· ὃ οὐ
 δυνατόν ἐστιν. 18. Ἀλλ' ἔγωγε φημὶ ταῦτα μὲν φλυα-
 ρίας εἶναι· δοκεῖ δέ μοι ἄνδρας ἐλθόντας πρὸς Κύρον,
 οἵτινες ἐπιτήδαιοι, σὺν Κλεάρχῳ ἐρωτᾶν ἐκείνῳ τί
 βούλεται ἡμῖν χρῆσθαι· καὶ ἐὰν μὲν ἡ πρᾶξις ἢ παρα-
 πλησία οἷαπερ καὶ πρόσθεν ἐχρήτο τοῖς ξένοις, ἔπεσθαι
 καὶ ἡμᾶς καὶ μὴ κακίους εἶναι τῶν πρόσθεν τούτῳ
 συναναβάντων· 19. ἐὰν δὲ μείζων ἡ πρᾶξις τῆς πρόσ-
 θεν φαίνεται καὶ ἐπιπονωτέρα καὶ ἐπικινδυνότερα,
 ἀξιοῦν ἢ πείσαντα ἡμᾶς ἄγειν ἢ πεισθέντα πρὸς φιλίαν
 ἀφιέναι· οὕτω γὰρ καὶ ἐπόμενοι¹ ἂν φίλοι αὐτῷ καὶ
 πρόθυμοι ἐποίμεθα, καὶ ἀπιόντες ἀσφαλῶς ἂν ἀπίοιμεν·
 ὃ τι δ' ἂν πρὸς ταῦτα λέγῃ, ἀναγγεῖλαι δεῦρο· ἡμᾶς
 δ' ἀκούσαντας πρὸς ταῦτα βουλευέσθαι. 20. Ἐδοξε^k

(i) II. i. 12, n.

(k) III. ii. 9, n.

— ἡμῖν κελ.] *'What hinders our inviting Cyrus also to secure the heights for us?'* (Dativus commodi.)

17. δοίη] *'Which he might give.'* Cf. ἔλθοιεν, III. ii. 36, n.

— αὐταῖς τ. τρ.] *'Galley's and all.'* Modal or circumstantial dative. Jelf, 604, 1.

— οὐχ οἶόν τε ἔσται] *'It will not be possible.'* Cf. Arn. G. P. 280.

— ἄκοντος . . Κύρου] *'Invito Cyro.'* *'If I go away without Cyrus' consent, I should like to go away without his knowledge.'* Sup. i. 9, n. The aor. λαθεῖν is always followed by an aorist participle.

18. τί] For εἰς τι, as at V. i. 16 ; the omission of prep. with *neut.* pron. is general.—οἷαπερ by attr. for τοιαύτη εἰς οἷανπερ.

19. ἡ πρᾶξις] *'The service.'* They allude to the journey up of the 300 hoplites (i. 2), as appears from iv. 12.

— ἀξιοῦν] *'To ask him that he would either lead us by persuading us (to follow), or that, being himself persuaded, he would let us go amicably.'* Πρὸς with an accusative noun is a common periphrasis for the adverb. So πρὸς ἡδονήν, πρὸς βίαν, πρὸς καιρόν, &c.

ταῦτα, καὶ ἄνδρας ἐλόμενοι σὺν Κλεάρχῳ πέμπουσιν, οἱ ἡρώτων Κύρον τὰ δόξαντα τῇ στρατιᾷ. Ὁ δ' ἀπεκρίνατο ὅτι ἀκούει Ἀβροκόμαν, ἐχθρὸν ἄνδρα, ἐπὶ τῷ Εὐφράτῃ ποταμῷ εἶναι, ἀπέχοντα¹ δώδεκα σταθμούς· πρὸς τοῦτον οὖν ἔφη βούλεσθαι ἐλθεῖν· καὶ μὲν ἦ ἐκεῖ, τὴν δίκην ἔφη χρῆζειν ἐπιθεῖναι αὐτῷ· ἦν δὲ φεύγη, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα^m. 21. Ἀκούσαντες δὲ ταῦτα οἱ αἵρετοὶ ἀναγγέλλουσι τοῖς στρατιώταις· τοῖςⁿ δὲ ὑποψία μὲν ἦν ὅτι ἄγει πρὸς βασιλέα, ὅμως δὲ ἐδόκει ἔπεσθαι. Προσαιοῦναι δὲ μισθὸν ὁ Κῦρος ὑπισχνεῖται ἡμιόλιον πᾶσι δώσειν οὗ πρότερον ἔφερον, ἀντὶ δαρεικοῦ τρία ἡμιδαιρικὰ τοῦ μηνὸς τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ βασιλέα ἄγοι οὐδὲ ἐνταῦθα ἤκουσεν οὐδεὶς ἐν γε τῷ φανερώ.

(l) II. ii. 12, n.

(m) § 14.

(n) i. 3, n.

20. ἡρώτων] (like Lat. *interrogare*) takes a double acc. Matt. 411; Arn. G. P. 124.—τὰ δόξαντα, 'the things which seemed (good) to;,' 'the questions resolved on by.'

— ἀκούει] Here as elsewhere the oblique narration required ἀκούοι. But the transition from the oblique to the direct narration is so easy and frequent with the Greeks (it takes place here at βουλευσόμεθα), that they often (when on the verge of transition) put the indic. or subj. of *direct* for the opt. of *oblique* narration.

— τὴν δίκην] '... to inflict the punishment due to him.' See II. v. 38, n.; V. vi. 34.

21. Προσαιοῦναι] 'To them asking additional pay.' Πρὸς in composition often denotes *in addition to*. Cf. προσ-ῶμοσαν, II. ii. 8; προσ-λήψιντο, VII. iii. 13; προσ-διδόναι, inf. ix. 19.

— οὗ] = ἐκείνου ὅν. The gen. depends on ἡμιόλ. 'the whole and half (besides) of what,' i.e. *half as much again as what they received before*, &c.

— τοῦ μηνός] "Adde διὰ.—τῷ στρατ. = ἐκάστῳ (τῷ) στρ. singulis in mensem militibus." H. The article is used when one individual is taken as the representative of a class; so in English we should say, 'to the private for the month.'

— Up to this point Menon seems to have held the first place in Cyrus' confidence. He was entrusted with the important diversion into Cilicia (ii. 20), and commanded the right wing at the review (ii. 15), a post of honour which we find henceforth awarded to Clearchus (vii. 1 and viii. 4), who seems to have supplanted him in the confidence both of the army and of Cyrus.

CAPUT IV.

1. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δέκα ἐπὶ τὸν Ψάρον ποταμόν, οὗ ἦν τὸ εὖρος τρία πλέθρα. Ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα παρασάγγας πέντε ἐπὶ τὸν Πύραμον ποταμόν, οὗ τὸ εὖρος στάδιον. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας πεντεκαίδεκα εἰς Ἰσσοὺς τῆς Κιλικίας ἐσχάτην πόλιν ἐπὶ τῇ θαλάττῃ οἰκουμένην^a, μεγάλην καὶ εὐδαίμονα. 2. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρῳ παρήσαν αἱ ἐκ Πελοποννήσου νῆες, τριάκοντα καὶ πέντε, καὶ ἐπ' αὐταῖς ναύαρχος Πυθαγόρας Λακεδαιμόνιος. Ἡγεῖτο δ' αὐτῶν Ταμῶς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων ναὺς ἐτέρας Κύρου πέντε καὶ εἴκοσιν· αἷς ἐπολιόρκει Μίλητον, ὅτε Τισσαφέρνει φίλῃ ἦν, καὶ συνεπολέμει Κύρῳ πρὸς αὐτόν. 3. Παρῇν δὲ καὶ Χειρίσοφος ὁ Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετάπεμπτος ὑπὸ Κύρου, ἐπτακοσίους ἔχων ὀπλίτας ὧν ἐστρατήγει παρὰ Κύρῳ. Αἱ δὲ νῆες ὥρμουν κατὰ τὴν Κύρου σκηνήν. Ἐνταῦθα καὶ οἱ παρ' Ἀβροκόμα μισθοφόροι Ἕλληνες ἀποστάντες ἦλθον παρὰ^b Κύρον, τετρακόσιοι ὀπλίται, καὶ συνεστρατεύοντο ἐπὶ βασιλέα.

4. Ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα παρασάγγας πέντε ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. Ἦσαν

(a) IV. viii. 22.

(b) iii. 7, n.

2. αἱ ἐκ Πελοπ.] This support was rendered by Sparta expressly in return for Cyrus' active co-operation in the war against Athens. Cf. Hellen. III. i. 1.

— ὅτε Τισσ.] This implies that Miletus (i. 7 and 11) had been reduced before Cyrus started on the expedition.

3. ἐπὶ τῶν νεῶν.] 'On board the fleet, he and his men.' Dist.

ἐπ' αὐταῖς, 'in command of them,' supra, § 2. See IV. iii. 3, n.

— παρὰ Κύρῳ] 'In Cyrus' service.'

— ὥρμουν κατὰ τὴν. .] 'Were moored off Cyrus' tent.' Κατὰ with verbs of position = *opposite to* (contra); here and viii. 21.

4. This country (between Issus and the Syrian Gates) was the battle-field of Issus (B.C. 333).

δὲ ταῦτα δύο τείχη· καὶ τὸ μὲν ἔσωθεν πρὸ τῆς Κιλικίας
 Συνέννεσις εἶχε καὶ Κιλικίων φυλακή· τὸ δὲ ἔξω τὸ
 πρὸ τῆς Συρίας βασιλέως ἐλέγετο φυλακή φυλάττειν.
 Διὰ μέσου δὲ ρεῖ τούτων ποταμός, Κέρσος ὄνομα, εὖρος
 πλέθρου. "Απαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι
 τρεῖς· καὶ παρελθεῖν οὐκ ἦν βία· ἦν γὰρ ἡ πάροδος
 στενὴ καὶ τὰ τείχη εἰς τὴν θάλατταν καθήκοντα, ὑπερ-
 θεν δ' ἦσαν πέτραι ἡλίβατοι· ἐπὶ δὲ τοῖς τείχεσιν
 ἀμφοτέροις ἐφειστήκεσαν πύλαι. ᾠδ. Ταύτης οὖν ἕνεκα
 τῆς παρόδου Κῦρος τὰς ναῦς μετεπέμψατο, ὅπως ὀπλί-
 τας ἀποβιβάσειεν εἴσω καὶ ἔξω τῶν πυλῶν, καὶ βια-
 σάμενοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττοιεν ἐπὶ
 ταῖς Συρίαις πύλαις· ὅπερ ᾤετο ποιήσειν ὁ Κῦρος τὸν
 Ἀβροκόμαν, ἔχοντα πολὺν στράτευμα. Ἀβροκόμας δὲ
 οὐ τοῦτ' ἐποίησεν, ἀλλ' ἐπεὶ ἤκουσε Κῦρον ἐν Κιλικίᾳ
 ὄντα^c, ἀναστρέφας^d ἐκ Φοινίκης παρὰ βασιλέα ἀπή-

(c) iii. 10, n.

(d) ii. 8.

— ταῦτα] i. e. 'the Gates,' the demonstrative being put in the gender of the predicate. Cf. V. iv. 27, n.: 'These consisted of two fortified walls,' πύλαι standing for the entire pass with its fortifications reaching from the mountain to the sea. Gates stood in the walls, as was anciently the case at the Pass of Thermopylæ. Τό γε παλαιὸν πύλαι ἐπῆσαν, Herod. vii. 176.

— εὖρος πλέθρου] i. e. ὡς τὸ εὖρος πλ. (Inf. § 9.) 'In breadth a plethrum.' For this *genit.* of (numerical) *description*, see Arn. Gr. Gr. 852.—The article is often omitted before εὖρος, μέσον, ὄνομα, θεός, and other words in common use.

— τὸ μέσον τῶν τ.] 'The space between the walls.'

— ἦσαν] Verb in the number of the predicate noun. Jelf, 389.

— οὐκ ἦν] 'It was impossible;' cf. v. 2, note.

— ἡλίβατοι] A poetic word (of which Xen. uses many) derived by Eustath. from ἀλιτεῖν and βα(σις), 'to miss one's footing;' hence *steep, inaccessible*. This pass was the lower of the two mentioned by Cicero, ad Div. xv. 4. The other pass was through Mount Amanus. Diod. Sic. xiv. 21. Ainsw. p. 57, 58.

5. μετεπέμψατο] Aorist for pluperf. Cf. ἐποίησε, i. 2.

— εἴσω κ. ἔξω] Between the walls, and (ἔξω) on the Syrian side of the pass.

— βιασάμενοι] i. e. οἱ ὀπλῖται. 'Having forced the enemy, might pass on.'

λαυνεν, ἔχων, ὡς ἐλέγετο, τριάκοντα μυριάδας στρατιᾶς.)

6. Ἐντεῦθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἓνα παρασάγγας πέντε εἰς Μυρίανδρον, πόλιν οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ θαλάττῃ· ἐμπόριον δ' ἦν τὸ χωρίον, καὶ ὥρμουν αὐτόθι ὀλκάδες πολλαί. 7. Ἐνταῦθ' ἔμειναν ἡμέρας ἑπτὰ· καὶ Ξενίας ὁ Ἀρκὰς στρατηγὸς καὶ Πασίων ὁ Μεγαρεὺς ἐμβάντες εἰς πλοῖον καὶ τὰ πλείστου ἄξια ἐνθήμενοι ἀπέπλευσαν, (ὡς μὲν τοῖς πλείστοις ἐδόκουν) φιλοτιμηθέντες, ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ Κλέαρχον ἀπελθόντας, ὡς ἀπιόντας εἰς τὴν Ἑλλάδα πάλιν καὶ οὐ πρὸς βασιλέα, εἶα Κῦρος τὸν Κλέαρχον ἔχειν. Ἐπεὶ δ' οὖν ἦσαν ἀφανεῖς, διῆλθε λόγος ὅτι διώκει^ο αὐτοὺς Κῦρος τριήρεσι· καὶ οἱ μὲν εὐχοντο ὡς δολίους ὄντας αὐτοὺς ληφθῆναι· οἱ δ' ὥκτειρον, εἰ ἀλώσονται.

8. Κῦρος δὲ συγκαλέσας τοὺς στρατηγοὺς εἶπεν· Ἀπολελοίπασιν ἡμᾶς Ξενίας καὶ Πασίων· ἀλλ' εὖ γε μέντοι ἐπιστάσθωσαν ὅτι οὔτε ἀποδεδράκασιν· οἶδα γὰρ ὅπη οἴχονται· οὔτε ἀποπεφεύγασιν· ἔχω γὰρ τριήρεις ὥστε ἐλεῖν τὸ ἐκείνων πλοῖον. Ἀλλὰ μὰ

(e) iii. 20.

6. ἐμπόριον] A depôt of merchandise, a mart-town.

7. τὰ πλείστου ἄξια] 'Having put on board all that was most valuable, they sailed away, moved by jealousy, as, &c.'

— ὡς... ἐδόκουν] ('As they seemed,' or Anglicè) 'as it seemed to most persons.' The impersonal construction is avoided generally in Greek, as it is in Latin. Cf. § 4, ἐλέγετο; x. 18; III. i. 21.

— ὡς ἀπιοντ.] 'Expecting that they were going back.'

— Ἐπεὶ δ' οὖν] 'Be that as it may, as soon as they were out of sight, a rumour spread....' Δ' οὖν refers to the conjecture expressed by ἐδόκουν. Sup. ii. 12, n.

— ἀλώσονται] 'In case they should be caught.' A middle form with a passive meaning, like στερήσονται, § 8; and προτιμήσθε, § 14; καταλείψεσθαι, V. vi. 12.

8. ἀποδεδράκ.] 'Escaped into concealment.' Ἀποδιδράσκ. 'run away and hide' (as a runaway

τοὺς θεοὺς οὐκ ἔγωγε αὐτοὺς διώξω· οὐδ' ἐρεῖ οὐδεὶς ὥς ἐγώ, ἕως μὲν ἂν παρῇ τις, χρώμαι· ἐπειδὰν δὲ ἀπιέναι βούληται, συλλαβὼν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσυλῶ. Ἀλλὰ ἴτωσαν εἰδότες ὅτι κακίους εἰσὶ περὶ ἡμᾶς ἢ ἡμεῖς περὶ ἐκείνους. Καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας ἐν Τράλλεσι φρουρούμενα· ἀλλ' οὐδὲ τούτων στερήσονται· ἀλλ' ἀπολήψονται τῆς πρόσθεν ἔνεκα περὶ ἐμὲ ἀρετῆς.

9. Καὶ ὁ μὲν ταῦτα εἶπεν· οἱ δὲ Ἕλληνες, εἴ τις καὶ ἀθυμότερος ἦν πρὸς τὴν ἀνάβασιν, ἀκούοντες τὴν Κύρου ἀρετὴν ἥδιον καὶ προθυμότερον συνεπορεύοντο.

Μετὰ ταῦτα Κύρος ἐξελαύνει σταθμοὺς τέτταρας παρασάγγας εἴκοσιν ἐπὶ τὸν Χάλον ποταμόν, ὄντα τὸ εὖρος πλέθρου, πλήρη δ' ἰχθύων μεγάλων καὶ πραέων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶων, οὐδὲ τὰς περιστεράς. Αἱ δὲ κῶμαι ἐν αἷς ἐσκήνουν Παρυσάτιδος ἦσαν, εἰς ζώνην δεδομένοι. 10. Ἐντεῦθεν ἐξε-

slave, δραπετής); ἀποφεύγ. 'escape by outrunning a pursuer; get out of reach. Cf. II. v. 7; VII. iii. 11.

— αὐτοῖς] "refertur ad τὴν, quod de pluribus intelligendum." S.

— διώξω] The common form in Attic Greek is διώξομαι. So διώξεις, Cyr. VI. iii. 13.

— Τράλλεσι] A city of Lydia.

9. τὴν Κύρ. ἀρετὴν] 'Hearing of Cyrus' goodness. . . . 'Ἀρετὴ = 'kindness' and 'generosity,' inf. VI. iv. 8; VII. vii. 41.

— πραέων] The contracted form of the *gen.* (πραῶν) rarely occurs.

— οὐκ εἶων] The imperfects refer to the time when the Greeks passed through. Don. Gr. Gr. p. 410. At the same time the imperf. οὐκ εἶων has a specific meaning of its own, 'dissuade-

bant;,' 'were not for letting,'—i. e. would not have any one harm; [οὐκ εἶασαν would be 'did not let'—absolutely.] So 'bella vetabat' = 'was against the war.' Virg. *Æn.* ii. 84.—'Prohibere studebant,' Poppo at Thuc. vi. 19. "Οὐκ ἔα apud Hdt. nuspiam imperantis est, sed mitibus verbis dissuadentis." Valen. Hdt. ii. 30.

— εἰς ζώνην δεδομ.] 'Given for girdle-money,' (Anglicè 'pin-money,') to Oriental queens, for their expenses. Cf. Herod. ii. 98; Plato, *Alcib.* I C. 40, and in later times, Cic. in *Verr.* i. 3, c. 23. "Mos est (regum Persicorum) plures uxores habere: his autem uxoribus civitates attribueretur hoc modo: hæc civitas mulieri redimiculum præbeat, hæc in

λαύνει σταθμούς πεντε παρασάγγας τριάκοντα ἐπὶ τὰς πηγὰς τοῦ Δαράδακος ποταμοῦ, οὗ τὸ εὖρος πλέθρου. Ἐνταῦθα ἦσαν τὰ Βελέσνος βασιλεία τοῦ Συρίας ἄρξαντος καὶ παράδεισος πάννυ μέγας καὶ καλός, ἔχων πάντα ὅσα ὦραι φύουσι. Κῦρος δ' αὐτὸν ἐξέκοψε καὶ τὰ βασιλεία κατέκαυσεν.

11. Ἐντεῦθεν ἐξελαύνει σταθμούς τρεῖς παρασάγγας πέντε καὶ δέκα ἐπὶ τὸν Εὐφράτην ποταμόν, ὄντα τὸ εὖρος τεττάρων σταδίων· καὶ πόλις αὐτόθι ὠκεῖτο μεγάλη καὶ εὐδαίμων, Θάψακος ὀνόματι. Ἐνταῦθα ἔμειναν ἡμέρας πέντε· καὶ Κῦρος μεταπεμψάμενος τοὺς στρατηγούς τῶν Ἑλλήνων ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατιώταις καὶ ἀναπείθειν ἔπεισθαι. 12. Οἱ δὲ ποιήσαντες ἐκκλησίαν ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς καὶ ἔφασαν αὐτοὺς πάλαι ταῦτ' εἰδότας κρύπτειν· καὶ οὐκ ἔφασαν^f ἰέναι ἐὰν μή τις αὐτοῖς χρήματα διδῶ,

(f) iii. 1, n.

collum, hæc in crines." Cf. Arn. Thuc. i. 138, p. 192.

10. Δαράδαξ is identified by Mr. Ainsworth (p. 65, &c.) with a canal (still existing) drawn from the Euphrates. Xenophon's statement, that at its *source* the river was 100 feetwide, "tends to show that a canal is meant, rather than a river." See also inf. v. 4. —(Cf. Arrian, vii. 21, . . ἐπὶ τὸν Παλλακόπαν καλούμενον ποταμόν. —ἔστι διώρυξ ὁ Παλλακόγας ἐκ τοῦ Εὐφράτου, οὐχὶ δὲ ἐκ πηγῶν τις ἀνίσχων ποταμός.)

11. ὠκεῖτο] 'There stood there an inhabited city.' ['Sita est.' K.] Ὀικεῖτο conveys the combined notion of site and population, the

latter expressly. Depopulated cities have ever been too common in the East to make the specification needless. See v. 4, ἐνταῦθα ἦν πόλις ἐρήμη. Cf. II. iv. 25; IV. viii. 22; V. vi. 20.

— Θάψακος] This city is mentioned as the limit of Solomon's empire, under the name of Tiph-sah, meaning 'a pass over a ford.' 1 Kings iv. 24. Hence the Greek name Θάψακος. In Pliny's time it was called Amphipolis: now *Suriyeh*. Ainsw. 72.

12. τις] 'Somebody,' meaning Cyrus. *More Attico*, they speak indefinitely, avoiding the explicit mention of the person pointed at. Cf. II. iii. 23; V. vi. 22; VI. i. 29.

ὥσπερ καὶ τοῖς προτέροις μετὰ Κύρου ἀναβᾶσι παρὰ τὸν πατέρα τοῦ Κύρου· καὶ ταῦτα οὐκ ἐπὶ μάχην ἰόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς Κύρου. 13. Ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγελλον· ὁ δ' ὑπέσχετο ἀνδρὶ ἐκάστῳ δώσειν πέντε ἀργυρίου μνᾶς, ἐπὰν εἰς Βαβυλῶνα ἦκωσι, καὶ τὸν μισθὸν ἐντελῇ μέχρῃς ἂν καταστήσῃ τοὺς Ἕλληνας εἰς Ἰωνίαν πάλιν. Τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ οὕτως ἐπέισθη. Μένων δέ, πρὶν δῆλον εἶναι τί ποιήσουσιν οἱ ἄλλοι στρατιῶται, πότερον ἔψονται Κύρῳ ἢ οὐ, συνέλεξε τὸ αὐτοῦ στράτευμα χωρὶς τῶν ἄλλων, καὶ ἔλεξε τάδε·

14. Ἄνδρες, ἐὰν ἐμοὶ πεισθῇτε, οὔτε κινδυνεύσαντες οὔτε πονήσαντες τῶν ἄλλων πλέον προτιμήσεσθε^g στρατιωτῶν ὑπὸ Κύρου. Τί οὖν κελεύω ποιῆσαι; Νῦν δεῖται Κύρος ἔπεσθαι τοὺς Ἕλληνας ἐπὶ βασιλέα· ἐγὼ οὖν φημι ὑμᾶς χρῆναι διαβῆναι τὸν Εὐφράτην ποταμὸν πρὶν δῆλον εἶναι ὅ τι οἱ ἄλλοι Ἕλληνες ἀποκρινοῦνται Κύρῳ. 15. Ἦν μὲν γὰρ ψηφίσωνται ἔπεσθαι, ὑμεῖς δόξετε αἴτιοι εἶναι, ἄρξαντες^h τοῦ διαβαίνειν^{||} καὶ ὥς προθυμοτάτοις οὖσιν ὑμῖν χάριν εἴσεται Κύρος καὶ ἀποδώσει· ἐπίσταται δ' εἶ τις καὶ ἄλλος· ἣν δ' ἀποψηφίσωνται οἱ ἄλλοι, ἄπιμεν μὲν ἅπαντες [εἰς] τοῦμπα-

(g) iv. 7.

(h) vi. 5, n.

(i) iii. 15.

— καὶ ταῦτα .. ἰόντων] ‘*And that too when they were not going,*’ &c. On the gen. absol. referring to τοῖς προτέροις preceding, see note ii. 17. The soldiers allude to Xenias’ 300 hoplites; see i. 2.

13. μνᾶς] The *mina* was a sum consisting of 100 silver drachmas, and = 4*l.* 1*s.* 3*d.* of English money.

— ἦκωσι .. καταστήσῃ] *Subj.* of direct for optat. of oblique narration. Cf. i. 10; II. iii. 2.

— μισθὸν ἐντελῇ] ‘*Their pay entire up to the time when he should have restored them again to I.*’ Τὸ πολὺ, ‘*the greater part.*’

14. πλέον προτιμ.] See vi. 5, note.

15. χάριν εἴσεται .. καὶ ἀποδώσει] ‘*Gratiam habebit et referet.*’

— ἀποψηφίσ.] ‘*If the rest vote against it:*’ literally ‘*vote it away.*’ Ἀπό (like *ab* in German; *rathen*, to advise, *abrathen*, to dissuade) often reverses the

λιν· ὑμῖν δ', ὡς μόνοις πειθομένοις, πιστοτάτοις χρήσεται καὶ εἰς φρούρια καὶ εἰς λοχαγίας· καὶ ἄλλου οὔτινος ἂν δέησθε, οἶδα ὅτι ὡς φίλοι τεύξεσθε Κύρου. 16. Ἀκούσαντες ταῦτα ἐπείθοντο καὶ διέβησαν πρὶν τοὺς ἄλλους ἀποκρίνασθαι. Κῦρος δ' ἐπεὶ ἤσθητο διαβεβηκότας, ἤσθη τε καὶ τῷ στρατεύματι πέμψας Γλοῦν εἶπεν· Ἐγὼ μὲν, ὦ ἄνδρες, ἤδη ὑμᾶς ἐπαινῶ· ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσετε ἐμοὶ μελήσει· ἢ μηκέτι με Κῦρον νομίζετε. 17. Οἱ μὲν δὴ στρατιῶται, ἐν ἐλπίσι μεγάλαις ὄντες, εὔχοντο αὐτὸν εὐτυχῆσαι· Μένωνι δὲ καὶ δῶρα ἐλέγετο πέμψαι μεγαλοπρεπῶς. Ταῦτα δὲ ποιήσας διέβαινε· συνείπετο δὲ καὶ τὸ ἄλλο στράτευμα αὐτῷ ἅπαν· καὶ τῶν διαβαινόντων τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἀνωτέρω τῶν μασθῶν ὑπὸ τοῦ ποταμοῦ. 18. Οἱ δὲ Θαψακηνοὶ ἔλεγον ὅτι οὐ πώποθ'

meaning of the simple verb; thus —εἶπε, 'he bade,' iii. 14; ἀπέειπε, he 'forbade' (VII. ii. 12)—δοκεῖ, 'it seems good' to do a thing; ἀποδοκεῖ, 'it seems good *not* to do it' (II. iii. 9)—ἀπ-αρέσκειν, 'to *dis*please,' ἀπο-δοκιμαζ., 'reject on trial,' ἀπο-γινώσκειν (vii. 19), 'to give up thoughts of,' ἀπείρηκα, 'I am tired of,' or 'give up' (V. i. 2); so ἀπαγορεύω (I. v. 3).

— ἄλλον . . . τεύξεσθε Κύρου] 'Any thing else that you may want you will obtain from C.' Τυχάν. = 'obtain,' takes either a gen. or acc. of the thing (ἄλλου) obtained, and a gen. of the person *from whom* (Κύρου). But two gens. of person and thing rarely if ever occur in the same sentence. Cf. ταῦτά σου τυχόντες, VI. vi. 32, 'having obtained this of you.' Here ἄλλον seems to be the gen. by attraction to τινος (in οὔτινος), with which the sense con-

nects it. Cf. V. v. 12.

17. ἀνωτέρω τῶν μασθῶν] It is worthy of remark, that the Nimrod and Nitocris steamers, sent on an expedition to decide how high the Euphrates is navigable, got aground at this ford. "The Euphrates and Tigris steamers passed over it in May, 1836; but the Nitocris and Nimrod struck on it when there were only twenty inches of water, which was the case between October, 1841, and February, 1842." Ainsw. Some time, therefore, between May and October the river would be breast high, if this account represent the ordinary state of the river at these seasons. The incident is worth notice, as an independent testimony to the correctness of assigning some time in autumn to the passage. See Itinerary (Pref.) and II. iii. 13.

οὗτος ὁ ποταμὸς διαβατὸς γένοιτο πεζῇ, εἰ μὴ τότε, ἀλλὰ πλοίοις· ἂ τότε Ἀβροκόμας προῖων κατέκανσεν, ἵνα μὴ Κῦρος διαβῇ. Ἐδόκει δὲ θεῖον εἶναι καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ ὡς βασιλεύσονται.

19. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Συρίας σταθμοὺς ἐννέα παρασάγγας πεντήκοντα, καὶ ἀφικνοῦνται πρὸς τὸν Ἀράξην ποταμόν. Ἐνταῦθα ἦσαν κῶμαι πολλάί, μεσταὶ σίτου καὶ οἴνου. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.

CAPUT V.

1. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Ἀραβίας, τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων, σταθμοὺς ἐρήμους πέντε παρασάγγας τριάκοντα καὶ πέντε. Ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἡ γῆ πεδίου ἅπαν ὁμαλὸν ὥσπερ θάλαττα, ἀψινθίου δὲ πλήρες· εἰ δέ τι^a καὶ ἄλλο ἐνῆν ὕλης ἢ καλάμου, ἅπαντα ἦσαν εὐώδη ὥσπερ ἀρώματα·

(a) V. iii. 3.

18. διαβῇ] The *optative* is the regular attendant of the *historical* tenses. (Arn. G. P. 10.) But the subj. is often used to mark that the result (ἵνα μὴ διαβῇ) was not *contemplated* merely as possible, but *expected*, as, we may suppose, would be the case here—where the failure was ascribed to miraculous interposition. In English this idea of expected realization may be expressed simply by the *infinitive*: ‘to prevent Cyrus crossing.’ Cf. Matt. 519, n.; Jelf, 809.

—Ἐδόκει δὲ] Δὲ calls attention to ἐδόκει (IV. iv. 8, n.); it was an opinion merely, falsified by the

event.

19. Συρίας] The Syria of Xenophon extends into Mesopotamia, beyond the Euphrates, southwards to the Araxes, “as being the seat of villages and cultivated land, and thus distinguished from the country south of the Araxes, which being tenanted by the Scenite Arabs is called Arabia.” Ainsw.

1. Ἀραβίας] The Great Desert extending beyond the Euphrates, between Syria and Babylonia.

—ἀψινθίου] ‘*Tristia per vacuos horrent absinthia campos.*’ Ovid, Pont. III. i. 23.

δένδρον δ' οὐδὲν ἐνῆν· 2. θηρία δὲ παντοῖα, πλείστοι μὲν ὄνοι οἱ ἄγριοι, οὐκ ὀλίγαι δὲ στρουθοὶ αἱ μεγάλαι ἐνῆσαν δὲ καὶ ὠτίδες καὶ δορκάδες· ταῦτα δὲ τὰ θηρία οἱ ἱππεῖς ἐνίστε ἐδίωκον. Καὶ οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι¹, προδραμόντες ἔστασαν· πολὺ γὰρ τῶν ἵππων ἔτρεχον θᾶπτον· καὶ πάλιν ἐπεὶ πλησιάζοιεν οἱ ἵπποι ταῦτον ἐποιοῦν· καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες οἱ ἱππεῖς θηρῶεν διαδεχόμενοι τοῖς ἵπποις. Τὰ δὲ κρέα τῶν ἀλίσκομένων ἦν παραπλήσια τοῖς ἐλαφείοις, ἀπαλώτερα δέ. 3. Στρουθὸν δὲ οὐδεὶς ἔλαβεν· οἱ δὲ διώξαντες τῶν ἱππέων ταχὺ ἐπαύοντο· πολὺ γὰρ ἀπέπτατο φεύγουσα, τοῖς μὲν ποσὶ δρόμῳ, ταῖς δὲ πτέρυξιν αἴρουσα ὥσπερ ἰστίῳ χρωμένη. Τὰς δὲ ὠτίδας, ἂν τις ταχὺ ἀνιστῇ, ἔστι λαμβάνειν· πέτονται γὰρ βραχύ, ὥσπερ πέρδικες, καὶ ταχὺ ἀπαγορεύουσι. Τὰ δὲ κρέα αὐτῶν ἥδιστα ἦν.

4. Πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνοῦνται

(b) ii. 7.

2. στρουθοὶ αἱ] ‘*Ostriches*.’ Hdt.’s term is στρουθὸς ὁ καταγαιος; Pliny’s ‘*strutho camelus*,’ the ‘camel bird’ of the East still, from its camel-like neck.—The *Struthionidæ* are a class of birds whose characteristics are great strength of limb and feeble powers of flight.—The στρουθὸς (ὁ μικρός), the Latin *passer*, was a small house-frequenting bird, like the sparrow. Hdt. i. 159. (Avis struthio = Fr. *Autruche* = *Ostrich*.)

—ἔστασαν] ‘*Would stand still*,’ is the third pl. of the pluperf., which in this verb has the force of an *imperfect* (here *iterative*). Though said to be a syncopated form of ἐστήκεσαν, it is probably the older form of the two (cf.

Thiersch, Gr. Gr. § cxi.). Cf. Homeric forms ἐδείδισαν (r. δι), Il. H. 151, and μέμασαν (r. μα), B. 863.

—οὐκ ἦν] ‘*It was not possible*.’ Ἦν = ἐξῆν, just as (poeticè) *est* = *licet*: so inf. ἔστι λαμβάνειν, ‘*it is possible to* . . .’

—διαδεχόμενοι] ‘*Taking up the chase successively*,’ ‘*succeeding one another*.’

3. ἀπέπτατο] The best MSS. have ἀπέπτα (Long. ‘*Attic for ἀπέππη*,’ Matt.). [ἀπέσπα (K. P.), ‘*drew off*,’ occurs elsewhere, but only as a military term; see VII. ii. 11; II. ii. 12; inf. viii. 13.]

—τοῖς μὲν ποσὶ] ‘*Using its feet for running*, and its wings as a sail, raising them.’

—ἀνιστῇ] ‘*put them up*.’

ἐπὶ τὸν Μασκᾶν ποταμόν, τὸ εὖρος πλεθριαῖον. Ἐν-
ταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα δὲ αὐτῇ Κορσωτή.
περιεῖρειτο δὲ αὕτη ὑπὸ τοῦ Μασκᾶ κύκλῳ. Ἐν-
ταῦθ' ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο. 5. Ἐν-
τεῦθεν ἐξελαύνει σταθμοὺς ἐρήμους τρεῖς καὶ δέκα,
παρασάγγας ἐνενήκοντα, τὸν Εὐφράτην ποταμόν ἐν
δεξιᾷ ἔχων, καὶ ἀφικνεῖται ἐπὶ Πύλας.

Ἐν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ὑποζυγίων
ἀπώλετο ὑπὸ λιμοῦ· οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν
δένδρον, ἀλλὰ ψιλὴ ἦν ἅπασα ἡ χώρα· οἱ δὲ ἐνοικούντες
ὄνους ἀλέτας παρὰ τὸν ποταμόν ὀρύττοντες καὶ
ποιούντες εἰς Βαβυλῶνα ἦγον καὶ ἐπώλουν, καὶ ἀντα-
γοράζοντες σῖτον ἔζων. 6. Τὸ δὲ στράτευμα ὁ σῖτος
ἐπέλιπε, καὶ πρίασθαι οὐκ ἦν^d, εἰ μὴ ἐν τῇ Λυδίᾳ ἀγορᾷ
ἐν τῷ Κύρου βαρβαρικῷ, τὴν καπίθην ἀλεύρων ἢ ἀλφίτων
τεττάρων σίγλων. Ὁ δὲ σίγλος δύναται ἐπτὰ ὀβολοὺς
καὶ ἡμιόβολιον Ἀττικούς. ἡ δὲ καπίθη δύο χοίνικας
Ἀττικὰς ἐχώρει. Κρέα οὖν ἐσθιοντες οἱ στρατιῶται
διηγίννοντο. 7. Ἦν δὲ τούτων τῶν σταθμῶν οὓς πάνν

(c) iii. 7, n.

(d) sup. 2.

4. Μασκᾶν] “A mere channel
of the Euphrates (see sup. iv. 10),
at the present day full of water.”
Ainsw. p. 78.

— πόλις ἐρήμη] ‘A depopulated
city,’ opposed to οἰκουμένη, iv.
11, n.

5. Πύλας] Appendix, p. 394.

— ἄλλο] is often, as here, and
infra vii. 11, used in the sense of
‘besides;’ ‘nor any tree either.’

— ὄνους] ‘Millstones.’ From
ὄνος, an ass, employed anciently
in working the mill and windlass,
are derived ὄνος, a windlass, and
ὄνος, an upper millstone.

6. ἐπέλιπε] ‘Failed:’ ‘defecit.’

— Λυδίᾳ ἀγορᾷ] The Eldei
Cyrus, after conquering Lydia,
broke the turbulent spirit of the
people by compelling them to
engage in business as shop-
keepers (καπηλεύειν). Hdt. i. 155.

— σίγλων] Genitive of price.
Arn. G. P. 159.

The ὀβολός = $\frac{1}{6}$ drachma = $1\frac{1}{2}d$.
nearly.

The χοῖνιξ = $\frac{1}{48}$ medimnus = a
quart nearly.

— δύναται] ‘Is equal to,’ or
‘worth.’ II. ii. 13.

7. Ἦν . . τούτων . . οὓς] ‘Some
of these stages he made very long;’
μακροὺς (= ὥστε μακροὺς εἶναι)

μακροὺς ἤλαυνεν, ὁπότε ἢ πρὸς ὕδωρ βούλοιτο διατελέσαι ἢ πρὸς χιλόν. <Καὶ δὴ ποτε στενοχωρίας καὶ πηλοῦ φανέντος ταῖς ἀμάξαις δυσπορεύτου, ἐπέστη ὁ Κῦρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ εὐδαιμονεστάτοις, καὶ ἔταξε Γλοῦν καὶ Πίγρητα λαβόντας τοῦ βαρβαρικοῦ στρατοῦ συνεκβιβάζειν τὰς ἀμάξας. 8. Ἐπεὶ δὲ ἐδόκουν αὐτῷ σχολαίως ποιεῖν, ὥσπερ ὀργῇ ἐκέλευσε τοὺς περὶ αὐτὸν Πέρσας τοὺς κρατίστους συνεπισπεύσειν τὰς ἀμάξας. Ἐνθα δὴ μέρος τι τῆς εὐταξίας ἦν θεάσασθαι.> Ῥίψαντες γὰρ τοὺς πορφυροὺς κάνδους ὅπου ἔτυχεν ἕκαστος ἐστηκὼς ἵεντο, ὥσπερ ἂν δράμοι τις περὶ νίκης, καὶ μάλα κατὰ πρानοὺς γηλόφου, ἔχοντες τούτους τε τοὺς πολυτελεῖς χιτῶνας καὶ τὰς ποικίλας ἀναξυρίδας, ἔνιοι δὲ καὶ στρεπτοὺς περὶ τοῖς τραχήλοις καὶ ψέλλια περὶ ταῖς χερσίν· εὐθύς δὲ σὺν -ούτοις εἰσπηδήσαντες εἰς τὸν πηλὸν θάπτον ἢ ὥς τις ἂν ᾤετο μετεώρους ἐξεκίμωσαν τὰς ἀμάξας. 9. Τὸ δὲ σύμπαν δῆλος ἦν Κῦρος σπεύδων πᾶσαν τὴν ὁδὸν καὶ

(e) ii. 11.

is proleptic or *anticipative*; stating by anticipation what the σταθμοί *became* under the action of the verb, i. e. it completes the predicate, as in our 'to cut *short*,' &c.—ἦν . . οὓς = ἐνίοις: ἦν is singular as in ἔστιν . . οἱ. Arn. G. P. 264. Jelf, 817, 5. The plural form ἦσαν οἱ, like the Latin '*erant qui*,' is more common. V. ii. 14; vii. 23.

— Καὶ δὴ ποτε] '*And on one occasion* when a narrow road and deep mud was met with..' (literally '*showed itself*,' reflexive, x. 6, n.).

— λαβόντας τοῦ] '*To take part of the Barbaric force, and join in extricating.*' The genitive is partitive; τί or μέρος is sometimes

expressed, see inf. viii. 18; IV. vi. 11.

8. ἵεντο] '*They rushed.*' Imperf. midd. of ἵημι, *I send*; ἵεμαι, *I send myself*; corresponding exactly to the English, '*I dart off.*' So φέρομαι, viii. 20: cf. IV. v. 18, ἦκαν ἑαυτοῦς.

— μάλα κατὰ πρ.] Hyperbaton for κατὰ μάλα πρ. This transposition is common after such words as μάλα, πολύ, &c. Cf. III. i. 22; ii. 19; IV. vi. 16.—καί = idque, '*and that too down a very steep*,' &c.—πρανῆς, regular Attic for πρηνῆς.

— τούτους τε] "*Notas illas* (tunicas). Cf. Cyr. I. iii. 2; VI. iv. 2." B. Jelf, 655, 2.

— μετεώρους ἐξεκ.] '*Sublatas*

οὐ διατρίβων ὅπου μὴ ἐπισιτισμοῦ ἔνεκα ἢ τινος ἄλλου ἀναγκαίου ἐκαθέζετο, νομίζων, ὅσῳ μὲν ἂν θάπτον ἔλθοι, τοσούτῳ ἀπαρασκευαστοτέρῳ βασιλεῖ μαχεῖσθαι, ὅσῳ δὲ σχολαιότερον, τοσούτῳ πλέον συναγείρεσθαι βασιλεῖ στράτευμα. Καὶ συνιδεῖν δ' ἦν τῷ προσέχοντι τὸν νοῦν ἢ βασιλεως ἀρχὴ πλήθει μὲν χώρας καὶ ἀνθρώπων ἰσχυρὰ οὖσα, τοῖς δὲ μήκεσι τῶν ὁδῶν καὶ τῷ διεσπᾶσθαι τὰς δυνάμεις ἀσθενής, εἴ τις διὰ ταχέων τὸν πόλεμον ποιοῖτο.

10. Πέραν δὲ τοῦ Εὐφράτου ποταμοῦ κατὰ τοὺς ἐρήμους σταθμοὺς ἦν πόλις εὐδαίμων καὶ μεγάλη, ὄνομα δὲ Χαρμάνδη· ἐκ ταύτης οἱ στρατιῶται ἡγόραζον τὰ ἐπιτήδεια, σχεδίαίς διαβαίνοντες ὧδε· Διφθέρας, αἱ εἶχον στεγάσματα, ἐπίμπλασαν χόρτου κούφου, εἶτα συνήγουν καὶ συνέσπων, ὥς μὴ ἄπτεσθαι τῆς κάρφης τὸ ὕδωρ· ἐπὶ τούτων διέβαινον, καὶ ἐλάμβανον τὰ ἐπιτή-

exportaverunt.' 'They hoisted aloft and carried out.'

9. ὅπου μὴ] = 'Where he was not halting...' i. e. 'except where...' See IV. iv. 11, n.

— ὅσῳ . . ἂν . . ἔλθοι] The opt. is due to *oratio obliqua*, in which Cyrus' thoughts are expressed; in *orat. recta* it would be ὅσῳ . . ἂν θάπτον ἔλθω. III. ii. 12; VII. ii. 6.

— ὅσῳ . . σχολ.] 'Whereas the slower he came, the larger would be the army that was being gathered for the king.'

— συνιδεῖν ἦν . . ἢ ἀρχή] = παρῆχε ἐαυτὴν συνιδεῖν, i. e. φανερὰ ἦν . . . ἰσχυρὰ οὖσα. 'To one who paid attention, the king's country was manifestly,' &c. Dist. the impersonal use of ἦν, sup. v. 2 and inf. ix. 13. Comp. ἦσαν φέρεσθαι, II. i. 6, ἴδεῖν ἔστι, ix. 3. So in German,

'Das Reich war zu sehen.'

— τῷ διεσπᾶσθαι . . ἀσθ.] 'By the dispersion of its forces weak.' Τῷ διεσπᾶσθαι is a verbal substantive, having δυνάμεις for its subject, 'by its forces being dispersed.' 'This remark sounds oddly when we reflect that Artaxerxes, though taken by surprise, had, by Xenophon's own statement, already raised 1,200,000 men.' B. Thirlw.

10. κατὰ . . σταθμούς] 'In the course of the desert stages...' Κατὰ is so used either of space or time. IV. viii. 18; iii. 21.

— Χαρμάνδη] See Appendix, p. 402, n. 23.

— ἐπίμπλ. χόρτου] Cf. Arn. G. P. 147; Jelf, 539, 1.

— συνέσπων] 'They drew together' by stitching, 'they sewed tight.'—ὥς = ὥστε.

δεια, οἶνόν τε ἐκ τῆς^f βαλάνου πεποιημένον τῆς ἀπὸ τοῦ φοινίκος καὶ σίτον μελίνης· τοῦτο γὰρ ἦν ἐν τῇ χώρᾳ πλείστον.

11. Ἀμφιλεξάντων δέ τι ἐνταῦθα τῶν τε τοῦ Μένωνος στρατιωτῶν καὶ τῶν τοῦ Κλεάρχου, ὁ Κλέαρχος κρίνας ἀδικεῖν τὸν τοῦ Μένωνος, πληγὰς^g ἐνέβαλεν· ὁ δ' ἐλθὼν πρὸς τὸ ἑαυτοῦ στράτευμα ἔλεγεν· ἀκούσαρτες δ' οἱ στρατιῶται ἐχαλέπαινον καὶ ὠργίζοντο ἰσχυρῶς τῷ Κλεάρχῳ. 12. Τῇ δὲ αὐτῇ ἡμέρᾳ Κλέαρχος ἐλθὼν ἐπὶ τὴν διάβασιν τοῦ ποταμοῦ καὶ ἐκεῖ κατασκεψάμενος τὴν ἀγορὰν ἀφιππεύει ἐπὶ τὴν αὐτοῦ σκηνὴν διὰ τοῦ Μένωνος στρατεύματος σὺν ὀλίγοις τοῖς περὶ αὐτόν· Κῦρος δ' οὐπω ἦκεν, ἀλλ' ἔτι προσήλαυνεν· τῶν δὲ Μένωνος στρατιωτῶν ξύλα σχίζων τις, ὥς εἶδε τὸν Κλέαρχον διελαύνοντα, ἵησι τῇ ἀξίνῃ· καὶ οὗτος μὲν αὐτοῦ ἤμαρτεν· ἄλλος δὲ λίθῳ καὶ ἄλλος, εἴτα πολλοί, κραυγῆς γενομένης. 13. Ὁ δὲ καταφεύγει εἰς τὸ ἑαυτοῦ στράτευμα καὶ εὐθύς παραγγέλλει εἰς τὰ ὄπλα· καὶ τοὺς μὲν ὀπλίτας αὐτοῦ ἐκέλευσε μῆναι τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας· αὐτὸς δὲ λαβὼν τοὺς Θρᾶκας καὶ τοὺς ἰππεῖς οἳ ἦσαν αὐτῷ ἐν τῷ στρατεύματι πλείους ἢ τετταράκοντα, τούτων δὲ οἱ πλείστοι Θρᾶκες, ἤλαυνεν ἐπὶ τοὺς Μένωνος, ὥστ' ἐκείνους ἐκπεπλήχθαι καὶ αὐτὸν Μένωνα καὶ τρέχειν ἐπὶ τὰ ὄπλα. Οἱ δὲ καὶ ἔστησαν ἀποροῦντες τῷ πράγματι. 14. Ὁ δὲ

(f) II. iii. 14.

(g) II. iii. 11.

— τοῦτο] Scil. φυτόν, *the millet*. For the neut. pron. referring to a femin. subst. see Matt. 439; inf. IV. vi. 3.

11. πληγὰς ἐνέβαλεν] 'Plagas ei iniecit.'

12. οὐπω ἦκεν] 'Was not yet come:' ἦκεν is here a past-perf. = 'venerat;' but not always. See ii. 6 and inf. 15.

— ἵησι (αὐτοῦ) τῇ ἀξίνῃ] 'Throws at him with ..' The regular construction would be ἵησιν αὐτοῦ τὴν ἀξίνην. Verbs of 'aiming at,' 'hitting,' and 'missing' govern the genit. of the part. Cf. αὐτοῦ inf. and III. ii. 19. Arn. G. G. 863.

13. Οἱ δέ] 'But others,' as if οἱ μὲν had preceded.

Πρόξενος, ἔτυχε γὰρ ὕστερος προσιῶν καὶ τάξεις αὐτῶ ἐπομένη τῶν ὀπλιτῶν, εὐθὺς οὖν εἰς τὸ μέσον ἀμφοτέρων ἄγων ἔθετό τὰ ὄπλα καὶ ἐδεῖτο τοῦ Κλεάρχου μὴ ποιεῖν ταῦτα. Ὁ δ' ἐχαλέπαινε ὅτι, αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι, πρῶως λέγοι τὸ αὐτοῦ πάθος· ἐκέλευσέ τε αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι. 15. Ἐν τούτῳ δ' ἐπῆει καὶ Κῦρος καὶ ἐπίθετο τὸ πρᾶγμα, εὐθὺς δ' ἔλαβε τὰ παλτὰ εἰς τὰς χεῖρας, καὶ σὺν τοῖς παροῦσι τῶν πιστῶν ἦκεν ἐλαύνων εἰς τὸ μέσον καὶ λέγει τάδε· 16. Κλέαρχε καὶ Πρόξενε καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνες, οὐκ ἴστε ὅ τι ποιεῖτε. Εἰ γάρ τινα ἀλλήλοις μάχην συνάψετε, νομίζετε ἐν τῇδε τῇ ἡμέρᾳ ἐμέ τε κατακεκόψεσθαι καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον· κακῶς γὰρ τῶν ἡμετέρων^h ἐχόντων, πάντες οὗτοι οὓς ὁρᾶτε βάρβαροι πολεμιώτεροι ἡμῖν ἔσονται τῶν παρὰ βασιλεῖ ὄντων. 17. Ἀκούσας ταῦτα ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο· καὶ παυσάμενοι ἀμφότεροι κατὰ χώραν ἔθεντο τὰ ὄπλα.

(h) iii. 10.

14. εὐθὺς οὖν] *Proxenus, I say, instantly...* On this presumptive use of οὖν after a parenthesis, see Jelf, 737, 5; Matt. 625.

— ἄγων] Supply τὴν τάξιν. K.

— τίθεσθαι τὰ ὄπλα has three usages. To place or arrange arms—

(α) .. as ready for action, to form line,—take up a position—as here (used of the commander), 'he drew up his men,' and inf. (of the men) vi. 4, to take their stand, or stand to arms.—(Ἐν τάξει, II. ii. 8. 21; VII. i. 22.)

(β) .. for purposes of rest, after a march or battle, to pile arms, encamp, or bivouac, as inf. 17;—

sometimes merely to ground arms and stand at ease, as x. 16; IV. ii. 16.

(γ) .. by way of surrender, to lay down. (Cf. Thuc. ii. 2, Arn.)

— ὀλίγου δεήσ.] *'When he wanted but a little of being stoned...'* V. iv. 32. Cf. Arn. G. P. 282; Matt. 296.

15. τῶν πιστῶν] *"Ita κατ' ἐξοχήν dicebantur οἱ δημοτράπεζ.* (viii. 25). Cf. viii. 1." K.

16. κατακεκόψ.] *'Shall be (cut to pieces, or) despatched at once.'* The 3 fut. here expresses Cyrus's death as the immediate result of a conflict.

17. ἐν ἑαυτῷ ἐγ.] *'Recovered himself.'* Cf. Arist. Vesp. 642. "Si-

CAPUT VI.

1. Ἐντεῦθεν προϊόντων^a ἐφαίνετο ἵχνια ἵππων καὶ κόπρος· εἰκάζετο δ' εἶναι ὁ στίβος ὡς δισχιλίων ἵππων. Οὗτοι προϊόντες ἔκαιον καὶ χιλὸν καὶ εἴ τι^b ἄλλο χρήσιμον ἦν. Ὁρόντης δέ, Πέρσης ἀνὴρ, γένει τε προσήκων βασιλεῖ καὶ τὰ πολέμια λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν, ἐπιβουλεύει Κύρῳ, καὶ πρόσθεν πολεμήσας, καταλλαγεῖς δέ. 2. Οὗτος Κύρῳ εἶπεν, εἰ αὐτῷ δοίῃ ἱππέας χιλίους, ὅτι τοὺς προκατακαίοντας ἱππέας ἢ κατακάνοι ἂν ἐνεδρεύσας ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι, καὶ κωλύσειε τοῦ καίειν ἐπιόντας, καὶ ποιήσειεν ὥστε μήποτε δύνασθαι αὐτοὺς ἰδόντας τὸ Κύρου στρατευμα βασιλεῖ διαγγεῖλαι. Τῷ δὲ Κύρῳ ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα εἶναι· καὶ ἐκέλευσεν αὐτὸν λαμβάνειν μέρος παρ' ἐκάστου τῶν ἡγεμόνων.

3. Ὁ δ' Ὁρόντης νομίσας ἐτοιμοὺς εἶναι αὐτῷ τοὺς ἱππέας γράφει ἐπιστολὴν παρὰ βασιλέα, ὅτι ἥξοι ἔχων ἱππέας ὡς ἂν δύνηται πλείστους· ἀλλὰ φράσαι τοῖς ἑαυτοῦ ἱππεῦσιν ἐκέλευεν ὡς φίλιον αὐτὸν ὑποδέχεσθαι.

(a) ii. 17.

(b) V. iii. 3.

militar Germani dicimus *er ging in sich*. Cf. Soph. Phil. 950, ἀλλὰ νῦν ἔτ' ἐν σαντῷ γένου." K. Cf. Terent. Andr. II. iv. 5, '*fac apud te ut sies*,' and Heaut. V. i. 47. Cf. Blomf. Choeph. 227.—Κατὰ χώραν, '*both parties piled arms on their own ground*.' κατὰ χώραν = *suo proprio loco*, being of the same distributive character as κατ' ἔθνος (V. v. 5), &c. Dist. κατὰ τὴν χωρ. (*throughout the country*), VII. ii. 3.

1. εἰκάς.] Imperf. without augment, as εὔχοντο, iv. 7.

— Οὔτοι.] "*Ex ἵππων elicias οἱ ἱππεῖς*." K.

— λεγόμενος ἐν] '*In matters of war reckoned amongst*.'

2. κατακάνοι ἂν] '*Ἄν is due to the condition εἰ δοίῃ, and is required as much here in obliqua oratione as it would be in rect. orat.* Matt. 529. Jelf, 803. See ix. 23, n. Repeat ἂν with ἔλοι, κωλύσειε, &c.

— ποιήσειεν ὥστε] '*Would effect or manage that*..' '*Efficiam ne*.. possint.' Ὡστε is omitted at vii. 4.

3. ἀλλὰ .. ἐκέλευεν] '*Only he requested him to tell his cavalry*

Ἐνὴν δὲ ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν φιλίας ὑπομνήματα καὶ πίστεως. Ταύτην τὴν ἐπιστολὴν δίδωσι πιστῷ ἀνδρί, ὡς ᾤετο· ὁ δὲ λαβὼν Κύρῳ δείκνυσιν.

4. Ἀναγνοὺς δὲ αὐτὴν ὁ Κῦρος συλλαμβάνει Ὀρόντην, καὶ συγκαλεῖ εἰς τὴν ἑαυτοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν ἑπτά· καὶ τοὺς τῶν Ἑλλήνων στρατηγούς ἐκέλευσεν ὀπλίτας ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὄπλα περὶ τὴν αὐτοῦ σκηνήν. Οἱ δὲ ταῦτα ἐποίησαν ἀγαγόντες ὡς τρισχιλίους ὀπλίτας. 5. Κλέαρχον δὲ καὶ εἴσω παρεκάλεσε σύμβουλον, ὅς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. Ἐπεὶ δ' ἐξῆλθεν, ἐξηγγεῖλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντου ὡς ἐγένετο· οὐ γὰρ ἀπορρήτον ἦν. Ἐφη δὲ Κῦρον ἄρχειν τοῦ λόγου ὧδε

(c) v. 14.

to receive..’ Above we had ἐκέλευσεν, § 2. Ἐκέλευσε is the ordinary form for a decisive command given to be obeyed, as from a superior to his subordinate (II. iii. 20; IV. ii. 16), ἐκέλευε for any thing short of this (‘instruct,’ ‘urge,’ ‘request’) (sup. iii. 16; III. iv. 42; VII. i. 38). Thus of the Persian king treating with Themistocles, we read ἐθάυμασέ τε καὶ ἐκέλευε ποιεῖν οὕτως (Thuc. i. 138). The king was not then in a position to do more than ‘request.’ Arnold ad loc. considers the Impft. ‘an absolute solecism.’—There seems to be much the same difference of decisive and indecisive action here as is noticed in ἔδοξε and ἐδόκει at IV. iv. 10, n., and II. iii. 8; and between οὐκ εἶασε and οὐκ εἶα at iv. 9. n. See IV. v. 24, n.

5. ὅς γε] ‘Because he;’ ‘quippe qui.’ Matt. 602.

— ἐδόκει] ‘Was considered’ or ‘reputed.’ Impft. expressing general opinion, *time indefinite*: dist. ἔδοξε Κύρῳ καὶ τοῖς ἄλλοις, inf. vii. 19.

— προτιμ. . . Ἑλλήνων] ‘To rank before,’ ‘to be first in honour among.’ The addition of μάλιστα makes the expression pleonastic. This often happens with compounds of πρό. Cf. Latin ‘Primus ibi ante omnes,’ Æn. ii. 40.

— τὴν κρίσιν . . ὡς ἐγένετο] ‘About the trial, how it went.’ Accusat. de quo. Sup. ii. 21.

— ἀρχειν τοῦ λόγου] Dist. ἀρχεσθαι τοῦ λόγου, II. ii. 7. The former is ‘to open the conference,’ the latter ‘to begin his own speech.’ So ἀρχω τοῦ διαβαίνειν = *primus transeo*, sup. iv. 15; ἀρχω τῆς φυγῆς = *primus fugio*, III. ii. 17.

6 Παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν βουλευόμενος ὅ τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω περὶ Ὀρόντου τουτουί. Τοῦτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατὴρ ἔδωκεν ὑπήκοον ἐμοὶ εἶναι. Ἐπεὶ δὲ ταχθεὶς, ὡς ἔφη αὐτός, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ οὗτος ἐπολέμησεν ἐμοὶ ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν, καὶ ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα ὥστε δόξαι τούτῳ τοῦ πρὸς ἐμὲ πολέμου παύσασθαι, καὶ δεξιὰν ἔλαβον καὶ ἔδωκα. 7. Μετὰ ταῦτα, ἔφη, ὦ Ὀρόντα, ἔστιν ὃ τί σε ἠδίκησα; Ὁ δὲ ἀπεκρίνατο ὅτι οὐ. Πάλιν δὲ ὁ Κῦρος ἠρώτα· Οὐκουν ὕστερον, ὡς αὐτὸς σὺν ὁμολογεῖς οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος, ἀποστάς εἰς Μυσσοὺς κακῶς ἐποίεις τὴν ἐμὴν χώραν ὃ τι ἐδύνω; Ἐφη ὁ Ὀρόντης. Οὐκουν, ἔφη ὁ Κῦρος, ὁπότ' αὐτὸς ἔγνωσ τὴν σαυτοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτέμιδος βωμὸν μεταμέλειν τέ σοι ἔφησθα καὶ πείσας ἐμέ

6. Παρεκάλεσα] *'I have summoned,'* as a pres. perf., hence the subjunctive πράξω, which follows: see x. 4.

— τουτουί] *í* is an Attic suffix, increasing the demonstrative force of the pron. Comp. Lat. *hujus-ce* and Fr. *celui-ci*.—πρὸς θεῶν, *'in the sight of.'*

— καὶ ἐγώ] *'Then I too, carrying on war with him, brought it to pass that,'* &c. The apodosis begins with καὶ ἐγώ, as inf. with καὶ τότε, § 10, and x. 10: in such cases καὶ gives a certain emphasis to the following word. On πολεμεῖν τι, and πρὸς τινα, see II. vi. 2.

— δεξιὰν ἔλαβον κ. ἔδωκα] *'This custom of pledging faith by giving the right hand, is as early as Homer's day. Cf. Nestor's speech; B. 341, σπονδαὶ τ' ἄκρητοι, καὶ δεξιάι, ἧς ἐπέπιθμεν.* So Ovid,

'Jura, Fides ubi nunc, commissaque dextera dextræ.'" Spelman.

7. ἔστιν ὃ τι] *'Is there any wrong that I did you?'* Ὁ τι, neut. pron., representing the cognate noun ἀδίκημα.

— ὅτι οὐ] Scil. ἔστι. *"Compares Gallicum 'je dis que non.'*" P.

— ὡς αὐτὸς σύ] *'Being in no way wronged, as you yourself confess.'* These adverbial clauses beginning with ὡς generally precede the word to which they belong; as above, ὡς τοῖς πλ. ἐδόκουν φιλοτιμηθέντες, and inf. x. 6.

— Ἐφη ὁ Ὀρ.] *'Said (it was so),'* = *assented.* Ἐφη = συνέφη, VII. ii. 26.

— ἔγνωσ τ. σ. δύναμιν] *'(The insufficiency of) thy power,'* i. e. to cope with me, *'thy inability,'* so φυλακή = (*socors*) custodia, V. viii. 1.

πιστὰ πάλιν ἔδωκάς μοι καὶ ἔλαβες παρ' ἐμοῦ; Καὶ ταῦθ' ὡμολόγει ὁ Ὀρόντης. 8. Τί οὖν, ἔφη ὁ Κῦρος, ἀδικηθεὶς ὑπ' ἐμοῦ νῦν τὸ τρίτον ἐπιβουλεύων^a μοι φανερὸς γέγονας; Εἰπόντος δὲ τοῦ Ὀρόντου ὅτι οὐδὲν ἀδικηθεὶς, ἠρώτησεν ὁ Κῦρος αὐτόν· Ὁμολογεῖς οὖν περὶ^e ἐμὲ ἄδικος^f γεγενῆσθαι; Ἡ γὰρ ἀνάγκη, ἔφη ὁ Ὀρόντης. Ἐκ τούτου πάλιν ἠρώτησεν ὁ Κῦρος, Ἐτι οὖν ἂν γένοιο τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμοὶ δὲ καὶ φίλος καὶ πιστός; Ὁ δὲ ἀπεκρίνατο ὅτι οὐδ' εἰ γενοίμην, ὦ Κῦρε, σοί γ' ἂν ἔτι ποτὲ δόξαιμι.

9. Πρὸς ταῦτα ὁ Κῦρος εἶπε τοῖς παροῦσιν· Ὁ μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος, ὦ Κλέαρχε, ἀπόφηναι γνώμην εἴ τί σοι δοκεῖ. Κλέαρχος δὲ εἶπε τάδε· Συμβουλεύω ἐγὼ τὸν ἄνδρα τοῦτον ἐκποδῶν ποιεῖσθαι ὡς τάχιστα, ὡς μηκέτι δέη τοῦτον φυλάττεσθαι, ἀλλὰ σχολὴ ἢ ἡμῖν τὸ κατὰ τοῦτον εἶναι τοὺς ἐθελοντὰς φίλους τούτους εὖ ποιεῖν. 10. Ταύτη δὲ τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσθέσθαι. Μετὰ ταῦτα, ἔφη, κελεύοντος Κύρου, ἔλαβον τῆς ζώνης τὸν Ὀρόντην ἐπὶ θανάτῳ ἅπαντες

(d) ii. 11.

(e) III. ii. 20.

(f) x. 7.

8. Ἡ γὰρ ἀνάγκη] *'Well, I needs must.'* Literally, '(Yes)—for (there is) necessity (to confess it).'

— ὅτι οὐδ' εἰ γενοίμην] Ὅτι is often redundant in *orat. recta*.

9. γνώμην] *'Declare your opinion.'* Γνώμη is without the article in such phrases, V. v. 3; vi. 37. — τοῦτον φυλάτ. = *hunc cavere*.

— τὸ κατὰ τοῦτον εἶναι] In expressions of this kind (in which εἶναι is sometimes called redundant, Matt. 282) τὸ .. εἶναι seems to be a verbal substantive in the accus., and used like other accusa-

tives adverbially. Thus τὸ εἶναι = the state of things, κατὰ τοῦτον, as they regard him, or adverbially (*quod attinet ad*), as matters stand concerning him, or as far as his case is concerned. In like manner Thuc. iv. 28 has τὸ ἐπὶ σφᾶς εἶναι.

10. ἔλαβον τ. ζώνης τ. Ὀρ.] *'They took Orontes by the belt,'*—the usual form in which a Perian judge consigned a criminal to his executioners. Cf. Diod. Sic. xvii. 30. For the gen. 'of the part,' τῆς ζ., cf. Arn. G. P. 162; Don. G. G. 484.

— ἐπὶ θανάτῳ] *'For death'*

ἀναστάντες καὶ οἱ συγγενεῖς· εἶτα δὲ ἐξῆγον αὐτὸν οἷς προσετάχθη. Ἐπεὶ δὲ εἶδον αὐτὸν οἷπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν, καίπερ εἰδότες ὅτι ἐπὶ θάνατον ἄγοιτο. 11. Ἐπεὶ δὲ εἰς τὴν Ἀρταπάτου⁸ σκηνὴν εἰσηνέχθη τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων, μετὰ ταῦτα οὔτε ζῶντα Ὀρόντην οὔτε τεθνηκότα οὐδεὶς εἶδε πώποτε, οὐδὲ ὅπως ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· εἴκαζον δὲ ἄλλοι ἄλλως· τάφος δὲ οὐδεὶς πώποτε αὐτοῦ ἐφάνη.

CAPUT VII.

1. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμοὺς τρεῖς παρασάγγας δώδεκα. Ἐν δὲ τῷ τρίτῳ σταθμῷ Κύρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας· ἐδόκει γὰρ εἰς τὴν ἐπιούσαν ἔω ἥξειν βασιλέα σὺν τῷ στρατεύματι μαχομένον· καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου· αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξε. 2. Μετὰ δὲ τὴν ἐξέτασιν ἅμα^a τῇ ἐπιούσῃ ἡμέρᾳ ἦκοντες αὐτόμολοι

(g) viii. 28.

(a) II. i. 2, n.

V. vii. 34, i.e. condemned to death.

— οἷς προσετάχθη] '(They) to whom it was appointed led him out. K. supposes these were 'The Seven,' sup. § 4.

11. Σκηπτούχος is 'a mace-bearer,' a eunuuch high in office and trust about the king's person; — 'the most trusty of Cyrus' lords.'

— ἄλλοι ἄλλως] 'Alīi aliter

conjiēbant.'

1. μέσας νύκτας] In Attic Greek some nouns which admit of division, are used in the plural with reference to their parts. Cf. Choeph. 822; Blom. Jelf, 355, obs. 1.

— εἰς τὴν ἐπιούσαν ἔω] 'On the following morning' ('auf den Morgen,' P.). Cf. II. iii. 25; III. i. 3.

Map (A) T
EUPHRATES
and
TIGRIS

Parusangs
 1 2 3 4 5
 10 Parusangs = 25 G Miles

Hilly Desert
(Ampolis) of
Diacra Arabia

Map (B),
OLD CANALS
drawn from
the
EUPHRATES
Chesney Lynch.

John ... 12 York Street, Covent Garden 1672
And Whittaker & ... the Maria Lane

Map III
ASSYRIA, KURDISTAN
and
ARMENIA.

Published by G Bell

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παρὰ μεγάλου βασιλέως ἀπήγγελλον Κύρῳ περὶ τῆς βασιλέως στρατιᾶς. Κύρος δὲ συγκαλέσας τοὺς στρατηγούς καὶ λοχαγούς τῶν Ἑλλήνων συνεβουλεύετό^b τε πῶς ἂν τὴν μάχην ποιοῖτο καὶ αὐτὸς παρήνει θαρσύνων τοιάδε· 3. ὦ ἄνδρες Ἕλληνες, οὐκ ἀνθρώπων ἀπορῶν βαρβάρων συμμάχους ὑμᾶς ἄγω, ἀλλὰ νομίζων ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον. Ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας ἧς κέκτησθε, καὶ ὑπὲρ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω. Εὖ γὰρ ἴστε ὅτι τὴν ἐλευθερίαν ἐλοίμην ἂν ἀντὶ ὧν^c ἔχω πάντων καὶ ἄλλων πολλαπλασίων. 4. Ὅπως δὲ καὶ εἰδῆτε εἰς οἶον ἔρχεσθε ἀγῶνα, ἐγὼ ὑμᾶς εἰδὼς διδάξω. Τὸ μὲν γὰρ πλήθος πολὺ, καὶ κραυγῇ πολλῇ ἐπίασιν· ἂν δὲ ταῦτα ἀνάσχησθε, τὰ ἄλλα καὶ

(b) i. 3: dist. vi. 9.

(c) i. 8.

2. λοχαγούς] *Captains or Centurions*. They commanded a λόχος, a company varying in its number of men, being stated at 100 (inf. III. iv. 21), but at 50 (sup. ii. 25).

— μάχην ποιοῖτο] ‘*How he should form his battle.*’ So ‘*pugnam facere.*’

3. ἀμείνονας . . κρείττους are not synonymous, differing much as cause and effect: the first is opposed to κακίους (iii. 8), the second to ἡσσονας (κρείττ., akin to κρατεῖν, signifies *superiority* or *mastery*). ‘Thinking that you are *better soldiers*, and *more than a match* for many barbarians.’ “*Ἀμείνων* is ‘*better*’ for use; *κρείττων*, ‘*better*,’ as *more powerful*; *βελτίων*, ‘*better*’ morally.” Don. Gr. Gr. p. 159. Hdt. (ix. 62) speaking of the Persians (proper) at Plataea, admits the ἀμείνονας in part. He says they equalled

the Greeks in gallantry and strength (λήματι καὶ ῥώμῃ), but were inferior in skill (σοφίῃ) and in defensive armour, being ἄνοπλοι.

— Ὅπως . . ἔσεσθε] Supply ὁρᾶτε, ‘*see that ye be . .*’

— εὐδαιμονίζω] Cyrus was his brother’s δοῦλος, inf. ix. 29; II. v. 38.

4. κραυγῇ] Homer, II. iii. vv. 2—8, points to the characteristics of the two races of men:—

Τρῶες μὲν κλάγῃ τ’ ἐνοπῇ
ἴσαν, ὄρνιθες ὥς.

οἱ δ’ ἄρ’ ἴσαν σίγῃ μένεα πνέοντες
Ἀχαιοί.

Yet Cyrus was mistaken (viii. 11). There was βοή καὶ ὄμιλος at Plataea (Hdt. ix. 59), but none at Marathon, the Greeks making the attack there, as they did at Cunaxa. Hdt. vi. 112.

— τὰ ἄλλα] ‘*In all other*

αἰσχύνεσθαί μοι δοκῶ οἷους ἡμῖν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους. Ὑμῶν δὲ ἀνδρῶν ὄντων καὶ εὐτόλμων γενομένων, ἐγὼ ὑμῶν τὸν μὲν οἴκαδε βουλόμενον ἀπιέναι τοῖς οἴκοι ζῆλωτὸν ποιήσω ἀπελθεῖν πολλοὺς δ' οἶμαι ποιήσειν τὰ παρ' ἐμοὶ ἐλέσθαι ἀντὶ τῶν οἴκοι.

5. **Ε**νταῦθα Γαυλίτης παρών, φυγὰς Σάμιος, πιστὸς δὲ Κύρῳ, εἶπε· Καὶ μήν, ὦ Κύρε, λέγουσί τινες ὅτι πολλὰ ὑπισχνῇ διὰ τὸ ἐν τοιούτῳ νῦν εἶναι τοῦ κινδύνου προσιόντος· ἂν δ' εὖ γένηταί τι, οὐ μεμνήσθαι σέ φασιν· ἔνιοι δέ, οὐδ' εἰ μέμνοί τε καὶ βούλοιο, δύνασθαι ἂν ἀποδοῦναι ὅσα ὑπισχνῇ. 6. Ἀκούσας ταῦτα ἔλεξεν ὁ Κύρος· Ἀλλ' ἔστι μὲν ἡμῖν, ὦ ἄνδρες, ἡ ἀρχὴ ἡ πατρώα πρὸς μὲν μεσημβρίαν μέχρις οὐ διὰ καῦμα οὐ δύνανται οἰκεῖν ἄνθρωποι, πρὸς δὲ ἄρκτον μέχρις ὅτου διὰ χειμῶνα· τὰ δ' ἐν μέσῳ τούτων ἅπαντα

respects methinks I am even ashamed (when I reflect) what sort of people you will find we have to do with (ἡμῖν) in the men of this country.

— ἡμῖν] *Dativus ethicus*, II. vi. 8, n.

— ἀνθρώπους] H. notes the antithesis between ἀνθρώπους and ὑμῶν δὲ ἀνδρῶν immediately following. Comp. Herod. vii. 210 (speaking of the unwarlike *Medes* at Thermopylae), δῆλον ἐποίουν βασιλῆϊ ὅτι πολλοὶ μὲν ἄνθρωποι εἶεν, ὀλίγοι δὲ ἄνδρες.

— εὐτόλμων γενομένων] = ἐὰν γένησθε εὐτολμοί, with the force of a *fut. perf.* 'Si fortes vos praestiteritis'—'if you behave as men of courage, any of you that wishes to return home I, on my part, will cause' &c. Note the emphatic juxtaposition, Ὑμῶν . . ἐγὼ ὑμῶν, si vos . . ego, &c.

5. Καὶ μήν] '*And yet.*' Adversative (*atqui*) as καὶ μέντοι, ix. 6.

— ἐν τοιούτῳ] '*Owing to your being now at such a crisis of the danger, approaching as it is.*' This partitive genit. after τοιούτος is very common. Thuc. iii. 49.

— μεμνήσθαι] '*... that you won't remember.*' In using this tense the speaker expresses his own conviction of the certainty of the result. The subject-matter of a prophecy is often so stated, and sometimes of a promise: VII. vii. 31.

— μέμνοιο] An Attic variety of μέμνηο, the optat. of perf. midd. (μεμνῶ B. μεμνῶτο, Cyr. I. vi. 3).

6. ἅπαντα σατρ.] The neuters of pronouns and of some adjectives in ordinary use stand in the *accus.* with verbs that otherwise govern the *genit.*

σατραπεύουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. > 7. Ἦν δ' ἡμεῖς νικήσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆσαι. "Ωστε οὐ τοῦτο δέδοικα, μὴ οὐκ ἔχω ὃ τι δῶ ἐκάστω τῶν φίλων, ἂν εὖ γένηται, ἀλλὰ μὴ οὐκ ἔχω ἱκανοὺς οἷς δῶ. Ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστω χρυσοῦν δώσω. 8. Οἱ δὲ ταῦτα ἀκούσαντες αὐτοὶ τε ἦσαν πολὺ προθυμότεροι καὶ τοῖς ἄλλοις ἐξήγγελλον. Εἰσῆεσαν δὲ παρ' αὐτὸν οἱ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινές, ἀξιούντες εἰδέναι τί σφισιν ἔσται, ἐὰν κρατήσωσιν. Ὁ δὲ ἐμπιπλὰς ἀπάντων τὴν γνώμην ἀπέπεμπε. 9. Παρακελεύοντο δὲ αὐτῷ πάντες ὅσοι περ διελέγοντο μὴ μάχεσθαι, ἀλλ' ὀπισθεν ἑαυτῶν τάττεσθαι. Ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ᾧ δέ πως ἤρετο τὸν Κῦρον· Οἶει γάρ σοι μαχεῖσθαι, ὦ Κῦρε, τὸν ἀδελφόν; Νῆ Δί', ἔφη ὁ Κῦρος, εἴπερ γε Δαρείου καὶ Παρυσάτιδος ἔστι παῖς καὶ ἐμὸς δὲ ἀδελφός, οὐκ ἀμαχεῖ ταῦτ' ἐγὼ λήψομαι.

10. Ἐνταῦθα δὲ ἐν τῇ ἐξοπλισίᾳ ἀριθμὸς ἐγένετο τῶν μὲν Ἑλλήνων ἀσπίς μυρία καὶ τετρακοσία· πελ-

7. μὴ οὐκ ἔχω] 'Non illud vereor, ne non habeam quod donem . .'

8. Εἰσῆεσαν] 'Kept going in . .'
The imperf. denoting a succession of visits. The context represents the generals going in again after the first interview, to make Cyrus particularize what each should have in the division of the spoil.—τί ἔσται, 'what there should be for them.' Indic. of *oratio recta*, II. ii. 15; sup. iii. 20.

9. Plutarch (Artax. 8) gives Cyrus' reply to this recommendation. Τί λέγεις, Κλέαρχε; σὺ κελεύεις με τὸν βασιλείας ὀρεγόμενον ἀνάξιον εἶναι βασιλείας; B.

— Οἶει γάρ] 'Do you suppose then.'

Γάρ in interrogative sentences represents some reason in the writer's mind which the context will readily suggest. 'Do you suppose—for we see you preparing for a battle—that the king will fight?'

10. ἀσπίς] For ἀσπισταί. Cf. ὄπλα for ὀπλίτας, II. ii. 4 ('Septa armis,' Virg. *Æn.* i. 506); and Anglicè, 2000 lances, horse, &c. for men. Cf. Blomf. *Persæ*, 320. In the first review (ii. 9) the hoplites were numbered at 11,000. These 11,000 + 700 (with Chiri-

τασταὶ δὲ δισχίλιοι καὶ πεντακόσιοι τῶν δὲ μετὰ Κύρου βαρβάρων δέκα μυριάδες, καὶ ἄρματα δρεπανηφόρα ἀμφὶ τὰ εἴκοσι. 11. Τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες καὶ ἄρματα δρεπανηφόρα διακόσια. Ἄλλοι^d δὲ ἦσαν ἑξακισχίλιοι ἰππεῖς, ὧν Ἀρταγέρσης ἦρχεν· οὗτοι δὲ πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν. 12. Τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες καὶ στρατηγοί, καὶ ἡγεμόνες τέτταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας, Τισσαφέρνης, Γωβρύας, Ἀρβάκης. Τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἐνενήκοντα μυριάδες, καὶ ἄρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα· Ἀβροκόμας δὲ ὑστέρησε τῆς μάχης ἡμέρας πέντε ἐκ Φοινίκης ἐλαύνων. 13. Ταῦτα δὲ ἡγγελλον πρὸς Κύρον οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης· καὶ μετὰ τὴν μάχην οἱ ὕστερον ἐλήφθησαν τῶν πολεμίων ταῦτα ἡγγελλον. 14. Ἐντεῦθεν δὲ Κύρος ἐξελαύνει σταθμὸν ἓνα παρασάγγας τρεῖς συντεταγμένῳ τῷ στρατεύματι παντὶ, καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ὥτετο γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα·

(d) v. 5.

sophus, iv. 3) + 400 (from Abrocomas) — 100 cut off in Cilicia (ii. 25) = 12,000. The difference between this and the 10,400 of the text = 1600, who are possibly the baggage-guard mentioned inf. x. 3, and are here omitted, as forming no part of the line of battle. Also (as Born. suggests) some of the less able-bodied hoplites, sinking under their heavy armour, may, in the course of the long march, have been drafted into the body of light-armed, who, from 2000 (ii. 9), are now increased to 2500.

12. ὑστέρησε] ‘*Was behind, or too late for the battle.*’ Verbs like ἡττάσθαι, ὑστερεῖν, λείπεσθαι (τινος), ὑπερέχειν, πρωτεύειν, which imply the notion of comparison, in the form of priority, superiority, or the reverse, govern the genitive (of relation) generally; but see III. ii. 19.

13. τῶν πολεμ.] Connect with οἱ—‘*those of the enemy who were captured.*’ x. 3; II. v. 27, n.

14. συντεταγμένῳ τῷ στ.] *Dativus modi.* ‘*With all his army in joint array.*’ Matt. 404; Arn. & P. 180.

κατὰ γὰρ μέσον τὸν σταθμὸν τοῦτον τάφρος ἦν ὀρυκτὴ βαθεΐα, τὸ μὲν εὖρος ὀργυιαὶ πέντε, τὸ δὲ βάθος ὀργυιαὶ τρεῖς. 15. Παρετέτατο δὲ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας μέχρι τοῦ Μηδίας^ο τείχους. Ἐνθα δὲ εἰσὶν αἱ διώρυχες ἀπὸ τοῦ Τίγρητος ποταμοῦ ῥέουσιν· εἰσὶ δὲ τέτταρες, τὸ μὲν εὖρος πλεθριαῖαι, βαθεΐαι δὲ ἰσχυρῶς, καὶ πλοῖα πλεῖ ἐν αὐταῖς σιταγωγὰ· εἰσβάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπουσι δ' ἐκάστη παρασάγγην, γέφυραι δ' ἔπεισιν. Ἦν δὲ παρ' ^f αὐτὸν τὸν Εὐφράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου, ὡς εἴκοσι ποδῶν τὸ εὖρος. 16. Ταύτην δὲ τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνεται ^g Κῦρον προσελαύνοντα. Ταύτην δὲ τὴν πάροδον Κῦρός τε καὶ ἡ στρατιὰ παρῆλθε καὶ ἐγένοντο εἴσω τῆς τάφρου. 17. Ταύτῃ μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερὰ ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά. 18. Ἐνταῦθα Κῦρος Σιλανὸν καλέσας τὸν Ἀμπρακιώτην μάντιν ἔδωκεν αὐτῷ δαρεικοὺς τρισχι-

(e) See Appendix, and II. iv. 12.

(f) ii. 13.

(g) i. 7.

— ὀργυιαί] Supply ἤs (iv. 1), '(whose) breadth was 5 fathoms.' Ὀργυιά (fr. ὀρέγομαι) the distance compassed by a man's stretched-out arms.

15. Παρετέτ. . . ἄνω διὰ] On the meaning of these terms see Appendix, pp. 402—3.

— ἀπὸ τοῦ Τίγρητος] This statement has been much impugned, opposed as it is to the testimony of other ancient writers. But see the question discussed in Appendix, pp. 397—402. "The difference of level between the rivers is so slight, that by altering the diagonal direction of a canal the

waters could be made to flow either way; and, in fact, south of Babylon, canals do at this day flow from the Tigris into the Euphrates." Ainsw. p. 89.

— παρ' αὐτὸν τ. Εὐφρ.] 'On the very bank,' 'close to,' like *ipse* in Latin. Cf. 'sub *ipsum* Arcturum,' Virg. G. i. 67, 'just before.'

17. φανερὰ ἦσαν] 'The neut. plural takes a plural verb when the notion of number and distribution of the parts is obvious, or is to be specially indicated. Don. G. G. 399.

18. 10 talents therefore = 3000 darics, or 1 talent = 300 darics.

λίους, ὅτι τῇ ἐνδεκάτῃ ἀπ' ἐκείνης τῆς ἡμέρας πρότερον
 θυόμενος εἶπεν αὐτῷ ὅτι βασιλεὺς οὐ μαχεῖται^h δέκα
 ἡμερῶν· Κῦρος δ' εἶπεν, Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν
 ταύταις οὐ μαχεῖται ταῖς ἡμέραις· ἐὰν δ' ἀληθεύσης,
 ὑπισχνούμαί σοι δέκα τάλαντα. Τοῦτο τὸ χρυσίον
 τότε ἀπέδωκεν, ἐπεὶ παρήλθον αἱ δέκα ἡμέραι. 19.
 Ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυε βασιλεὺς τὸ Κῦρου
 στράτευμα διαβαίνειν, ἔδοξε καὶ Κύρῳ καὶ τοῖς ἄλλοις
 ἀπεγνωκέναι τοῦ μάχεσθαι· ὥστε τῇ ὑστεραίᾳ Κῦρος
 ἐπορεύετο ἡμελημένος μᾶλλον. 20. Τῇ δὲ τρίτῃ ἐπὶ
 τε τοῦ ἄρματος καθήμενος τὴν πορείαν ἐποιεῖτο καὶ
 ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ· τὸ δὲ πολὺ αὐτῷ
 ἀνατεταραγμένον ἐπορεύετο, καὶ τῶν ὅπλων τοῖς στρα-
 τιώταις πολλὰ ἐπὶ ἀμαξῶν ἤγοντο καὶ ὑποζυγίων.

CAPUT VIII.

Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσαν καὶ πλη-
 σίων ἦν ὁ σταθμὸς ἔνθα ἔμελλε καταλύσειν^a, ἡνίκα

(h) § 8, c.

(a) x. 19.

— δέκα ἡμερῶν] *Within 10 days*, ix. 25, n.

— εἰ . . οὐ μαχεῖται] Construe οὐ with μαχεῖται, as one notion, a negative verb.—‘*If he shall decline fighting,*’ (*si pugname vitabit*, K.) Cf. Herm. Vig. 833.

19. βασιλεὺς] According to Plutarch (Art. 7), the king’s timidity, which had hitherto deterred him from fighting, was overcome by the urgent remonstrances of Tiribazus.

— ἔδοξε] Aorist expressing a completed act, an opinion definitely formed then and there, when

passing the trench. Dist. vi. 5, and inf. viii. 2, ἐδόκουν, ‘they began to think, and were thinking that &c., whilst in the state of disorder’.

— ἀπεγνωκέναι] ‘The king seemed . . to have given up thoughts of fighting.’ Cf. iv. 15, n.

20. αὐτῷ . . στρατιώταις] Datives *incommodi et commodi*; ‘He had his main body marching in disorder.’—‘The soldiers had many of their arms carried,’ &c.

1. ἀμφὶ ἀγορὰν πλ.] ‘Full market time;’ i. e. about 9 or 10 a.m.

Παταγύας, ἀνὴρ Πέρσης, τῶν ἀμφὶ Κῦρον πιστῶν, προφαίνεται ἐλαύνων ἀνὰ κράτος ἰδρουντι^b τῷ ἵππῳ· καὶ εὐθὺς πᾶσιν οἷς ἐνετύγχανεν ἐβόα καὶ βαρβαρικῶς καὶ Ἑλληνικῶς, ὅτι βασιλεὺς σὺν στατεύματι πολλῷ προσέρχεται, ὡς εἰς μάχην παρεσκευασμένος. 2. Ἐνθα δὴ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλληνες καὶ πάντες δὲ ἀτάκτοις σφίσιν ἐπιπεσεῖσθαι. 3. Καὶ Κῦρός τε καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδν, καὶ ἀναβάς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίζεσθαι καὶ καθίστασθαι^c εἰς τὴν ἑαυτοῦ τάξιν ἕκαστον. 4. Ἐνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων πρὸς τῷ Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος· οἱ δ' ἄλλοι μετὰ τοῦτον. Μένων δὲ [καὶ τὸ στράτευμα] τὸ εὐώνυμον κέρας ἔσχε τοῦ Ἑλληνικοῦ. 5. Τοῦ δὲ βαρβαρικοῦ ἱππεῖς μὲν Παφλαγόνες εἰς^d χιλίους παρὰ^e Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ καὶ τὸ Ἑλληνικὸν πελταστικόν· ἐν δὲ τῷ εὐωνύμῳ Ἀριαῖός τε ὁ Κύρου ὑπαρχος καὶ τὸ ἄλλο βαρβαρικόν. 6. Κῦρος δὲ καὶ ἱππεῖς μετ' αὐτοῦ ὅσον ἑξακόσιοι, ὣπλισμένοι θώραξι μὲν αὐτοὶ καὶ παραμηριδίῳ καὶ κράνεσι πάντες πλὴν Κύρου· Κῦρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν

(b) vii. 14.

(c) i. 3, n.

(d) i. 10, n.

(e) iii. 7, n.

— τῶν ἀμφὶ Κ.] Supply τις, 'one of the . . '

2. καὶ πάντες δέ] 'The Greeks and indeed all (cf. i. 2, n.) thought that (the king) would fall upon them immediately.' Subject of infin. omitted, as inf. § 29; VII. viii. 20.

4. ἐχόμενος] Supply αὐτοῦ, 'next to him.' Ἐχομαι with the genitive means 'to lay hold of,'

or 'hold on by:' from this notion of close contact comes that of proximity. Arn. G. P. 146, d.

6. θώραξι μὲν αὐτοὶ] Μέν connects αὐτοὶ with οἱ δ' ἵπποι, § 7.

— ψιλὴν] 'Unprotected' by a helmet; (just as οἱ ψιλοὶ = light-armed.) The Persians wore merely a large soft head-dress of woollen felt in battle, called tiara (Herod. VII. 61. κυρβασία, V. 49). Ctesias,

μάχην καθίστατο. Λέγεται δὲ καὶ τοὺς ἄλλους Περσας ψιλαῖς ταῖς κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν.

7. Οἱ δ' ἵπποι ἅπαντες οἱ μετὰ Κύρου εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον δὲ καὶ μαχαίρας οἱ ἵππεῖς Ἑλληνικάς.

8. Καὶ ἤδη τε ἦν μέσον ἡμέρας, καὶ οὐπω καταφανεῖς ἦσαν οἱ πολέμιοι· ἡνίκα δὲ δεῖλη ἐγίγνετο, ἐφάνη κονιορτὸς ὥσπερ νεφέλη λευκή, χρόνῳ δὲ συχνῷ ὕστερον ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολὺ. "Οτε δὲ ἐγγύτερον^f ἐγίγνοντο, τάχα δὴ καὶ χαλκός τις ἤστραπτε καὶ αἱ λόγχαι καὶ αἱ τάξεις καταφανεῖς ἐγίγνοντο.

9. Καὶ ἦσαν ἵππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων· Τισσαφέρνης ἐλέγετο τούτων ἄρχειν· ἐχόμενοι^g δὲ τούτων γεῖροφόροι· ἐχόμενοι δὲ ὀπλῖται σὺν ποδῆρεσι ξυλίναις ἀσπίσιν· Αἰγύπτιοι δ' ἐλέγοντο οὗτοι εἶναι· ἄλλοι δ' ἵππεῖς, ἄλλοι τοξόται. Πάντες δὲ οὗτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώ-

(f) IV. iii. 24, n.

(g) § 4, n.

in his account of this battle (Plut. Art.), describes Cyrus as '*losing his tiara*,' in the mêlée, just before his death.

— τοὺς ἄλλους Πέρσας] This seems to imply either that his body-guard of ἵππεῖς were not Persians, or, if so, had been equipped and disciplined after some other, probably peculiar, model, as is intimated by their wearing Greek swords. Cf. Cyr. VI. iv. 1.

8. δεῖλη] Sc. ὥρα. The afternoon was divided into δεῖλη πρωῒα and δεῖλη ὀψία, early and late afternoon. Early in the afternoon must here be meant. Translate 'afternoon was coming on.' From x. 19, it appears that the king came

in sight before the Greeks had lunched, and therefore not long after noon, even allowing for the exigencies of a march. Cf. Arn. Thuc. iii. 74.

— ἐπὶ πολὺ] '*To a great extent*,' or '*over a great space*.'

— τάχα δὴ] '*Very soon*.' Δὴ directs attention to the word before it,—especially to superlatives and words signifying *speed*, *magnitude*, πολλὰ δὴ, μάλα δὴ, &c. Τάχα δὴ occurs in the same animated kind of narrative, IV. vii. 24; V. vii. 21.

9. γεῖροφόροι] "Erant Persæ Cyr. I. ii. 13; Herod. vii. 61, ix. 61." K.

— ἄλλοι δ' ἵππ.] '*And some (were) cavalry, others archers*.'

πων ἕκαστον τὸ ἔθνος ἐπορεύετο. 10. Πρὸ δὲ αὐτῶν ἄρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων, τὰ δὲ δρεπανηφόρα καλούμενα· εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα καὶ ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὡς διακόπτειν ὅτῳ ἐντυγχάνοιεν. Ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλῶντα καὶ διακόψοντα. 11. Ὁ μέντοι Κῦρος εἶπεν ὅτε καλέσας παρέκελεύετο τοῖς Ἑλλησι τὴν κραυγὴν τῶν βαρβάρων ἀνέχεσθαι, ἐψεύσθη τοῦτο· οὐ γὰρ κραυγῇ ἀλλὰ σιγῇ ὡς ἀνυστὸν καὶ ἡσυχῇ, ἐν ἴσῳ καὶ βραδέως, προσήεσαν. 12. Καὶ ἐν τούτῳ Κῦρος, παρελαύνων αὐτὸς σὺν Πίγρητι τῷ ἐρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι, τῷ Κλεάρχῳ ἐβόα^h ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς

(h) iii. 14, n.

— ἐπορεύετο agrees in number, not with πάντες, its proper subject, but with the nearer noun (ἕκαστον τὸ ἔθνος) in apposition with it. Cf. Matt. 301, a, Obs.; Jelf, 478. The article with ἕκαστος is employed to mark the individuality of each tribe. See VI. iii. 2; VII. iv. 14, 15.

10. δρεπανηφόρα] Cf. Cyr. VI. i. 29.

— εἶχον δὲ τὰ δρ.] *‘And they had their scythes, some projecting sideways, and others underneath the cars, pointing to the ground.’*

— ὡς διακόπτειν] *‘In order to..’* “Ὡς within fin. is occasionally used to express the end in view. Cf. III. iv. 25; V. vii. 18.” Don. G. G. pp. 597, 598.

— ὡς .. ἐλῶντα καὶ διακόψοντα] D. and L. Ἐλῶντα (for ἐλάσοντα, Attic contraction) seems to be in

the accus. case absolute, the omitted subject ἄρματα being readily supplied from the preceding. *‘The intention was that they should drive into ..’* See γνώμη with ὡς and gen. abs. iii. 6; also II. ii. 21; Jelf, 702; Matt. 568, 3. Comp. Plat. Leg. iii. p. 127, πρὸς τοῦτο βλέπων, ὡς γενησόμενα ταῦτα.

11. ἐψεύσθη τοῦτο] Accus. of definition (*‘that in respect of which’*). *‘He was mistaken in this.’* Cf. V. vi. 35.

12. ἐν τούτῳ] Interea, as inf. x. 6.

— αὐτός] *‘By himself’* or alone, i. e. without his body-guard: sup. 6, cf. II. iii. 7, n. So ipse, Virg. Æn. vi. 2.

— ἐβόα] *‘Cum clamore jubebat,’* inf. 19. *‘Kept calling to C. to lead his army opposite the enemy’s centre.’*

εἴη· καὶ τοῦτ', ἔφη, νικῶμεν, πάνθ' ἡμῖν πεποιήται.

13. Ὅρῳν δὲ ὁ Κλέαρχος τὸ μέσον στῖφος, καὶ ἀκούων Κυρου ἔξω ὄντα τοῦ Ἑλληνικοῦ εὐωνύμου βασιλέα, (τοσοῦτον γὰρ πλήθει περιῆν βασιλεὺς ὥστε μέσον τὸ ἑαυτοῦ ἔχων τοῦ Κύρου εὐωνύμου ἔξω ἦν) ἀλλ' ὁμως ὁ Κλέαρχος οὐκ ἠθέλεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρασ, φοβούμενος μὴ κυκλωθεῖη ἐκατέρωθεν· τῷ δὲ Κύρῳ ἀπεκρίνατο ὅτι αὐτῷ μέλοι ὅπως καλῶς ἔχοι.

14. Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στράτευμα ὁμαλῶς προήει· τὸ δὲ Ἑλληνικόν, ἔτι ἐν τῷ αὐτῷ μένον, συνετάττετο ἐκ τῶν ἔτι προσιόντων. Καὶ ὁ Κῦρος παρελαύνων οὐ παντὶ πρὸς αὐτῷ τῷ στρατεύματι κατεθεᾶτο ἐκατέρωσε ἀποβλέπων εἰς τε τοὺς πολεμίους καὶ τοὺς φίλους. 15. Ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπελάσας ὡς συν-

— πάνθ' . . πεποιήται] '*All is done for us.*' The perf. in the sense of a *fut. perf.* marks strongly immediate and absolute completion. Cf. Livy xxi. 43, '*Si tales animos praelio habebitis, — vicimus.*'

13. Ὅρῳν . . τὸ μέσον (ὄν) στῖφος] '*Though seeing that the centre was a dense body,*'—the king's body-guard of 6000 horse: cf. vii. 11, and inf. § 24.

— ἀλλ' ὁμως] "'*Αλλά ob parentheses additum; — idem valet de Clearchi nomine.*" P.

— αὐτῷ μέλοι ὅπως καλῶς ἔχοι] '*That it was his concern that all should go well,*' i. 5, n. Plutarch remarks that the cause was ruined more by Clearchus' excess of caution than by Cyrus' impetuosity. Αὐτῷ μέλειν εἰπὼν ὅπως ἔξει κάλλιστα, τὸ πᾶν διέφθειρεν. Artax. v. '*Similiter optativus (ἔχοι) legitur VII. vii. 44.*'

14. ἐν τῷ αὐτῷ] '*On the same ground.*' Cf. εἰς ταῦτόν, VI. iii. 17, and III. i. 27.

— συνετάττετο] '*The Greek line was being formed from those who were still coming up.*'

— οὐ πάνυ πρὸς] '*Not very close to . .*'

15. ὑπελάσας] '*Having ridden up*' . . (*equo nonnihil incitato*. H.) With verbs of *motion* ὑπό in strictness signifies either *to* or *from close under*,—but its general usage seems to be to mark merely a *terminus* from which motion begins, or at which it ends (like *sub* in Latin, '*sub-volvere saxa,*' to roll up, and '*sub-movere,*' to move away). Hence we have ὑπ-ηγητίαζεν (VI. v. 27, note) in connexion with words denoting *rapidity* of movement. Cf. IV. i. 7; ii. 16.

— ὡς συναντ.] '*So as to meet him.*'

αντῆσαι ἤρετο εἴ τι παραγγέλλοι· ὁ δ' ἐπιστήσας εἶπε, καὶ λέγειν ἐκέλευε πᾶσιν ὅτι, καὶ τὰ ἱερὰ καλὰ καὶ τὰ σφάγια [καλά]. 16. Ταῦτα δὲ λέγων θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος καὶ ἤρετο τίς ὁ θόρυβος εἴη. Ὁ δὲ [Ξενοφῶν] εἶπεν ὅτι τὸ σύνθημα παρέρχεται δεύτερον ἤδη. Καὶ ὃς ἐθαύμασέ τις παραγγέλλει, καὶ ἤρετο ὅ τι καὶ εἴη τὸ σύνθημα. Ὁ δ' ἀπεκρίνατο ὅτι ΖΕΥΣ ΣΩΤΗΡ ΚΑΙ ΝΙΚΗ. 17. Ὁ δὲ Κῦρος ἀκούσας, Ἀλλὰ δέχομαί τε, ἔφη, καὶ τοῦτο ἔστω. Ταῦτα δ'

— εἴ τι παραγγέλλοι] *'Whether he had any commands..'* Imperf. of volition, 'si quid vellet imperare.'

— ἐπιστήσας] Supply τὸν ἵππον; (as Anglicè, *'Having pulled up.'*)

— τὰ ἱερὰ κ. κ. τὰ σφάγια] According to B. and K. τὰ ἱερὰ are the *entrails* (as at II. i. 9), and τὰ σφάγια the *blood* or *movements* of the victim. But σφάγια may have here its proper signif. of *victims*, and τὰ ἱερά the *sacrifice* in general, including the several circumstances which went to make it favourable or unfavourable,—as the φλογωπὰ σήματα, i. e. the shape and motion of the flame on the altar, its smoke, lucky or unlucky sounds, &c., and hence at VI. iv. 22, we have the plural verb ἐγένοντο (τὰ ἱερὰ) expressive of the *several particulars of the sacrifice*, though there was but one victim. The σφάγια were καλά when the internals, heart, bile, and liver, were healthy and in their natural places. See IV. iii. 19, n.; VI. v. 8, n.

16. σύνθημα] *'Watchword'* (a thing agreed on, fr. συντίθεσθαι); the *'tessera militaris'* given out on the eve of battle, and passed through the ranks, so

that each man might know and use it when required. At VI. v. 25, it is Ζεὺς Σωτήρ καὶ Ἡρακλῆς Ἠγεμῶν; at VII. iii. 39, Ἀθηναία.

— Καὶ ὃς] *'And he:'* cf. V. ii. 30, n.

— τίς παραγγέλ.] *'Who ordered it:'* cf. ἀκούει iii. 20, n., and II. ii. 15. Παραγγέλ. is the military term used of a watchword, or order to be passed from man to man. Cf. παράγγελσις, IV. i. 5 and 16.

— ὃ, τι καὶ εἴη] *'What was the word.'* The use of καί after interrogative words is peculiar. By position it belongs to εἴη, and should emphasize it, although the emphatic word is ὃ τι. Singularly enough, in Englishing such questions we throw the stress, not on the interrogative word, but on the auxiliary verb; the design apparently in each tongue being to mark that the *principal fact is admitted*, either actually, or for argument's sake; as at V. viii. 2, ποῦ καὶ ἐπλήγης;... *'tell us then; where were you struck?'*

17. Ἀλλὰ δέχομαί] *'Well! I hail it (as a good omen).'* Cf. Herod. i. 63; ix. 91. So *'accipio omen,'* Liv. i. 7. Ἀλλὰ

εἰπὼν εἰς τὴν ἑαυτοῦ χώραν ἀπήλυνε· καὶ οὐκ ἔτι τρία ἢ τέτταρα στάδια διειχέτην τὼ φάλαγγε ἀπ' ἀλλήλων, ἡνίκα ἐπαιάνιζόν τε οἱ Ἕλληνες καὶ ἤρχοντο ἀντίοι ἰέναι τοῖς πολεμίοις. 18. Ὡς δὲ πορευομένων¹ ἐξεκύναιεν τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγγαντο πάντες οἷόν περ τῷ Ἐνναλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον. Λέγουσι δέ τινες ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν φόβον ποιῶντες τοῖς ἵπποις. 19. Πρὶν δὲ τόξευμα ἐξικνεῖσθαι ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. Καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβόων δὲ ἀλλήλοις μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἔπεςθαι. 20. Τὰ δ' ἄρματα ἐφέροντο τὰ μὲν δι' αὐτῶν τῶν πολεμίων τὰ δὲ καὶ διὰ τῶν Ἑλλήνων, κενὰ ἡμιόχων. Οἱ δ' ἐπεὶ προῖδοιεν, διίσταντο· ἔστι δ' ὅστις καὶ κατελήφθη ὥσπερ ἐν ἵπποδρόμῳ ἐκπλαγείς^k· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν· οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἐπαθεν οὐδεὶς οὐδέν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναί τις ἐλέγετο.

(i) vi. 1 (a); ii. 17.

(k) v. 13.

is adversative to the suppressed thought. 'The watchword should have been given by me, *but* I receive it...' Cf. II. i. 13.

18. *τι τῆς φάλ.*] 'Part of the line began to undulate,' *that which was getting left behind.* 'Ἐπολειπόμενον malis.' P. 'Ἐπλείπ. (though rare in passive) seems to express the idea of falling short of an aim (ἐπί); they were left behind in spite of effort. See IV. v. 15, n.

— τῷ Ἐνναλίῳ] 'To Mars.' According to the Scholiast at Thuc. i. 50, the Greeks used to sing two pæans, one to Mars before battle, another to Apollo

after.

19. Πρὶν δὲ τόξ.] 'But before an arrow reaches either party,' i. e. before they are within bow-shot distance.

— ἐκκλίν.] 'Give way.' So in *fugam inclinare*.

20. ἔστι δ' ὅστις] = 'est qui...' 'One man was also overtaken (run down by a chariot) . . being panic-struck.' v. 7, n.

— οὐδ' ἄλλος δέ] 'Nor indeed did any other...' Οὐδὲ . . δέ is the same kind of cumulative combination as καὶ . . δέ sup. § 18; i. 2, n.

πλὴν] = πλὴν ἢ; 'save that' as nisi = nisi quod, 'save that

21. Κύρος δ' ὁρῶν τοὺς Ἑλληνας νικῶντας τὸ καθ' αὐτοὺς καὶ διώκοντας, ἡδόμενος καὶ προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτόν, οὐδ' ὥς ἐξήχθη διώκειν· ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἑξακοσίων ἱππέων τάξιν ἐπεμελεῖτο ὃ τι ποιήσει βασιλεὺς. Καὶ γὰρ ᾗδει αὐτόν¹ ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος. 22. Καὶ πάντες δ' οἱ τῶν βαρβάρων ἄρχοντες μέσον ἔχοντες τὸ αὐτῶν ἡγούντο, νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἣν ἡ ἰσχὺς αὐτῶν ἐκατέρωθεν ἦ, καὶ εἴ τι παραγγεῖλαι χρήζοιεν, ἡμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ στράτευμα. 23. Καὶ βασιλεὺς δὴ τότε μέσον ἔχων τῆς ἑαυτοῦ στρατιᾶς ὅμως ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος. Ἐπεὶ δ' οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἐναντίου, οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἔμπροσθεν, ἐπέκαμπτεν ὡς εἰς κύκλωσιν. 24. Ἐνθα δὴ Κύρος δείσας μὴ ὀπισθεν γενόμενος κατακόψῃ^m τὸ Ἑλληνικὸν ἐλαύνει ἀντίος· καὶ ἐμβαλὼν σὺν τοῖς ἑξακοσίοις νικᾷ τοὺς πρὸ βασιλέως τεταγμένους καὶ εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους· καὶ ἀποκτεῖναι λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην τὸν ἄρχοντα αὐτῶν.

25. Ὡς δ' ἡ τροπὴ ἐγένετο, διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι, εἰς τὸ διώκειν ὀρμήσαντες· πλὴνⁿ

(l) ii. 21, n. (m) iv. 18, n.; dist. IV. iii. 21. (n) Sup. 20, n.

one or two were said . . . ' On τις = 'unus et alter' see Arn. Thuc. iii. 111.

22. ἦν . . . ἔτι . . . χρ.] Note the well-marked difference here between ἦν with conjunctive, and εἰ with optat., 'if their strength should be on each side of them' (condition, the realization of which was in view: 'si vires collocatæ sint.' D.),—and 'if ever

they wished to give an order' (si quid velint . . .), a mere supposition that might or might not be realized at any time. See Arn. G. G. 1281; Don. Gr. Gr. p. 537.

24. σὺν τοῖς ἑξακ.] 'With his 600,' mentioned before, viii. 6.

25. εἰς τ. δ. ὀρμήσ. (ἑαυτοὺς)] 'Having darted off' in pursuit.'

πάνν ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν, σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι. 26. Σὺν τούτοις δὲ ὦν καθ' ὁρᾶ βασιλέα καὶ τὸ ἀμφ' ἐκείνον στίφος· καὶ εὐθὺς οὐκ ἠνέσχετο, ἀλλ' εἰπὼν, Τὸν ἄνδρα ὁρῶ, ἵετο^ο ἐπ' αὐτόν· καὶ παῖει κατὰ τὸ στέρνον καὶ τιτρώσκει διὰ τοῦ θώρακος, ὥς φησι Κτησίας ὁ ἰατρός· καὶ ἰᾶσθαι αὐτὸς^ν τὸ τραῦμά φησι. 27. Παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῶ ὑπὸ τὸν ὀφθαλμὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κῦρος, καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἐκατέρων, ὅποσοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθνησκον Κτησίας λέγει· παρ' ἐκείνῳ γὰρ ἦν· (Κῦρος δὲ αὐτὸς τε ἀπέθανε καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο ἐπ' αὐτῷ. 28. Ἀρταπάτης δ' ὁ πιστότατος αὐτῷ τῶν σκηπτούχων^α θεράπων λέγεται, ἐπειδὴ πεπτωκότα εἶδε Κῦρον, καταπηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ. 29. Καὶ οἱ μὲν βασιλέα φασὶ κελεύσαι τινα ἐπισφάξαι αὐτὸν Κύρῳ· οἱ δέ, ἑαυτὸν ἐπισφάξασθαι σπασάμενον τὸν ἀκινάκην· εἶχε γὰρ

(o) v. 8, n.

(p) iii. 6, n.

(q) vi. 11.

— ὁμοτράπεζοι] *'Table companions.'* Cf. Cyr. VII. i. 30.

26. Ctesias of Cnidus was a Greek physician in the regular service of Artaxerxes, attracted no doubt by the patronage which Greek practitioners had for some time enjoyed at the court of Persia. Hdt. iii. 129, 130. He wrote, in Ionic Greek, a History of Persia and an account of India, of which fragments only remain. Whether from want of good information, or of judgment in the use of his materials, or from a natural love of the marvellous, or all combined, he had no repute as a historian among the ancients. His account of this battle is pre-

served by Plutarch (Artax.), who speaks with much contempt both of it and its author. Cf. Clinton F. H. i. p. 283, and Anno. 398.

— ἰᾶσθαι αὐτός] *'He says that he himself healed the wound.'* For the nomin. αὐτός, the subject both of ἰᾶσθαι and φησι, see Arn. G. P. 221. II. ii. 1.

27. μαχόμενοι] A nom. abs. of the kind noticed by Matt. 562, n., where the subject of the verb (ὅποσοι) is included in the subj. of the partic. (μαχόμεν.)

29. ἑαυτὸν ἐπισφάξασθαι] *'To have slain himself over him ;'* with notion of a funereal offering to the dead prince; like that narrated Cyrop. VII. iii. 11—15.

χρυσούν· καὶ στρεπτὸν δὲ ἐφόρει καὶ ψέλλια καὶ τὰ ἄλλα, ὥσπερ οἱ ἄριστοι τῶν Περσῶν· ἐτετίμητο ἱ γὰρ ὑπὸ Κύρου δι' εὐνοϊάν τε καὶ πιστότητα.

CAPUT IX.

1. Κύρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὢν Περσῶν τῶν μετὰ Κῦρον τὸν ἀρχαῖον γενομένων βασιλικώτατός τε καὶ ἄρχειν ἀξιώτατος ὥς παρὰ πάντων ὁμολογεῖται τῶν Κύρου δοκούντων^a ἐν πείρᾳ γενέσθαι. 2. Πρῶτον μὲν γὰρ ἔτι παῖς ὢν, ὅτε ἐπαιδεύετο καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισί, πάντων^b πάντα κράτιστος ἐνομιζέτο. 3. Πάντες γὰρ οἱ τῶν

(r) ii. 27.

(a) vi. 5, n.

(b) II. v. 7.

1. μὲν οὖν] ‘*Et... quidem*,’ ‘so then:’ II. iv. 14; III. v. 11: nearly = μὲν δὴ (II. vi. 1), but more generally without any corresponding δέ.

— παρὰ πάντων] ‘*By all*,’ Παρὰ with gen. for ὑπό does not occur elsewhere in the Anab., except with verbs like πέμπειν, with which it has, or had originally, its proper signif. of *from*—*beside*, as II. i. 17, πεμφθεὶς παρὰ βασιλέως, ‘sent *from* the king,’ and so ‘sent *by* him.’ So also with verbs like ὁμολογῶ, which imply acts issuing *from* a person, and then considered as done *by* him. Thus—ἡ παρὰ πάντων ὁμολογία, ‘an admission that comes *from* all;’ παρὰ πάντων ὁμολογεῖται, ‘it is admitted *by* all.’ Cf. II. vi. 14. Compare the analogous use of ἐκ with gen. i. 6,—and ii. 18 (φόβον ἐκ...), and II. vi. 1 (ὁμολο-

γούμενος ἐκ...), and more rarely πρὸς (on the part of), § 20:—and also of ἀπό, Thuc. iii. 82.—It is the same with *of* in English; its first meaning was *from* (off)—(‘received *of*,’—‘Is it *from* heaven or *of* (ἐξ) men?’). Hence—since an act done *by* a person may be conceived as proceeding *from* (i.e. *of*) him, *of* in old English is used regularly where the modern substitutes *by*; ex. gr. ‘ *forsaken of all*,’—‘rejected *of* men,’ &c. &c.

— τῶν Κύρου δοκ.] ‘*By those who are reputed to have had practical knowledge of C.*’ Κύρου depends on πείρα. Such transposition of the genit. either to the beginning or end of a sentence is very common, for the sake of emphasis. Cf. οἱ Θεῶν ἡμᾶς ὀρκον, II. v. 7; sup. viii. 23; inf. 21; V. iv. 28, 31; vii. 16; IV. iii. 1; V. vi. 35, n.

ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἔνθα πολλὴν μὲν σωφροσύνην καταμάθοι ἂν τις, αἰσχροὺν δ' οὐδὲν οὔτ' ἀκούσαι οὔτ' ἰδεῖν ἔστι. 4. Θεῶνται δ' οἱ παῖδες καὶ τοὺς τιμωμένους ὑπὸ βασιλέως καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζομένους· ὥστ' εὐθὺς παῖδες ὄντες μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι. 5. Ἐνθα Κῦρος αἰδημονέστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι, τοῖς τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων μᾶλλον πείθεσθαι· ἔπειτα δὲ φιλιππότατος καὶ τοῖς ἵπποις ἄριστα χρῆσθαι. Ἐκρινον δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντίσεως, φιλομαθέστατον εἶναι καὶ μελετηρότατον. 6. Ἐπεὶ δὲ τῇ ἡλικίᾳ ἔπρεπε, καὶ φιλοθηρότατος ἦν, καὶ πρὸς τὴν θηρίαν μέντοι φιλοκινδυνότατος.

3. ταῖς βασ. θύραις] *'At the king's court.'* From the Eastern custom of waiting at the royal gates (θεραπεύειν τὰς τοῦ βασ. θύρας, *Cyrop.*, cf. *sup.* ii. 11) to present petitions, &c., αἱ θύραι became a phrase for the royal residence, as the Turkish court is at this day styled 'the Porte,'—and as with us the royal Palace is called 'the Court;' from the same cause in both cases,—the 'Gates' and the 'Court' (*Aula Regis*) being known and frequented as the places where the king sat to administer justice and transact business. Cf. *Psalm* cxxvii. 5, and *Dan.* ii. 49. The advantages of a court education are estimated very differently in the *Cyrop.* (VIII. viii. 13.)

—σωφροσύνην] *'Self-discipline.'* *'Quam soleo equidem tum temperantiam, tum moderantiam appellare, nonnumquam modestiam . . . motus animi appetentes regit et sedat; semperque adver-*

sans libidini moderatam in omni re servat constantiam.' *Cic. Tusc.* iii. 8.

—ἰδεῖν ἔστι] *'Nothing disgraceful is there either to see or hear;'* v. 9, n.

4. εὐθὺς παῖδες] *'When quite boys;'* *statim a pueris.* II. vi. 16.

5. μᾶλλον πείθ.] *'And to be more obedient to his elders than those even who were inferior to himself.'*

—φιλιππότατος . . χρῆσθαι] Repeat ἐδόκει.

—τῶν . . ἔργων . . φιλομαθ.] Adjectives signifying capacity for instruction in a thing, knowledge of or practice in it, govern the genitive. *Arn. G. G.* 881, g; *inf.* II. i. 7.

6. τῇ ἡλικ. ἔπρεπε] *'When it was proper for his time of life,'* i. e. 16 aet. *Cyr. I.* ii. 9.

—καὶ πρ. τ. θ. μέντοι] *'And certainly . . .'* *Infra*, καὶ τὸν π. μέντοι = *and yet . . .* See *Arn. G. P.* 400.

Καὶ ἄρκτον ποτὲ ἐπιφερομένην^c οὐκ ἔτρεσεν, ἀλλὰ συμ-
 πεσὼν κατεσπᾶσθη ἀπὸ τοῦ ἵππου· καὶ τὰ μὲν ἔπαθεν,
 ὦν καὶ τὰς ὠτειλὰς φανερὰς εἶχε, τέλος δὲ κατέκτανε·
 καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς μακαρι-
 στὸν ἐποίησεν.

7. Ἐπεὶ δὲ κατεπέμφθη^d ὑπὸ τοῦ πατρὸς σατράπης
 Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας,
 στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη οἷς καθήκει εἰς
 Καστωλοῦ^e πεδίου ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν
 αὐτὸν^f ὅτι περὶ πλείστου ποιοῖτο, εἴ τῳ σπείσαιοτο
 καὶ εἴ τῳ σύνθοιτο καὶ εἴ τῳ ὑπόσχοιτό τι, μηδὲν ψεύ-
 δεσθαι. 8. Καὶ γὰρ οὖν ἐπίστευον μὲν αὐτῷ αἱ πόλεις
 ἐπιτρεπόμεναι, ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέ-
 μιος ἐγένετο, σπείσαμένου Κύρου ἐπίστευε μηδὲν ἂν
 παρὰ τὰς σπονδὰς παθεῖν. 9. Τοιγαροῦν ἐπεὶ Τισσα-
 φέρνηι ἐπολέμησε, πᾶσαι αἱ πόλεις ἐκούσαι Κῦρον
 εἴλοντο ἀντὶ Τισσαφέρνηους, πλὴν Μιλησίων^g. οὗτοι δέ,
 ὅτι οὐκ ἤθελε τοὺς φεύγοντας προέσθαι, ἐφοβοῦντο
 αὐτόν. 10. Καὶ γὰρ ἔργῳ ἐπεδείκνυτο καὶ ἔλεγεν ὅτι

(c) viii. 20. (d) i. 2, n. (e) i. 2, n. (f) ii. 21, n. (g) i. 7.

— ἔτρεσε·] A poetic word,—
 used transitively, like *tremere*
 and *horre*re : — ‘he was *not* scared
 by a she bear.’ To retain the
 order and emphasis of the Greek,
 we should render, ‘Once when a
 she bear was rushing at him, he
 was not scared by her, but,’ &c.

— τὰ μὲν ἔπαθ.] ‘Some *hurts*
to be sure he got.’

7. Φρυγίας τῆς μεγ.] Central
 Phrygia. Lesser (maritime) Phry-
 gia, N. of Æolia, occurs V. vi. 24.

— οἷς καθήκει] ‘On *whom it*
devolves . . .’ i. e. the militia of
 all the provinces W of R. Halys.

— περὶ πλ. ποιοῖτο] ‘*He counted*
it of the greatest importance,
‘se plurimi facere.’—τῳ is Attic

for τινί.

— σύνθοιτο] Atticè for συνθεῖτο,
 as if from indic. συνεθόμην; so
 πρόοιτο, § 10. Matt. 208, 2.

8. Καὶ γὰρ οὖν] ‘*And conse-*
quently . . .’ Cf. § 12.

— ἐπιτρεπόμεναι] ‘*Committing*
themselves to his protection,’ ‘*se*
civitatesque commendare.’ Cæs.
 B. G. iv. 27.—οἱ ἄνδρες, ‘*the*
people,’ are here opposed to ‘*the*
cities’ as represented by the
 Executive, or ruling party.

— μηδ. . . παρὰ τὰς σπ.] ‘*Nothing*
at variance with the treaties.’
 Literally, ‘*Nothing beside,*’ i. e.
 other than the treaties.’ Cf.
 Thuc. Arn. iv. 106.

οὐκ ἂν^h ποτε πρόοιτο, ἐπεὶ ἅπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείους γένοιτο, ἔτι δὲ καὶ κάκιον πράξειαν. 11. Φανερός δ' ἦν, καὶ εἴ τις τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, νικᾶν πειρώμενοςⁱ· καὶ εὐχὴν δέ τινες αὐτοῦ ἐξέφερον, ὥς εὖχοιτο τοσοῦτον χρόνον ζῆν ἔστε νικῶν καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιοῦντας ἀλεξόμενος. 12. Καὶ γὰρ οὖν πλείστοι δὴ αὐτῷ ἐνὶ γε ἀνδρὶ τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ ἑαυτῶν σώματα προέσθαι.

13. Οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι ὥς τοὺς κακούργους καὶ ἀδίκους εἷα καταγελᾶν, ἀλλὰ ἀφειδέστατα πάντων ἐτιμωρεῖτο. Πολλάκις δ' ἦν ἰδεῖν παρὰ τὰς στιβομένας ὁδοὺς καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν στερουμένους ἀνθρώπους· ὥστε ἐν τῇ Κύρου ἀρχῇ ἐγέ-

(h) vi. 2, n.

(i) ii. 11, n.

10. εἰ ἔτι . . . μείους] ‘*Not even though they* (the people of the states) *were to become still weaker* (reduced in numbers), *and to fare still worse.*’ Πράττειν καλῶς αὐτ κακῶς = bonâ aut malâ fortunâ uti.

11. ἐξέφερον] ‘*Proferebant*.’ V. vi. 17. ‘*Used to quote a prayer of his, how that he prayed,*’ &c.—ὥς εὖχ. depends on λέγοντες, implied in ἐξέφ.

— νικῶν] ‘*Quoad vicisset.*’ K. Cf. x. 4, n.

— ἀλεξόμενος] ‘*Requiting both.*’ Cf. Arn. Thuc. i. 42, ἀμύνεσθαι τοῖς ὁμοίοις. This was a favourite Heathen sentiment; cf. Antig. 639; but ‘*recte dissecutiens Socrates docebat οὐκ ἀνταδικεῖν δεῖν, οὐδ' ἂν δτιοῦν πάσῃ.*’ Plato, Crit. 10.’ P. It was reserved for one who ‘*spake as never man spake,*’ to teach a new commandment, ‘*Love your enemies.*’ Matt. v. 44.

12. ἐνὶ γε ἀνδρὶ] Γε restricts

the comparison to instances of devotion to any other individual of that age, cases of *patriotism*, for instance, being excluded. ‘*To him—at least for an individual, above all men in our time—far the largest number of persons,*’ &c. Arn. Thuc. iii. 39.—ἐφ' ἡμῶν, ‘*in our time.*’ Matt. 584. On δὴ see viii. 8.

— προέσθαι] ‘*To give up,*’ i. e. to confide them absolutely to him (VII. vii. 47; Cyr. V. ii. 9).

13. Οὐ μὲν δὴ οὐδέ] Cf. οὐ μὴν οὐδέ, ‘*nor yet however.*’ Thuc. ii. 98. ‘*Not indeed that any one could say this either, that he allowed,*’ &c. His great popularity as a ruler was not purchased by tolerating vice.

— καταγελᾶν] ‘*Deride,*’ i. e. exult scornfully at their success.

— ἦν ἰδεῖν] ‘*Cernere erat.*’^h ἦν = παρῇ: see IV. v. 6. ‘*One might see.*’—ἐγένετο = contigit, ‘*it became possible* for either Gr. or

νετο καὶ Ἑλληνι καὶ βαρβάρῳ μηδὲν ἀδικοῦντι ἀδεῶς πορεύεσθαι ὅπῃ τις ἤθελεν, ἔχοντι ὃ τι προχωροίη.

14. Τούς γε μέντοι ἀγαθοὺς εἰς πόλεμον ὠμολόγητο διαφερόντως τιμᾶν. Καὶ πρῶτον μὲν ἦν αὐτῷ πόλεμος πρὸς Πεισίδας καὶ Μυσούς· στρατευομενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας, οὓς ἐώοα ἐθέλοντας κινδυνεῦειν, τούτους καὶ ἄρχοντας ἐποiei ἥς^k κατεστροφέτο χώρας, ἔπειτα δὲ καὶ ἄλλοις δωροῖς ἐτίμα· 15. ὥστε φαινεσθαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστατοὺς, τοὺς δὲ κακοὺς δούλους τούτων ἀξιούσθαι εἶναι. Τοιγαροῦν πολλή ἦν ἀφθονία αὐτῷ τῶν ἐθελόντων κινδυνεύειν ὅπου τις Κῦρον οἶοιτο αἰσθήσεσθαι.

16. Εἷς γε μὴν δικαιοσύνην εἴ τις αὐτῷ φανερὸς γένοιτο ἐπιδείκνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους ποιεῖν τῶν ἐκ τοῦ ἀδίκου φιλο-

(k) i. 8, n.

Barb. *doing no wrong* (i. e. *provided* he did none; μηδέν, not οὐδέν—the proposition being conditional).—ὅτι προχωρ. ‘taking with him *whatever was convenient*.’

14. § 13 being parenthetical, Xen. resumes the leading idea, Cyrus’ generous appreciation of good service, and shows in detail how he rewarded merit, whether bravery in the soldier, § 14,—or integrity (δικαιοσύνη) in those having authority, whether military, § 16, 17, or civil, § 18, &c.—τούς γε μέντοι, *certe tamen* (Herm. Vig. 337), not adversative to § 13, but qualifies the leading idea that good service of *any kind or degree* was sure of its reward with C. ‘Certainly however he treated military courage with distinguished honour.’—ὠμολόγητο, ‘*was acknowledged* ;’ the

plupft. as at VI. ii. 8; sup. i. 2, n. Cyrus had an *established reputation* for this.—πρῶτον μὲν has no clause properly corresponding to it.

15. ὥστε φαίν.] ‘*So that it was seen that the brave were most prosperous, and that cowards were deemed fit only to be their* (slaves, i. e.) *subjects*,’ II. v. 38.

16. Εἷς γε μὴν] Refers back to § 14. ‘*Still however with respect to integrity, if a man were manifestly wishing to display it.*’ Whilst C. honoured the brave, he esteemed it all-important to reward the just. [P. and K. render ἐπιδείκν. *sese ostentare*, for which may be cited V. iv. 34.]

—τῶν ἐκ τοῦ ἀδίκ.] ‘*Than those who sought to make money by injustice.*’ Ἐκ τοῦ ἀδ. is more explicit as the source or principle of action than διὰ or μετὰ ἀδικίας

κερδούντων. 17. Καὶ γὰρ οὖν¹ ἄλλα τε πολλὰ δικαίως αὐτῷ διεχειρίζετο καὶ στρατεύματι ἀληθινῷ ἐχρήσατο. Καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ οὐ χρημάτων ἔνεκα πρὸς ἐκείνον ἔπλευσαν, ἀλλ' ἐπεὶ ἔγνωσαν κερδαλώτερον εἶναι Κύρῳ καλῶς πειθαρχεῖν ἢ τὸ κατὰ μῆνα κέρδος. 18. Ἀλλὰ μὴν εἴ τίς γέ τι αὐτῷ προστάξαντι καλῶς ὑπηρετήσκειν, οὐδενὶ πώποτε ἀχάριστον εἶασε τὴν προθυμίαν. Τοιγαροῦν κράτιστοι δὴ ὑπηρέται παντὸς ἔργου Κύρῳ ἐλέχθησαν γενέσθαι. 19. Εἰ δέ τινα ὀρώη^m δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου, κατασκευάζοντά τε ἧς ἄρχοι χώρας καὶ προσόδους ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλ' αἰεὶ πλείω προσε-

(l) § 8.

(m) § 11.

would be (II. v. 21; II. vi. 18, n., and inf. 19).

17. αὐτῷ] 'For him.'—ἀληθινῷ (genuine), 'of the right sort.' 'Qualis esse debet, non propter stipendia militans sed obedientiâ.' H. Cyrus' army, for its genuine military character, is contrasted with Asiatic armies in general, as good coin is with bad. Comp. Arist. Acharn. 517; Ran. 719; Donaldson, (New Cr. p. 385,) citing καθαρὸς στρατός, Herod. i. 211, and Thuc. v. 8.

—ἐχρήσατο] 'He had at his disposal.' On the tense see iii. 4, n.; IV. i. 22.

18. Ἀλλὰ μὴν] 'But in truth if any one only (γε) served him well' in any capacity, whether civil or military.

—κράτιστοι δὴ . . γενέσθαι] 'It was said that Cyrus got the very best servants in every kind of work.' On δὴ with superlat. see viii. 8; inf. 20.

19. ἐκ τοῦ δικ.] 'On just principles, that is, at once stocking

whatever country he governed, and raising revenues (for the king).'

—(χώρας is an antecedent in the sentence and case of its relat. Cf. IV. iv. 2.)—For κατασκευάζειν (χώραν), to furnish with stock, both live and dead, slaves, cattle, buildings, &c. cf. Econ. IV. xiv. 16.

—οὐδένα ἂν . . ἀφείλ.] Scil. τὰ χρήματα. 'No one would be in such cases deprive of his possessions' (not 'he would have deprived,' as it would mean if the protasis had stated what was not the fact, εἴ τινα ἐώρα, as at V. viii. 13, 17; VI. vi. 24). Here the protasis εἴ τινα ὀρώη states a case recurring under certain conditions, 'if ever he saw . . ' which conditions are sometimes expressly referred to and represented in the apodosis by ἂν with the indicative. Ἄν itself is an abbreviation of ἀνά, as its Homeric equivalent κε is of κατά; ἀνά or κατά (τοῦτο) being 'in accordance with this,' or 'under such conditions;' so that ἂν ἀφείλετο is literally, 'No one

δίδουⁿ. ὥστε καὶ ἡδέως ἐπόνουν, καὶ θαρρᾶλέως ἐκτῶντο, καὶ ἂ ἐπέπατο αὖ τις ἥκιστα Κῦρον ἔκρυπτεν· οὐ γὰρ φθονῶν τοῖς φανερώς πλουτοῦσιν ἐφαίνετο, ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασιν.

20. Φίλους γε μὴν ὅσους ποιήσαιτο, καὶ εὖνους γνοίη ὄντας, καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι ὃ τι τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν. 21. Καὶ γὰρ αὐτὸ τοῦτο, οὐπερ αὐτὸς ἔνεκα φίλων ᾤετο δεῖσθαι, ὥς συνεργοὺς ἔχοι, καὶ αὐτὸς ἐπειρᾶτο συνεργὸς τοῖς φίλοις κράτιστος εἶναι τούτου ὅτου ἕκαστον αἰσθάνοιτο ἐπιθυμοῦντα.

22. Δῶρα δὲ πλεῖστα μέν, οἶμαι, εἰς^o γε ἀνὴρ ὢν ἐλάμβανε διὰ πολλὰ· ταῦτα δὲ πάντων δὴ μάλιστα τοῖς φίλοις διεδίδου, πρὸς τοὺς τρόπους ἑκάστου σκοπῶν, καὶ ὅτου μάλιστα ὀρώη ἕκαστον δεόμενον. 23. Καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον πέμποι τις ἢ ὥς εἰς

(n) iii. 21.

(o) ix. 12, n.

in such case did he deprive of . . but always kept giving more. The single act of 'deprivation' is expressed by the aorist (see II. iii. 11, n.), as the repeated acts of 'giving' are by the impft. See Don. Gr. Gr. § 501, 515.

— ἐπέπατο] = ἐκέκτητο, 'what he possessed,' is one of Xenophon's poetic words; like ἔτρεσε, § 6; ἡλίβατοι, iv. 4; ἐρίνοντο, III. iv. 16; λύειν, III. iv. 36; ἀναχάζειν θαμινά . . IV. i. 16.—See the story of Pythius, Hdt. vii. 27—29.

20. Φίλους] In emphatic position, as opposed to those who distrusted him. '(In the case) however of friends, as many as ever he made, and knew to be . . and judged to be efficient helpers in whatever he was desirous of accomplishing,—he is allowed . . to

have been the very best man at serving them.' Supply τούτους after θεραπ.—κράτιστος . . θεραπ.: construction as in δυνατός τι ποιεῖν, where the subject of the adj. is the subject of the infin.: see on δεῖνος λέγειν, II. v. 15.

— 'ὃ τι, i. e. τούτου ὃ τι.' K.

21. αὐτὸ τοῦτο] 'Usurpavit Scriptor in animo habens daturum se αἴτιον ἦν τοῦ πειρᾶσθαι αὐτὸν συνεργόν,' &c. K. 'For this very object, for the sake of which he himself thought he needed friends, viz. that he might have co-operators, — made him endeavour himself also to be,' &c.

— συνεργὸς . . τούτου] 'A co-operator in that whereof.. ' Genit. as sup. § 18, ὑπὲρ παντὸς ἔργου.

22. ὅτου] Scil. σκοπῶν πρὸς ἐκεῖνο ὅτου, κ.τ.λ.

πόλεμον ἢ ὥς εἰς καλλωπισμόν, καὶ περὶ τούτων λέγειν αὐτὸν ἔφασαν ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν δύναίτο τούτοις πᾶσι κοσμηθῆναι, φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι. 24. Καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὖ ποιοῦντα οὐδὲν θαυμαστόν, ἐπειδὴ γε καὶ δυνατώτερος ἦν· τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι^p τῶν φίλων καὶ τῷ προθυμεῖσθαι χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστὰ εἶναι. 25. Κῦρος γὰρ ἔπεμπε βίκους οἴνου ἡμιδεεῖς πολλάκις, ὁπότε πάννυ ἡδὺν λάβοι, λέγων ὅτι οὐπω δὴ πολλοῦ χρόνου τούτου ἡδίονι οἴνῳ ἐπιτύχοι· τούτου οὖν σοὶ^q ἔπεμψε, καὶ δεῖταί σου τούτου ἐκπιδεῖν τήμερον σὺν οἷς^r μάλιστα φιλεῖς. 26. Πολλάκις δὲ χῆνας ἡμιβρώτους ἔπεμπε καὶ ἄρτων ἡμίσεια, καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα· Τούτοις ἦσθη Κῦρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι. 27. "Οπου δὲ χιλὸς σπάνιος πάννυ εἴη, αὐτὸς δ' ἐδύνατο παρασκευάσασθαι διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας καὶ διὰ τὴν ἐπιμέλειαν, διαπέμπων ἐκέλευε τοὺς φίλους τοῖς τὰ

(p) vii. 12.

(q) iii. 20, n.

(r) i. 8.

23. ἂν δύναίτο] ('An redundare videtur.' P.) It is surely as proper and significant here, in *oratio obliqua*, as it would be in *orat. recta* (οὐκ ἂν δυναίμην),—marking delicately the *conditional* character of the expression. He means to say, 'I should not be able, *if* I retained them.' Δύναίτο without ἂν would correspond to οὐ δύναμαι in *oratio recta*, 'I cannot'—absolutely, excluding conditions of any kind. See note II. vi. 27.

24. τὸ μὲν τὰ μεγ.] (The act) that *in great matters* he surpassed his friends *in conferring favours*.

— ἔπεμπε . . ἔπεμψε] III. iii. 5, n.

25. πολλοῦ χρόν.] Genit. as in English, 'of a long time,' and in French, 'de long temps:' it is the genit. of the space or period *within whose limits* a thing happens. Cf. πεδίοιο, Iliad Z, 2 and 507. See Don. G. G. p. 469, 471.

27. εἴη . . ἐδύνατο] 'Sic variatæ orationis unus Xenophon facile triginta præbebit exempla. Heindorf ad Plat. Prot. Cf. x. 5; II. ii. 15.' B.

— τὴν ἐπιμέλειαν] 'Owing to his forethought.' Sup. 24, and x. 18.

ἐαυτῶν σώματα ἄγουσιν ἵπποις ἐμβάλλειν τοῦτον τὸν χιλόν, ὥς μὴ πεινῶντες τοὺς ἐαυτοῦ φίλους ἄγωσιν^s. 28. Εἰ δὲ δὴ ποτε πορεύοιτο καὶ πλείστοι μέλλοιεν ὄψεσθαι, προσκαλῶν τοὺς φίλους ἐσπουδαιολογεῖτο, ὥς δηλοῖη οὐς τιμᾶ· ὥστε ἔγωγε, ἐξ ὧν ἀκούω, οὐδένα κρίνω ὑπὸ πλειόνων πεφιλησθαι, οὔτε Ἑλλήνων οὔτε βαρβάρων. 29. Τεκμήριον δὲ τούτου καὶ τόδε· παρὰ μὲν Κύρον, δούλου^t ὄντος, οὐδεὶς ἀπῆει πρὸς βασιλέα· πλὴν^u Ὀρόντας ἐπεχείρησε· καὶ οὗτος δὴ ὃν ᾤετο πιστόν οἱ εἶναι, ταχὺ αὐτὸν εὔρε Κύρῳ φιλαίτερον ἢ ἐαυτῷ· παρὰ δὲ βασιλέως πολλοὶ πρὸς Κύρον ἀπῆλθον, ἐπειδὴ πολέμιοι ἀλλήλοις ἐγένοντο, καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι, νομίζοντες παρὰ Κύρῳ ὄντες ἀγαθοὶ ἀξιοτέρας ἂν τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ. 30. Μέγα δὲ τεκμήριον καὶ τὸ ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ γενόμενον, ὅτι καὶ αὐτὸς ἦν ἀγαθὸς καὶ κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὖνους καὶ βεβαίους. 31. Ἀποθνήσκοντος γὰρ αὐτοῦ, πάντες οἱ παρ' αὐτὸν φίλοι καὶ συντράπεζοι μαχόμενοι ἀπέθανον ὑπὲρ Κύρου, πλὴν Ἀριαίου· οὗτος δὲ τεταγμένος ἐτύγχανεν ἐπὶ τῷ εὐωνύμῳ, τοῦ ἱππικοῦ ἄρχων· ὥς δ' ᾔσθετο Κύρον πεπτωκότα, ἔφυγεν ἔχων καὶ τὸ στράτευμα πᾶν οὗ ἡγείτο.

(s) iv. 13, n.

(t) vii. 3.

(u) ii. 24.

28. Ἀκούω is often used for ἀκή-
κοα. Jelf, 396; Matt. 504, 2. Cf.
sup. vi. 6 (παρεκάλεσα).

29. καὶ οὗτος] 'And the slave
(vi. 3) whom this Orontes thought
faithful to himself, him he soon
found,' &c. For αὐτόν after its
relative cf. II. v. 27. K.

— καὶ οὗτοι μέντοι] *Et uiquidem,*
'and those too.'

31. παρ' αὐτόν] MSS. S. con-
jectures περὶ αὐτόν, as viii. 27.
If παρ' αὐτόν be correct, οἱ παρ'
αὐτόν belongs to μαχόμενοι,—
'those who were fighting by his
side, friends and table companions,
died...' See iii. 7, n. Παρά and
περί, however, are often confused
in the MSS. See Arn. Thuc. vi.
57.

CAPUT X.

1. Ἐνταῦθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ ἡ χεὶρ ἡ δεξιὰ. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει εἰς τὸ Κυρεῖον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου οὐκ ἔτι ἴστανται, ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμὸν ἔνθεν ὥρμητο· τέτταρες δ' ἐλέγοντο παρασάγγαι εἶναι τῆς^a ὁδοῦ. 2. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τά τε ἄλλα πολλὰ διαρπάζουσι, καὶ τὴν Φωκαΐδα τὴν Κύρου παλλακίδα, τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι, λαμβάνει. 3. Ἡ δὲ Μιλησία, ἥ νεωτέρα ἦν, ληφθεῖσα ὑπὸ τῶν ἀμφὶ βασιλέα ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων οἱ ἔτυχον ἐν τοῖς σκευοφόροις ὅπλα ἔχοντες, καὶ ἀντιταχθέντες πολλοὺς μὲν τῶν ἀρπαζόντων ἀπέκτειναν· οἱ δὲ καὶ αὐτῶν ἀπέθανον· οὐ μὴν ἔφυγόν γε, ἀλλὰ καὶ ταύτην ἔσωσαν καὶ τὰ ἄλλα, ὅποσα ἐντὸς^b αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐγένοντο, πάντα ἔσωσαν. 4. Ἐνταῦθα διέσχον ἀλλήλων βασιλεὺς τε καὶ οἱ Ἕλληνες ὡς τριάκοντα στάδια, οἱ μὲν διώκοντες τοὺς καθ'^c αὐτοὺς ὡς πάντας νικῶντες· οἱ δὲ ἀρπάζοντες ὡς ἥδη πάντες νι-

(a) iv. 5.

(b) VI. v. 7.

(c) iv. 3; viii. 21.

1. διώκων and εἰσπίπτει agree in number with the *principal* subject βασιλεὺς. Cf. II. iv. 16.

3. γυμνή] 'Cloak-less,' with nothing on but her under garment (χιτῶν). Cf. St. John xxi. 7, and Virg. Georg. i. 299, 'Nudus ara, sere nudus.' Cf. IV. iv. 12.

— πρὸς τῶν Ἑλλήνων] It is probable that here τῶν Ἑλλ. is dependent on ἐκείνους, the suppressed antecedent of οἱ—'towards (those) of the Greeks who,' &c. Cf. sup. vii. 13; II. ii. 13.

— ὅποσα ἐντὸς αὐτῶν] 'All that was within their camp, both effects and people.'—ἄνθρωποι (not ἄνδρες) are the non-combatants, = ὁ ὄχλος (III. ii. 36).

4. ὡς πάντας νικῶντες] 'Quasi qui universos vicisset.' D. Νικᾶν has often the force of a perfect: νικῶ, = 'I am victorious,' so ἐνίκων (V. v. 8), not 'I was conquering,' but 'I was victorious.' II. i. 1; V. v. 8. So κρατεῖν, II. i. 10, φεύγω (exsul sum), ἀδικεῖν, ἀκούω, ἤκω, and οἴχομαι, v. 12; παρεκέλεσα, vi. 6.

κῶντες. 5. Ἐπεὶ δ' ἦσθοντο οἱ μὲν Ἕλληνες ὅτι βασιλεὺς σὺν τῷ στρατεύματι ἐν τοῖς σκευοφόροις εἴη, βασιλεὺς δ' αὖ ἤκουσε Τισσαφέρνους ὅτι οἱ Ἕλληνες νικῶεν τὸ καθ' αὐτούς, καὶ εἰς τὸ πρόσθεν οἴχονται^d διώκοντες, ἐνταῦθα δὴ βασιλεὺς μὲν ἀθροίζει τε τοὺς ἑαυτοῦ, καὶ συντάττεται· ὁ δὲ Κλέαρχος ἐβουλεύετο, Πρόξενον καλέσας (πλησιαίτατος γὰρ ἦν), εἰ πέμποιεν τινας ἢ πάντες ἴοιεν ἐπὶ τὸ στρατόπεδον ἀρῆξοντες.

6. Ἐν τούτῳ^e καὶ βασιλεὺς πάλιν δῆλος ἦν προσιών, ὥς ἐδόκει, ὅπισθεν. Καὶ οἱ μὲν Ἕλληνες στραφέντες παρεσκευάζοντο, ὥς ταύτῃ προσιόντος καὶ δεξόμενοι· ὁ δὲ βασιλεὺς ταύτῃ μὲν οὐκ ἦγεν, ἥ δὲ παρῆλθεν ἔξω τοῦ εὐωνύμου κέρατος, ταύτῃ καὶ ἀπήγαγεν, ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ κατὰ τοὺς Ἕλληνας αὐτομολήσαντας, καὶ Τισσαφέρνην καὶ τοὺς σὺν αὐτῷ. 7. Ὁ γὰρ Τισσαφέρνης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἔφυγεν, ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς Ἕλληνας πελταστάς· διελαύνων δὲ κατέκανε μὲν οὐδένα, διαστάντες δ' οἱ Ἕλληνες ἔπαιον καὶ ἠκόντιζον αὐτούς· Ἐπισθένης δὲ Ἀμφιπολίτης ἦρχε τῶν πελταστῶν, καὶ ἐλέγετο

(d) iv. 13, n.

(e) viii. 12.

‘Several presents *appear* to be used as perfects, from our having no word whereby to give their present meaning exactly.’ (See ἀδικεῖν, V. vii. 29.) Arn. G. G. 767, g.

— ὥς . . πάντες νικ.] ‘As if all (the Persians) . .’ i. e. ‘as if they were every where victorious.’

6. στραφέντες παρ.] ‘Faced round and were getting ready.’

— ὥς ταύτῃ π. κ. δ.] ‘Expecting (him) to advance in that direction, and intending to receive (him).’ Cf. i. 6, n. Such is the remarkable power which ὥς, in

combination with participles, confers upon the Greek language to express complex ideas with elegance, brevity, and precision. Compare the equivalent Latin (as given by K.), ‘*Putantes ex hac parte regem aggressurum, et ejus impetum accepturi.*’

— ἥ δὲ παρῆλθεν] ‘By the way that he had passed by outside the left wing, by that &c.’

7. διήλασε . . κατὰ τ. Ἑλ.] ‘He charged right against the Gr. and through them.’ Cf. V. vii. 25, n.

φρόνιμος γενέσθαι. 8. Ὁ δ' οὖν Τισσαφέρνης, ὡς μείον ἔχων ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλήνων ἐκεῖ συντυγχάνει βασιλεῖ, καὶ ὁμοῦ δὴ πάλιν συνταξάμενοι ἐπορεύοντο. 9. Ἐπεὶ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων κέρας, ἔδεισαν οἱ Ἕλληνες μὴ προσάγοιεν πρὸς τὸ κέρας καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτοὺς κατακόψειαν· καὶ ἐδόκει αὐτοῖς ἀναπτύσσειν τὸ κέρας καὶ ποιήσασθαι ὅπισθεν τὸν ποταμόν. 10. Ἐν ᾧ δὲ ταῦτα ἐβουλευόντο, καὶ δὴ βασιλεὺς παραμειψάμενος εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἐναντίαν τὴν φάλαγγα ὥσπερ τὸ πρῶτον μαχούμενος συνήει. Ὡς δὲ εἶδον οἱ Ἕλληνες ἐγγὺς τε ὄντας καὶ παρατεταγμένους, αὐθις πάλιν παιανίσαντες ἐπήρσαν πολὺ ἔτι προθυμότερον ἢ τὸ πρόσθεν. 11. Οἱ δ' αὖ βάρβαροι οὐκ ἐδέχοντο, ἀλλ' ἐκ πλέονος ἢ τὸ πρόσθεν ἔφευγον· οἱ δ' ἐπεδίωκον μέχρι κωμῆς τινός· ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες. 12. ὑπὲρ γὰρ τῆς κωμῆς γήλοφος ἦν, ἐφ' οὗ ἀνεστρά-

— φρόνιμος γενέσθ. does not mean 'to have been a man of sense,' but 'to have proved himself such on this occasion,' *'behaved (or acquitted himself) with judgment.'* See vii. 4, εὐτόλμων γενομένων; vi. 8, ἄδικος γεγεν.; IV. i. 28, χρήσιμοι ἐγένοντο.

8. μείον ἔχων ἀπ.] *'He had come off the worst.'* Cf. V. vi. 32.

9. τὸ εὐώνυμον] That which *had* been the left wing in forming line of battle, viz. Menon's division (vii. 1, and viii. 4),—though now, by facing about, it had become the *right*.

— ἀναπτύσ.] *'To fold back the wing,'* Angl. *'to wheel round,'* so as to fall back upon the river.

— ποιήσασθαι] *'To cause to be for themselves,'* *'to get the river*

behind them.' Cf. VI. v. 18. Thuc. vi. 75.

10. καὶ δὴ] *'Just then the king, having passed by the Greeks, placed his army facing them, into the same (relative) position as that in which at first he advanced to join battle.'* On καὶ δὴ see vi. 6, n. (καὶ ἐγώ).

11. ἐκ πλέονος] *'Took to flight sooner . . '* (*e longinquiore*), i. e. with a greater space betwixt them than before (viii. 19). Cf. III. iii. 9 and 15; Thuc. iv. 14, διὰ βραχέος.

12. κώμης] *Cunaxa*, according to Plutarch.

— γήλοφος] One of the artificial mounds (called *Tels*), characteristic of Babylonia. Ainsw. p. 97.

— ἀνεστράφησαν] *'Faced round.'*

φησαν οἱ ἀμφὶ βασιλέα, πεζοὶ μὲν οὐκ ἔτι, τῶν δὲ ἵππέων ὁ λόφος ἐνεπλήσθη, ὥστε τὸ ποιούμενον μὴ γινώσκειν. Καὶ τὸ βασίλειον σημεῖον ὁρᾶν ἔφασαν, αἰτόν τινα χρυσοῦν ἐπὶ πέλτης ἀνατεταμένον.

13. Ἐπεὶ δὲ καὶ ἐνταῦθ' ἐχώρουν οἱ Ἕλληνες λείπουσι δὴ καὶ τὸν λόφον οἱ ἵππεῖς· οὐ μέντοι ἔτι ἀθρόοι, ἀλλ' ἄλλοι ἄλλοθεν ἐψιλοῦτο δ' ὁ λόφος τῶν ἵππέων· τέλος δὲ καὶ πάντες ἀπεχώρησαν. 14. Ὁ οὖν Κλέαρχος οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπ' αὐτὸν στήσας τὸ στράτευμα πέμπει Λύκιον τὸν Συρακούσιον καὶ ἄλλον ἐπὶ τὸν λόφον, καὶ κελεύει κατιδόντας τὰ ὑπὲρ τοῦ λόφου τί ἐστίν^f ἀπαγγεῖλαι. 15. Καὶ ὁ Λύκιος ἤλασέ τε καὶ ἰδὼν ἀπαγγέλλει ὅτι φεύγουσιν ἀνὰ κράτος. Σχεδὸν δ' ὅτε ταῦτα ἦν, καὶ ἥλιος ἐδύετο. 16. Ἐνταῦθα δ' ἑστησαν οἱ Ἕλληνες, καὶ θέμενοι^g τὰ ὅπλα ἀνεπαύοντο· καὶ ἅμα μὲν ἐθαύμαζον ὅτι οὐδαμοῦ Κῦρος φαίνοιτο, οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρείη· οὐ γὰρ ἤδεσαν αὐτὸν τεθνηκότα^h, ἀλλ' εἵκαζονⁱ ἢ διώκοντα οἴχεσθαι ἢ καταληψόμενόν τι προεληλακέναι· 17 καὶ αὐτοὶ^k ἐβου-

(f) II. ii. 15. (g) v. 14, n. (h) iii. 10. (i) vi. 1. (k) viii. 12.

— ὥστε τὸ ποιούμενον μὴ γιν.]
‘So that they (the Greeks) knew not what was doing;’ i.e. what the enemy were about.

— ἐπὶ πέλτης] The eagle was apparently perched on a buckler fixed to the end of a pole or spear, by which it was elevated: this pole is sufficiently implied in ἀνατεταμένον, ‘stretched or hoisted up,’ and is the reading of some MSS. A Scholiast has ἡ πέλτη ξύλῳ τινὶ ἐπέκειτο. So Cyr. VII. i. 4, αἰτὸς ἐπὶ δόρατος ἀνατεταμένος.

13. ἄλλοθεν] Not ἄλλοσε, as K. says might be expected. They fled from different parts of the hill, not necessarily in different directions.

— ἐψιλοῦτο] ‘Was getting cleared of.’

15. καὶ ἥλιος] Καί as sup. § 10, and vi. 6, n. ‘Eodem tempore,’ K.

16. θέμενοι τὰ ὅπλ.] ‘Having grounded arms.’ Cf. v. 14, n.

— ἅμα μὲν] As if ἅμα δὲ ἐβουλεύοντο were to follow (§ 17).

λεύοντο εἰ αὐτοῦ μέιναντες τὰ σκευοφόρα ἐνταῦθ' ἄγουντο ἢ ἀπίοιεν ἐπὶ τὸ στρατόπεδον. Ἔδοξεν οὖν αὐτοῖς ἀπιέναι καὶ ἀφικνοῦνται ἀμφὶ δόρπηστον ἐπὶ τὰς σκηνάς. 18. Ταύτης μὲν οὖν τῆς ἡμέρας τοῦτο τὸ τέλος ἐγένετο. Καταλαμβάνουσι δὲ τῶν τε ἄλλων χρημάτων τὰ πλεῖστα διηρπασμένα καὶ εἴ τι σιτίον ἢ ποτὸν ἦν καὶ τὰς ἀμάξας μεστὰς ἀλεύρων καὶ οἴνου, ἃς παρεσκευάσατο Κῦρος ἵνα, εἴ ποτε σφοδρὰ λάβοι τὸ στρατόπεδον ἔνδεια, διαδοίῃ τοῖς Ἑλλησιν ἦσαν δ' αὗται τετρακόσiai, ὥς ἐλέγοντο¹, ἄμαξαι καὶ ταύτας τότε οἱ σὺν βασιλεῖ διήρπασαν. 19. Ὡστε ἄδειπνοι ἦσαν οἱ πλεῖστοι τῶν Ἑλλήνων ἦσαν δὲ καὶ ἀνάριστοι· πρὶν γὰρ δὴ καταλῦσαι τὸ στράτευμα πρὸς ἄριστον, βασιλεὺς ἐφάνη. Ταύτην μὲν οὖν τὴν νύκτα οὕτω διεγέγοντο.

(1) iv. 7.

17. ἄγουντο] Note the causative force of the middle voice. 'Whether *they should have their baggage brought.*' Cf. II. iii. 8.

— δόρπηστον] (Κυριολεκτεῖται περὶ τοῦ στρατιωτικοῦ ἐμβρώματος τοῦ κατὰ δείλην. Arist. Schol. Vesp. 103.) It is the *military* term for the evening meal, as δόρπον is the Homeric, and δεῖπνον the Attic. (Cf. ἄδειπνοι, inf. 19.) It is here spoken of as a specific

time of day, which, from sup. 15 et seq., must have been about dusk. The δεῖπνον was a little before sunset. Arist. Eccl. 652.

18. εἴ τι] 'What little.' Cf. V. iii. 3.

19. καταλῦσαι] 'To halt;' properly 'to loose completely,' scil. τοὺς ἵππους (to unyoke) or τὴν ὁδόν (to finish). See Arn. Thuc. i. 136.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΙΣ Β'.

CAPUT I.

1. Ὡς μὲν οὖν ἠθροίσθη Κύρῳ τὸ Ἑλληνικόν, ὅτε ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπράχθη καὶ ὡς ἡ μάχη ἐγένετο καὶ ὡς Κῦρος ἐτελεύτησε καὶ ὡς ἐπὶ τὸ στρατόπεδον ἐλθόντες οἱ Ἕλληνες ἐκοιμήθησαν, οἰόμενοι τὰ πάντα νικᾶν^α καὶ Κῦρον ζῆν, ἐν τῷ ἔμπροσθεν λόγῳ δεδήλωται. 2. Ἀμα δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύμαζον, ὅτι Κῦρος οὔτε ἄλλον πέμπει σημαίνοντα ὃ τι χρῆ ποιεῖν οὔτε αὐτὸς φαίνοιτο. Ἔδοξεν οὖν αὐτοῖς συσκευασαμένοις ἃ εἶχον καὶ ἐξοπλισαμένοις προῖέναι εἰς τὸ πρόσθεν ἕως Κύρῳ συμμίξειαν. 3. Ἦδη δὲ ἐν ὁρμῇ ὄντων ἅμα ἠλίῳ ἀνίσχοντι ἦλθε Προκλῆς, ὁ Τευθρανίας ἄρχων, γεγονὼς ἀπὸ^β Δαμαράτου τοῦ Λάκωνος, καὶ Γλοῦς ὁ Ταμώ. Οὗτοι ἔλεγον ὅτι Κῦρος μὲν

(a) I. x. 4.

(b) VII. viii. 17.

1. Ὡς, κ.τ.λ.] *How the Greek force was got together for Cyrus,* &c. The sentences beginning with ὡς, ὅσα, ὡς, &c., form the subject of the principal verb δεδήλωται.

2. Ἀμα .. τῇ ἡμέρᾳ] *With day-break:* it was before sunrise (§ 3).

3. γεγονὼς ἀπὸ Δαμαρ.] *A descendant of Damaratus,* a deposed king of Sparta, who had taken refuge at the court of Darius Hystaspes (about 491 B.C.). Cf. Herod. vi. 67, and Pausan. III. vii. 7; inf. VII. viii. 17.

τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἶη μετὰ τῶν ἄλλων βαρβάρων ὅθεν τῇ προτεραιᾷ ὠρμῶντο· καὶ λέγοι ὅτι ταύτην μὲν τὴν ἡμέραν περιμείνειεν^ο ἂν αὐτούς, εἰ μέλλοιεν ἥκειν· τῇ δὲ ἄλλῃ ἀπιέναι φαίη ἐπὶ Ἰωνίας, ὅθενπερ ἦλθε. 4. Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἕλληνες βαρέως ἔφερον. Κλέαρχος δὲ τάδε εἶπεν· Ἀλλ' ^d ὥφеле μὲν Κύρος ζῆν· ἐπεὶ δὲ τετελεύτηκεν, ἀπαγγέλλετε Ἀριαίῳ ὅτι ἡμεῖς γε νικῶμεν βασιλέα, καί, ὡς ὁράτε, οὐδεὶς ἔτι ἡμῖν μάχεται· καὶ εἰ μὴ ὑμεῖς ἦλθετε ἐπορευόμεθα ἂν ἐπὶ βασιλέα. Ἐπαγγελλόμεθα δὲ Ἀριαίῳ, εἰ ἐνθάδε ἔλθῃ, εἰς τὸν θρόνον τὸν βασιλείου καθιεῖν αὐτόν· τῶν γὰρ μάχην νικῶντων καὶ τὸ ἄρχειν ἐστίν. 5. Ταῦτα εἰπὼν ἀποστέλλει τοὺς ἀγγέλους καὶ σὺν αὐτοῖς Χειρίσοφον τὸν Λάκωνα καὶ Μένωνα τὸν Θετταλόν· καὶ γὰρ αὐτὸς Μένων ἐβούλετο· ἦν γὰρ φίλος καὶ ξένος Ἀριαίου. 6. Οἱ μὲν ὥχοντο, Κλέαρχος δὲ περιέμεινε. Τὸ δὲ στράτευμα ἐπορίζετο σῖτον ὅπως ἐδύνατο ἐκ τῶν ὑποζυγίων

(c) I. vi. 2.

(d) VII. vi. 11.

— τέθνηκεν . . εἶη] The indic. is here appropriated to the principal fact, Cyrus' death. I. iii. 14, n.

ὠρμῶντο] MSS. (S. conjectures ὠρμηντο, as at I. x. 1). The imperf. seems to be a condensed form for ὠρμημένοι ἐπορεύοντο; 'from which they started the day before, and were on their march when the fight began.' I. viii. 14.

— ταύτην . . τ. ἡμ. . . τῇ δέ] Jelf, 606, 2; cf. III. iv. 18.

— ἐπὶ Ἰωνίας] 'For Ionia.' Ἐπί with genit. = 'versus' only with proper names. Cf. ἐπὶ Κάλπης, VI. iii. 24. K. Yet we have ἐπὶ Ἰωνίαν, III. v. 15.

4. Ἀλλ' ὥφеле . . ζῆν] Matt.

513; Arn. G. P. 206. 'Well; would indeed that Cyrus were living.'

— ἐπορευόμεθα ἂν] 'We should have been now on our way.' Cf. VI. i. 32; III. ii. 24, n.

— τῶν γὰρ . . ἐστίν] 'For to those who win in battle the sovereignty (τὸ ἄρχειν) of right belongs.' For this genit. of possession with εἶναι (*proprium esse*), see Arn. G. G. 850; cf. inf. 9 and 11.—For the acc. of equivalent notion μάχην cf. IV. viii. 27, n.; III. ii. 20.

5. φίλος κ. ξένος] 'On terms of friendship and hospitality with.' 'Friend and guest-friend.'

6. στράτευμα . . κόπτοντες]

κόπτοντες τοὺς βούς καὶ ὄνους· ξύλοις δὲ ἐχρῶντο, μικρὸν προϊόντες ἀπὸ τῆς φάλαγγος οὗ ἡ μάχη ἐγένετο, τοῖς τε οἷστοῖς πολλοῖς οὖσιν, οὓς ἠνάγκαζον^e οἱ Ἕλλη- νες ἐκβάλλειν τοὺς αὐτομολοῦντας παρὰ βασιλέως, καὶ τοῖς γέρροισι καὶ ταῖς ξυλίναις ἀσπίσι ταῖς Αἰγυπτίαις· πολλαὶ δὲ καὶ πέλται καὶ ἄμαξαι^f ἦσαν φέρεσθαι ἔρη- μοι· οἷς πᾶσι χρώμενοι κρέα ἔψοντες ἥσθιον ἐκείνην τὴν ἡμέραν.

7. Καὶ ἤδη τε ἦν περὶ πλήθουσας^g ἀγορὰν καὶ ἔρ- χονται παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες, οἱ μὲν ἄλλοι βάρβαροι· ἦν δ' αὐτῶν Φαλῖνος εἰς Ἕλλη- ν, ὃς ἐτύγχανε παρὰ Τισσαφέρνει ὦν καὶ ἐντίμως^h ἔχων· καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι τῶν περὶ (τὰς) τάξεις τε καὶ ὀπλομαχίαν. 8. Οὗτοι δέ, προσελθόντες τε καὶ καλέσαντες τοὺς τῶν Ἑλλήνων ἄρχοντας, λέ- γουσιν ὅτι βασιλεὺς κελεύειⁱ τοὺς Ἕλληνας, ἐπεὶ νικῶν τυγχάνει καὶ Κῦρον ἀπέκτονε, παραδόντας τὰ ὄπλα ἰόντας ἐπὶ τὰς βασιλέως^k θύρας εὐρίσκεσθαι ἂν τι δύνωνται ἀγαθόν. 9. Ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ Ἕλληνες βαρέως μὲν ἤκουσαν, ὅμως δὲ Κλέαρχος τοσοῦτον^l εἶπεν, ὅτι οὐ τῶν νικῶντων εἴη τὰ ὄπλα παραδιδόναι. Ἀλλ', ἔφη, ὑμεῖς μὲν, ὦ ἄνδρες

- (e) I. ii. 22. (f) I. x. 18. (g) I. viii. 1. (h) I. i. 5.
(i) I. iii. 20. (k) I. ix. 3. (l) I. iii. 14.

Constructio κατὰ σύνεσιν. Jelf, and vi. 1.
378, a. Matt. 301.

— προϊόντες . . οὗ] = ἐκέισε. οὗ, 'going on (to the place) where the battle &c.' Cf. IV. vii. 7; V. ii. 2.

— ἦσαν (for παρῆχον ἑαυτάς, as sup. I. v. 9). 'Wagons were there at hand to carry off (for fuel), which had been abandoned.'

7. καὶ ἔρχονται] = ἦνικα ἔρχ. See sup. I. viii. 1. Cf. IV. ii. 12,

— ἦν . . αὐτῶν] Ctesias says he was of the number. Plut. Artax.

— προσεποιεῖτο] 'He professed to be skilled in tactics and fighting in the line.' Ὀπλομ. is the art of fighting ἐν πανοπλίᾳ as a hoplite or peltast, as opposed to missile warfare. For the genit. τῶν cf. I. ix. 5.

8. εὐρίσκ. . . ἀγαθ.] 'To find favour, if they can (find) any.'

στρατηγοί, τούτοις ἀποκρίνασθε ὃ τι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἤξω. Ἐκάλεσε γάρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τὰ ἱερὰ ἐξηρημένα· ἔτυχε γὰρ θυόμενος. 10. Ἐνθα δὲ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκάς, πρεσβύτατος ὢν, ὅτι πρόσθεν ἂν^m ἀποθάνοιεν ἢ τὰ ὅπλα παραδοίεν· Πρόξενος δὲ ὁ Θηβαῖος, Ἀλλ' ἐγώ, ἔφη, ὦ Φαλῖνε, θαυμάζω πότερα ὡς κρατῶν βασιλεὺς αἰτεῖ τὰ ὅπλα ἢ ὡς διὰ φιλίαν δῶρα. Εἰ μὲν γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν, καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω τί ἔσταιⁿ τοῖς στρατιώταις ἐὰν αὐτῷ ταῦτα χαρίσωνται. 11. Πρὸς ταῦτα Φαλῖνος εἶπε, Βασιλεὺς νικᾶν ἡγείται ἐπεὶ Κῦρον ἀπέκτονε. Τίς γὰρ αὐτῷ ἐστὶν ὅστις τῆς ἀρχῆς ἀντιποιεῖται; Νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἑαυτοῦ χώρα καὶ ποταμῶν ἐντὸς ἀδιαβάτων· καὶ πλήθος ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν ὅσον, οὐδ' εἰ παρέχοιεν ὑμῖν, δύναισθ' ἂν ἀποκτείνειν.

12. Μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπεν· ὦ Φαλῖνε, νῦν, ὡς σὺ ὀράς, ἡμῖν οὐδὲν ἄλλο ἐστὶν ἀγαθὸν εἰ μὴ ὅπλα καὶ ἀρετή· ὅπλα μὲν οὖν ἔχοντες^o οἴομεθα

(m) I. ix. 23.

(n) I. vii. 8.

(o) I. iii. 6.

9. κάλλιστον . . κ. ἄριστον] The superlat. of καλὸς καγαθός, on which see inf. vi. 20; it means, reply to them in a manner befitting gentlemen and soldiers; probably such a reply as Theopompus gave (§ 12) was what Clearchus meant. Cf. III. i. 6 and 38; V. vi. 28.

— τὰ ἱερά] ‘The entrails which had been taken out.’

10. λαβεῖν ἐλθόντα] A similar reply—μολὼν λάβε—to a similar

demand of Xerxes at Thermopylae is attributed to Leonidas. Plut. Lac. Apoph.

11. αὐτῷ] ‘Junge cum ἀντιποι. . . ut inf. II. iii. 23.’ K.

— οὐδ' εἰ παρέχοιεν] ‘Not even if they should offer (themselves) to you (to kill) could you kill them.’ See iii. 22.

12. For Θεόπομπος, K. and some MSS. read Ξενοφῶν.

— οἴομεθα ἂν] Construe ἂν with χρῆσθαι. This transposition

ἂν καὶ τῇ ἀρετῇ χρῆσθαι· παραδόντες δ' ἂν ταῦτα καὶ τῶν σωμάτων στερηθῆναι. Μὴ οὖν οἷον τὰ μόνα ἡμῖν ἀγαθὰ ὄντα ὑμῖν παραδώσειν· ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχούμεθα. 13. Ἀκούσας δὲ ταῦτα ὁ Φαλῖνος ἐγέλασε καὶ εἶπεν· Ἀλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ νεανίσκε, καὶ λέγεις οὐκ ἀχάριστα ἴσθι μέντοι ἀνόητος ὢν, εἰ οἶει ἂν τὴν ὑμέτεραν ἀρετὴν περιγενέσθαι^p τῆς βασιλέως δυνάμεως. 14. Ἄλλους δὲ τινὰς ἔφασαν λέγειν ὑπομαλακιζομένους ὥς καὶ Κύρῳ πιστοὶ ἐγένοντο καὶ βασιλεῖ γ' ἂν πολλοῦ ἄξιοι γένοιντο, εἰ βούλοιτο φίλος γενέσθαι· καὶ εἴτε ἄλλο τι^q θέλοι χρῆσθαι, εἴτ' ἐπ' Αἴγυπτον στρατεύειν, συγκαταστρέψαι^ντ' ἂν αὐτῷ. 15. Ἐν τούτῳ καὶ Κλέαρχος ἦκε καὶ ἠρώτησεν εἰ ἤδη ἀποκεκριμένοι εἶεν. Φαλῖνος δὲ

(p) I. vii. 12.

(q) I. iii. 18.

of ἂν, from its verb in the dependent sentence, is common after οἶμαι, δοκεῖ, &c. See inf. § 13; I. iii. 6; and V. vi. 1; Thuc. ii. 89, Arn.

— παραδόντες δ'] 'Whereas if we surrender,' &c. Ἄν belongs to στερηθῆναι,—nam si conditio in participio inest, ἂν sæpe statim cum hoc participio conjungitur. Cf. Thuc. i. 21.' P. 'Ἄν shows by anticipation that the sentence is going to be conditional.' Arn. Thuc. vi. 18.

13. οὐκ ἀχάριστα] i. e. χαρίεντα, lepida. 'You speak pleasantly.' 'Simili ironia usurpatur χάριεν. Uyr. I. iv. 13.' K. III v. 12.

14. ἔφασαν] 'They reported.' Xen. speaks as if he were not present at this interview.

— εἰ βούλοιτο] 'If he wished to be a friend.'

— εἴτε . θέλοι] 'Whether he

willed (or pleased) to employ them on something else.' Βούλομαι is 'I wish or desire' a thing; θέλω is 'I will' it, or 'am willing' with respect to it. Now it was the Greek policy (whatever their misgivings) to represent themselves as arbiters of peace or war, § 22; accordingly they do not say εἰ θέλοι φίλος εἶναι, 'if he willed to be friends,' but εἰ βούλοιτο, 'if he desired it.' On the other hand, they do say εἰ θέλοι χρῆσθαι, because, if peace were made, the king was to be at liberty to employ them as he 'willed.' See III. i. 25.

— συγκαταστρέψαι^ντ' ἂν αὐτῷ] 'They might help him to subdue.' The Egyptians had revolted under Darius Nothus, and were now, under their king Psammetichus, asserting their independence. Cf. v 3, and Thuc. i. 110.

ὑπολαβὼν εἶπεν· Οὗτοι μὲν, ὦ Κλέαρχε, ἄλλος ἄλλα λέγει· σὺ δ' ἡμῖν εἰπὲ τί λέγεις. 16. 'Ο δ' εἶπεν· 'Εγὼ σε, ὦ Φαλῖνε, ἄσμενος ἐώρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάντες [οὗτοι] σύ τε γὰρ Ἕλληνα εἶ καὶ ἡμεῖς, τοσοῦτοι ὄντες ὅσους σὺ ὀράς· ἐν τοιούτοις δὲ ὄντες πράγμασι συμβουλευόμεθά σοι, τί χρὴ ποιεῖν περὶ ὧν¹ λέγεις. 17. Σὺ οὖν, πρὸς θεῶν, συμβούλευσον ἡμῖν ὅ τι σοι δοκεῖ κάλλιστον καὶ ἄριστον εἶναι, καὶ ὅ σοι τιμὴν οἴσει εἰς τὸν ἔπειτα χρόνον ἀναλεγόμενον, ὅτι Φαλῖνός ποτε πεμφθεὶς παρὰ βασιλέως κελεύσων τοὺς Ἕλληνας τὰ ὅπλα παραδοῦναι συμβουλευόμενοις συνεβούλευσεν αὐτοῖς τάδε. Οἶσθα δὲ ὅτι ἀνάγκη λέγεσθαι ἐν τῇ Ἑλλάδι ἅ ἅν συμβουλεύσης. 18. 'Ο δὲ Κλέαρχος ταῦτα ὑπήγετο, βουλόμενος καὶ αὐτὸν τὸν παρὰ βασιλέως πρεσβεύοντα συμβουλευῆσαι μὴ παραδοῦναι τὰ ὅπλα, ὅπως εὐέλπιδες μᾶλλον εἶεν οἱ Ἕλληνες. Φαλῖνος δὲ ὑποστρέψας παρὰ^s τὴν δόξαν αὐτοῦ εἶπεν [ὦδε·]

19. 'Εγὼ, εἰ μὲν τῶν μυρίων ἐλπίδων μία τις ὑμῖν

(r) I. iii. 4.

(s) I. ix. 8.

15. ὑπολαβὼν] *'Taking up'* (the question); *'interrupting.'* *'Sermonem excipiens.'* Cf. μεταξὺ ὑπολαβὼν, III. i. 27.

— Οὗτοι . . ἄλλος] *The whole* (οὗτοι) stands in the case of the parts, instead of being in the gen. (σχῆμα καθ' ὅλον καὶ μέρος.) *'Of these one says one thing, one another.'*

16. καὶ ἡμεῖς] Scil. ἐσμέν.

— συμβουλευόμεθά σοι] *'We ask your advice.'* Dist. inf. συμβούλευσον. Συμβουλευόμαι σοι, *I deliberate with you for myself, I ask your advice.* (Te consulo.) Συμβουλεύω σοι, *I deliberate for*

you; I advise. (Tibi consulo.)

17. ἀναλεγόμενον] Ἀνά here denotes *repetition*: *'when it is currently reported that,'* &c.

18. ταῦτα ὑπήγετο . .] *'Pro ταῦτα λέγων ὑπήγ.'* K. *'Hæc suggerendo impellebat.'* B. *'Suggested this to move him, or win him over.'* Cf. iv. 3; see Arn. Thuc. vii. 46.

— ὑποστρέψας] *'Having baffled him,'* or *'having parried the blow.'* Ox. Tr. (*ausweichend*, B.) literally *'having turned from under,'* i. e. *short round*, as upon a pursuer. Cf. VII. iv. 18; VI. vi. 38.

ἐστι σωθῆναι πολεμοῦντας[†] βασιλεῖ, συμβουλεύω μὴ παραδιδόναι τὰ ὅπλα· εἰ δέ τοι μηδεμία σωτηρίας ἐστὶν ἐλπίς ἄκοντος βασιλέως, συμβουλεύω σώζεσθαι ὑμῖν ὅπη δυνατόν. 20. Κλέαρχος δὲ πρὸς ταῦτα εἶπεν· Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις· παρ' ἡμῶν δὲ ἀπαγγελλε τάδε, ὅτι ἡμεῖς οἴομεθα, εἰ μὲν δέοι βασιλεῖ φίλους εἶναι, πλείονος ἂν^u ἄξιοι εἶναι φίλοι ἔχοντες τὰ ὅπλα ἢ παραδόντες ἄλλω· εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν πολεμεῖν ἔχοντες τὰ ὅπλα, ἢ ἄλλω παραδόντες. 21. Ὁ δὲ Φαλῖνος εἶπε· Ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἀλλὰ καὶ τάδε ὑμῖν ἐκέλευσεν εἰπεῖν βασιλεὺς ὅτι μένουσι μὲν αὐτοῦ σπονδαὶ εἴησαν, προϊούσι δὲ καὶ ἀπιοῦσι πόλεμος. Εἵπατε οὖν καὶ περὶ τούτου, πότερα μενείτε καὶ σπονδαί εἰσιν, ἢ ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ. 22. Κλέαρχος δ' ἔλεξεν· Ἀπαγγελλε τοίνυν καὶ περὶ τούτου ὅτι καὶ ἡμῖν ταῦτα δοκεῖ ἄπερ καὶ βασιλεῖ. Τί οὖν ταῦτά ἐστιν; ἔφη ὁ Φαλῖνος. Ἀπεκρίνατο ὁ Κλέαρχος· Ἦν μὲν μένωμεν σπονδαί· ἀπιοῦσι δὲ καὶ προϊούσι πόλεμος. 23. Ὁ δὲ πάλιν ἠρώτησε· Σπονδὰς ἢ πόλεμον ἀπαγγελῶ; Κλέαρχος δὲ ταῦτα πάλιν ἀπεκρίνατο· Σπονδαὶ μὲν μένουσιν, ἀπιοῦσι δὲ ἢ προϊούσι πόλεμος. Ὅ τι δὲ ποιήσοι οὐ διεσήμηνε.

(t) I. ii. 1.

(u) I. iii. 6.

20. πλείονος ἂν ἄξιοι] 'That we should be worth more as friends, if we keep our arms, than if we gave them up,' &c.

21. Ταῦτα . . τάδε] 'How do these words differ?' R.

— μένουσι] Scil. ὑμῖν . . 'that whilst (not if) you remain here there is a truce.'—εἴησαν not conditional, but due to *obl. orat.*

— ὡς πολέμου ὄντος . . ἀπαγγελῶ] Lit. 'whether I shall carry

back word, as war being (on foot) . . I shall report your answer to the effect that it is war.' I. iii. 6, n.; V. viii. 1. Matt. 569, 2.

22. ταῦτα . . ἄπερ καὶ βασ.] 'The same . . as (also) the king.

Note this καὶ after words denoting similarity or correspondence ὁ αὐτός, ὅμοιος, ἴσος, &c.), and compare the Latin phrases *aeque ac*, *idem ac*, *simul ac*.

CAPUT II.

1. Φαλῖνος μὲν δὴ ὄρχετο καὶ οἱ σὺν αὐτῷ. Οἱ δὲ παρὰ Ἀριαίου ἦκον^a, Προκλῆς καὶ Χειρίσοφος. Μένων δὲ αὐτοῦ ἔμενε παρὰ Ἀριαίῳ. οὔτοι δὲ ἔλεγον ὅτι πολλοὺς φαίη Ἀριαῖος εἶναι Πέρσας ἑαυτοῦ βελτίους, οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος· ἀλλ' εἰ βούλεσθε συναπιέναι, ἦκειν ἤδη κελεύει τῆς^b νυκτός· εἰ δὲ μή, αὐτὸς πρῶτ' ἀπιέναι φησίν. 2. Ὁ δὲ Κλέαρχος εἶπεν· Ἀλλ' οὕτω χρὴ ποιεῖν· ἔαν μὲν ἦκωμεν, ὥσπερ λέγετε· εἰ δὲ μή, πράττετε ὅποῖον ἂν τι ὑμῖν οἴησθε μάλιστα συμφέρειν. Ὁ τι δὲ ποιήσοι οὐδὲ τούτοις εἶπε. 3. Μετὰ ταῦτα, ἤδη ἡλίου δύνοντος, συγκαλέσας τοὺς στρατηγούς καὶ λοχαγούς ἔλεξε τοιάδε· Ἐμοί^c, ὦ ἄνδρες, θυομένῳ ἵεναι ἐπὶ βασιλέα οὐκ ἐγίνετο τὰ ἱερά. Καὶ εἰκότως ἄρα οὐκ ἐγένετο. Ὡς γὰρ ἐγὼ νῦν πυνθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέως ὁ Τίγρης ποταμός ἐστι ναυσίπορος, ὃν οὐκ ἂν δυναίμεθα ἄνευ πλοίων διαβῆναι· πλοῖα δὲ ἡμεῖς οὐκ ἔχομεν. Οὐ μὲν δὴ αὐτοῦ γε μένειν οἶόν^d τε· τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν^e ἔχειν· ἵεναι δὲ παρὰ τοὺς Κύρου φίλους

(a) I. ii. 6.

(b) I. vii. 18.

(c) III. ii. 22.

(d) I. iii. 17.

(e) I. v. 9, n.

1. οὓς οὐκ ἂν ἀνασχ[.] ‘Who would not tolerate his being king,’ is for οἱ οὐκ ἂν ἀνασχοῖντο, agreeing with the Latin construction (*quos non laturos esse*, K.) when the relative clause stands in obliq. narr. For ἀνέχ. with gen. cf. Matt. 549.

— αὐτὸς π. ἀπ. φησίν] ‘He says that he shall depart by himself.’ Cf. I. viii. 12 and 26; IV. vii. 11.

2. ἔαν μὲν, κ. τ. λ.] An apodosis,

συνάπιμεν, is to be supplied from ὥσπερ λέγετε. ‘Should we come, (be it) as you propose.’

3. ἵεναι follows ἐγίνετο (καλά) τὰ ἱερά. ‘The sacrifice was not favourable for marching,’ as infra, ἵεναι δὲ παρὰ τ., and VI. vi. 36. Hdt. ix. 38 supplies ὥστε. K. P. [Buttm. makes the infin. depend on θυομένῳ, as = ἐπὶ τῷ ἵεναι (III. v. 18). So Don. G. G. p. 449.]

— εἰκότως ἄρα] ‘Reasonably,

πάνυ καλὰ ἡμῖν τὰ ἱερὰ ἦν. 4. Ὡδε οὖν χρὴ ποιεῖν ἀπιόντας δειπνεῖν ὅ τι τις ἔχει. χ' Ἐπειδὰν δὲ σημήνη¹ τῷ κέρατι ὡς ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὰν δὲ τὸ δεύτερον, ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ ἔπεσθε τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς^g τοῦ ποταμοῦ, τὰ δὲ ὄπλα^h ἔξω. 5. Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπῆλθον καὶ ἐποιοῦν οὕτω· καὶ τὸ λοιπὸν ὁ μὲν ἦρχεν, οἱ δὲ ἐπείθοντο, οὐχ ἐλόμενοι, ἀλλὰ ὀρώντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα, οἱ δ' ἄλλοι ἄπειροι ἦσαν. 6. Ἀριθμὸς δὲ τῆς ὁδοῦ ἦν ἦλθον ἐξ Ἐφέσου τῆς Ἰωνίας μέχρι τῆς μάχης σταθμοὶ τρεῖς καὶ ἐνενήκοντα, παρασάγγαι πέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι

(f) I. ii. 17.

(g) IV. iii. 26.

(h) I. vii. 10.

as it appears, it was not favourable.' On ἄρα as a particle of inference see IV. ii. 15.

4. χρὴ . . ἀπιόντας δειπνεῖν] 'Must go away and dine.' R.'s rendering of ἀπιόντας, 'to dine as about to go away,' is out of place, and would require ὡς ἀπιόντας. Certainly, as the time of going away is prior to that of dining, one might expect an aor. participle, like ἀπελθόντας, which occurs in narrative at III. iii. 1; but ἀπιόντ. occurs again at III. ii. 39, and VII. iii. 6. In each case a verbal command is implied; and plainly there is not the same necessity for marking priority of action in 'Go away and dine,' that there is in 'Take your arms and come' (τὰ ὄπλα λαβόντες πάρεστε). See on πέμπων ἐκέλευε III. 1, n., and IV. ii. 1, n. ἐμφαγ.

— σημήνη, κ.τ.λ.] 'Whenever the bugle shall have given the signal as for resting.' This was

to mislead the enemy.

— τῷ τρίτῳ] Scil. σημείῳ.

— τῷ ἡγουμένῳ] 'The leading division.' Cf. τὸ ἡγούμενον τοῦ στρατεύματος, IV. 26; VI. v. 12. —The leading division by night was usually the hoplites. See VII. iii. 37.

5. τὸ λοιπὸν] 'Thenceforward,' neut. accus. used absolutely like τὸ ἀρχαῖον, I. i. 6; τὸ παλαιόν, III. iv. 7. See τοῦ λοιποῦ, V. vii. 34.

— ἐφρόνει οἷα] 'He alone had such intelligence as the commander-in-chief ought (to have).'

6. μέχρι τῆς μάχης] 'To the (field of) battle,' which, according to Plutarch, was called Cunaxa. The summary is not reconcilable with the previous detail either of marches or parasangs, being in excess for the one, and in defect for the other. See Itiner. p. xv. Sardis was 18 paras. from Ephesus. Herod. v. 55.

ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι εἰς Βαβυλῶνα στάδιοι ἐξήκοντα καὶ τριακόσιοι.

7. Ἐντεῦθεν δὴ, ἐπεὶ σκότος ἐγένετο, Μιλτοκύθης μὲν ὁ Θράξ, ἔχων τοὺς τε ἱππέας τοὺς μεθ' ἑαυτοῦ εἰς τεττσαράκοντα καὶ τῶν πεζῶν Θρακῶν ὡς τριακοσίους, ἠὺτομόλησε πρὸς βασιλέα. 8. Κλέαρχος δὲ τοῖς ἄλλοις ἡγεῖτο κατὰ τὰ παρηγγελμένα, οἱ δ' εἵποντο· καὶ ἀφικνοῦνται εἰς τὸν πρῶτον σταθμὸν παρὰ Ἀριαῖον καὶ τὴν ἐκείνου στρατιὰν ἀμφὶ μέσας νύκτας· καὶ ἐν τάξει θέμενοι τὰ ὄπλα, συνῆλθον οἱ στρατηγοὶ καὶ λοχαγοὶ τῶν Ἑλλήνων παρὰ Ἀριαῖον· καὶ ὥμοσαν οἷ τε Ἕλληνες καὶ ὁ Ἀριαῖος καὶ τῶν σὺν αὐτῷ οἱ κράτιστοι μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι· οἱ δὲ βάρβαροι προσώμοσαν¹ καὶ ἡγήσεσθαι ἀδόλως. 9. Ταῦτα δ' ὥμοσαν, σφάξαντες ταῦρον καὶ λύκον καὶ κάπρον καὶ κριὸν εἰς ἀσπίδα, βάπτοντες οἱ μὲν Ἕλληνες ξίφος, οἱ δὲ βάρβαροι λόγχην. 10. Ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος· Ἄγε δὴ, ὦ Ἀριαῖε, ἐπείπερ ὁ αὐτὸς ὑμῖν στόλος ἐστὶ καὶ ἡμῖν, εἰπὲ τίνα γνώμην ἔχεις περὶ τῆς πορείας· πότερον ἄπιμεν ἢνπερ ἦλθομεν, ἢ ἄλλην τινὰ ἐννενοηκέναι δοκεῖς ὁδὸν κρεῖττω; 11. Ὁ δὲ εἶπεν· Ἦν μὲν ἦλ-

(i) I. iii. 21, n.

7. τοὺς...ἱππέας] This was their whole cavalry force. See iv. 6.

8. θέμενοι τὰ ὄπλα] *‘Having drawn up their men,’* as sup. I. v. 14.

— μήτε . . τε] *‘Both not . . and,’* as in Latin *neque . . et*, are often used to connect an affirmative with a negative clause.

9. σφάξαντες, κ.τ.λ.] The slaughter of a wolf seems to have been a Persian custom; the other three animals composed the Greek τ. λ. τ.

τύα (as also the Roman *suovetaurilia*), a sacrifice often used to give a religious obligation to an oath. Cf. Aristoph. Plut. 820.

— εἰς ἀσπίδα] Cf. Æsch. Sept. c. Th. 43, and Arist. Lys. 187. The act of dipping weapons in blood is noticed by Herod. as a Scythian custom (iv. 70). For σφάξαντες εἰς . . cf. IV. iii. 18; Eurip. Phœn. 1024.

10 ἦνπερ] Scil. ὁδον

θομεν ἀπιόντες παντελῶς ἂν ὑπὸ λιμοῦ ἀπολοίμεθα· ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν τῶν ἐπιτηδείων. Ἑπτακαίδεκα γὰρ σταθμῶν τῶν ἐγγυτάτῳ οὐδὲ δεῦρο ἰόντες ἐκ τῆς χώρας οὐδὲν εἶχομεν^k λαμβάνειν· ἔνθα δ' εἴ τι ἦν, ἡμεῖς διαπορευόμενοι κατεδαπανήσαμεν^l. Νῦν δ' ἐπινοοῦμεν πορεύεσθαι μακροτέραν μὲν, τῶν δ' ἐπιτηδείων οὐκ ἀπορήσομεν. 12. Πορευτέον δ' ἡμῖν τοὺς πρώτους σταθμοὺς ὡς ἂν δυνώμεθα μακροτάιους, ἵνα ὡς πλείστον ἀποσπασθῶμεν τοῦ βασιλικοῦ στρατεύματος· ἦν γὰρ ἅπαξ δύο ἢ τριῶν ἡμέρων ὁδὸν ἀπόσχωμεν, οὐκέτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν. Ὀλίγω μὲν γὰρ στρατεύματι οὐ τολμήσει ἐφέπεσθαι· πολὺν δ' ἔχων στόλον οὐ δυνήσεται ταχέως πορεύεσθαι· ἴσως δὲ καὶ τῶν ἐπιτηδείων σπανιεῖ. Ταύτην, ἔφη, τὴν γνώμην ἔχω ἔγωγε.

(k) III. ii. 12.

(l) I. iii. 3.

11. ἀπιόντες] *'If we go back..'*
 — ὑπάρχει.. ἡμῖν] *'We have no provisions whatever to depend on'* (nulli commeatus suppetunt). Ὑπάρχει is properly *'there is under or close to (ὑπὸ) to start with,'* or *'at hand to depend upon'* (= suppetit). Hence ἐκ τῶν ὑπαρχόντων (VI. iv. 9), *'with the means at their disposal,'* and inf. v. 24, τοιούτων εἰς φιλίαν ὑπαρχ., *'such grounds for friendship existing.'* So also V. i. 10. Dr. Arnold, Thuc. vi. 87, says, "*Ὑπαρχειν*, as distinguished from εἶναι, is *'to be at hand to begin with,'* εἶναι is *'to be'* simply. Γίγνεσθαι, the opposite of ὑπαρχ., is *'to come into being,'* as opposed to that which was in being beforehand. Comp. the famous passage N. T., Philipp. ii. 6, 7, ἐν μορφῇ Θεοῦ ὑπάρχων.. ἐν ὁμοιώματι ἀνθρώπων γενόμενος."

— Ἑπτακαίδεκα, κ.τ.λ.] *'In the course of the last seventeen stages.'* I. ix. 25, n.

— εἴ τι] *'What little.'* Cf. V. iii. 3, n.

12. ἀποσπ.] *'That we may draw away from.'* Cf. Divellimur inde, Virg. Æn. ii. 434.

— Δύο is often, as here, indeclinable. Cf. Elmsl. ad Soph. Œd. Col. 531.

— ἀπόσχωμεν] *'If we get away..'* (si abfuerimus). Ἀπέχειν with accus. = *'to be so far distant:'* cf. I. iii. 20.

— οὐκέτι μὴ δύνηται] Οὐ μὴ with subj. is an emphatic denial with a future signif. *'He will no longer be able.'* The imperf. subj. with οὐ μὴ is less common, according to Elmsl. (Œd. Col. 1024.) But cf. Matt. 516, and Herm. ad Œd. Col. 1028, and Arn. G. G. 798.

13. Ἦν δὲ αὕτη ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ ἀποδρᾶναι^m ἢ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλλιον. Ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ἥξειν ἅμα ἡλίῳ δύνοντι εἰς κώμας τῆς Βαβυλωνίας χώρας· καὶ τοῦτο μὲν οὐκ ἐψεύσθησανⁿ. 14. Ἔτι δὲ ἀμφὶ δείλην^o ἔδοξαν πολεμίους ὁρᾶν ἱππέας· καὶ τῶν τε Ἑλλήνων οἱ μὴ ἔτυχον ἐν ταῖς τάξεσιν ὄντες εἰς τὰς τάξεις ἔθρον, καὶ Ἀριαῖος, ἐτύγχανε γὰρ ἐφ' ἀμάξης πορευόμενος διότι ἐτέτρωτο, καταβὰς ἐθωρακίζετο καὶ οἱ σὺν αὐτῷ. 15. Ἐν ᾧ δὲ ὠπλίζοντο, ἦκον λέγοντες οἱ προπεμφθέντες σκοποὶ ὅτι οὐχ ἱππεῖς εἰσὶν, ἀλλὰ ὑποζύγια νέμονται. Καὶ εὐθὺς ἔγνωσαν πάντες ὅτι ἐγγὺς που ἐστρατοπεδεύετο βασιλεύς· καὶ γὰρ καὶ καπνὸς ἐφαίνετο ἐν κώμαις οὐ πρόσω. 16. Κλέαρχος δὲ ἐπὶ μὲν τοὺς πολεμίους οὐκ ἦγεν· ἦδει γὰρ καὶ ἀπειρηκότας^p τοὺς στρατιώτας καὶ ἀσίτους ὄντας· ἦδη δὲ καὶ ὀψὲ ἦν· οὐ μέντοι οὐδὲ ἀπέκλινε, φυλαττόμενος μὴ δοκοίη φεύγειν· ἀλλ' εὐθύωρον ἄγων ἅμα τῷ ἡλίῳ δυομένῳ εἰς^q τὰς ἐγγυτάτω κώμας τοὺς πρωταγούς (ἄγων) κατε-

(m) I. iv. 8.

(n) I. viii. 11.

(o) I. viii. 8.

(p) I. iv. 15, n.

(q) I. ii. 2.

13. Ἦν . . δυναμένη] (= ἐδύνατο, 'valebat.') 'Now this sort of generalship amounted to nothing else than stealing away, or out-running the enemy—but Fortune generalled them more honourably.'

— ἐν δεξιᾷ ἔχ. τὸν ἥλιον] 'They started off having the sun on the right,'—i. e. in a northerly direction, the sun rising due east about this time. Appendix, § 8, p. 404.

14. οἱ μὴ ἔτυχον] 'Such as did not happen to be.' Ὅς οὐκ ἦν = *qui non erat* (subject definite).

Ὅς μὴ = *qui* (si quis) *non esset* (subject indefinite). See IV. iv. 11, n.

15. εἰσὶν . . νέμονται] Cf. i. 3; I. ix. 27, n. We should expect ὑποζύγια νεμόμενα to form a second predicate after εἰσὶν. 'They were not horsemen, but beasts grazing.'

16. ἀπειρηκότας] Perf. part. of an obsolete present (fut. ἀπερῶ)—signif. 'give up,' 'be worn out,' like ἀπαγορεύειν, I. v. 3, and ἀπειπεῖν.

— δυομένῳ] = δύνοντι sup. 13.

σκήνωσεν, ἐξ ὧν διήρπαστο ὑπὸ τοῦ βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα. 17. Οἱ μὲν οὖν πρῶτοι ὁμῶς τρόπῳ τινὶ ἐστρατοπεδεύσαντο, οἱ δὲ ὕστεροι σκοταῖοι προσιόντες, ὥς ἐτύγχανον ἕκαστοι, ἠυλίζοντο, καὶ κραυγὴν πολλὴν ἐποιοῦν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν· ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἔφυγον ἐκ τῶν σκηνωμάτων. 18. Δῆλον δὲ τοῦτο τῇ ὕστεραίᾳ ἐγένετο· οὔτε γὰρ ὑποζύγιον ἔτι οὐδὲν ἐφάνη, οὔτε στρατόπεδον οὔτε καπνὸς οὐδαμοῦ πλησίον. Ἐξεπλάγη δέ, ὥς ἔοικε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος· ἐδήλωσε δὲ τοῦτο οἷς τῇ ὕστεραίᾳ ἔπραττε. 19. Προϊούσης μέντοι τῆς νυκτὸς ταύτης καὶ τοῖς Ἑλλησι φόβος ἐμπίπτει, καὶ θόρυβος καὶ δοῦπος ἦν, οἷον εἰκὸς φόβου ἐμπεσόντος γίνεσθαι. 20. Κλέαρχος δὲ Τολμίδην Ἡλεῖον, ὃν ἐτύγχανεν ἔχων παρ' ἑαυτῷ κήρυκα ἄριστον τῶν τότε, τοῦτον[†] ἀνειπεῖν ἐκέλευσε, συγὴν κατακηρύξαντα, ὅτι προαγορεύουσιν οἱ ἄρχοντες, ὃς ἂν τὸν ἀφέντα τὸν ὄνον εἰς τὰ ὄπλα^s μηνύσῃ, ὅτι

(r) III. ii. 5.

(s) III. i. 3.

17. Οἱ μὲν οὖν .. ὁμῶς] The illative οὖν and the antithetical ὁμῶς point to opposite conclusions,—οὖν to an obvious thought not expressed. ‘So then (there was a difficulty in getting quarters), the first comers did however encamp in a fashion,’ &c.

— σκοταῖοι] = σκότους γενομένου, in the dark. Cf. Matt. 446. So Odys. iii. 178, ἐννύχιαι κατάγοντο: and Lat. nocturnus, Hor. Sat. II. vi. 100. Cf. Matt. 446.

— ὥς ἐτύγχ.] Scil. αὐλιζόμενοι, ‘quartered themselves just as each chanced (to get quarters)’—lit upon them.

— τῶν πολεμίων] Partitive. ‘Those of the enemy who were nearest.’ I. vii. 13.

19. οἷον εἰκὸς] ‘(Such) as was likely to arise when,’ &c. . . οἷον is the subject of γίνεσθαι. K. cites Thucyd. vii. 80, and Cyrop. V. iii. 43, on military panics.

20. ὃς ἂν . .] ‘Whoever shall give information of the person who let loose the ass among the arms, shall,’ &c. Clearchus hit upon this expedient to check the panic, and to re-assure the army, by this proof, both of the safety and cool self-possession of their chief.

λήφεται μισθὸν τάλαντον ἀργυρίου. 21. Ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγνωσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἴη, καὶ οἱ ἄρχοντες σῶσι. Ἀμα δὲ ὀρθρῶ παρήγγειλεν ὁ Κλεάρχος εἰς τάξιν τὰ ὅπλα¹ τίθεσθαι τοὺς Ἕλληνας ἥπερ εἶχον ὅτε ἦν ἡ μάχη.

CAPUT III.

1. Ὁ δὲ δὴ ἔγραψα ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ, τῇδε δὴλον ἦν τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ πέμπων τὰ ὅπλα παραδιδόναι ἐκέλευε, τότε δὲ ἅμα ἡλίῳ ἀνατέλλοντι κήρυκας ἔπεμψε περὶ σπονδῶν. 2. Οἱ δὲ ἐπεὶ ἦλθον πρὸς τοὺς προφύλακας, ἐζήτησαν τοὺς ἄρχοντας. Ἐπειδὴ δ' ἀπήγγελλον οἱ προφύλακες, Κλέαρχος τυχὼν τότε τὰς τάξεις ἐπισκοπῶν εἶπε τοῖς προφύλαξι κελεύειν τοὺς κήρυκας περιμένειν ἄχρις ἂν σχολάσῃ^a. 3. Ἐπεὶ δὲ κατέστησε τὸ στράτευμα ὥστε καλῶς ἔχειν ὁρᾶσθαι πάντῃ φάλαγγα πυκνήν, τῶν δὲ ἀόπλων^b μηδένα καταφανῆ εἶναι, ἐκάλεσε τοὺς ἀγγέλους, καὶ αὐτὸς τε προῆλθε τοὺς τε εὐοπλοτάτους ἔχων καὶ εὐειδεστάτους τῶν αὐτοῦ στρατιωτῶν, καὶ

(t) I. v. 14.

(a) I. iv. 13.

(b) I. ii. 9.

21. ἥπερ εἶχον] *'In which they were.'* Cf. VI. iv. 11, n.

1. Πέμπων . . ἐκέλευε] As the king had sent but once, and the time of 'sending' was prior to that of 'ordering,' we might on both accounts expect πέμψας ἐκέλευ(σ)ε, as at I. ii. 17; but by the use of the two imperfects the writer aims, I think, to express rather the general mood and temper of the king the day before—

'he was all for sending and ordering'—than the mere act of sending, &c.; and accordingly we read again (III. i. 27) βασιλεὺς, μέγα φρονήσας ἐπὶ τούτῳ, πέμπων ἐκέλευε. On the imperfect participle used instead of the aorist, see on πειρώμενοι, III. ii. 38.

3. ὥστε καλῶς ἔχειν] *'So that it was disposed well for being seen to be a dense battalion in all directions.'*

τοῖς ἄλλοις στρατηγοῖς ταῦτα ἔφρασεν. 4. Ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνηρώτα τί βούλονται. Οἱ δ' ἔλεγον ὅτι περὶ σπονδῶν ἤκοιεν ἄνδρες, οὔτινες ἱκανοὶ ἔσονται τά τε παρὰ βασιλέως τοῖς Ἑλλησιν ἀπαγγεῖλαι, καὶ τὰ παρὰ τῶν Ἑλλήνων βασιλεῖ. 5. Ὁ δὲ ἀπεκρίνατο· Ἀπαγγέλλετε τοίνυν αὐτῷ, ὅτι μάχης δεῖ πρῶτον· ἄριστον γὰρ οὐκ ἔστιν, οὐδ' ὁ τολμήσων· περὶ σπονδῶν λέγειν τοῖς Ἑλλησι, μὴ πορίσας ἄριστον. 6. Ταῦτα ἀκούσαντες οἱ ἄγγελοι ἀπήλυνον καὶ ἤκον ταχύ· ᾧ καὶ δῆλον ἦν ὅτι ἐγγύς που βασιλεὺς ἦν ἢ καὶ ἄλλος τις, ᾧ ἐπετέτακτο ταῦτα πράττειν· ἔλεγον δὲ ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἤκοιεν ἡγεμόνας ἔχοντες, οἱ αὐτούς, ἐὰν αἱ σπονδαὶ γένωνται, ἄξουσιν ἔνθεν ἔξουσι τὰ ἐπιτήδεια.] 7. Ὁ δὲ ἡρώτα εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο ἰοῦσι καὶ ἀπιούσιν, ἢ καὶ τοῖς ἄλλοις ἔσονται σπονδαί. Οἱ δέ, Ἀπασιν, ἔφασαν, μέχρις ἂν βασιλεῖ τὰ παρ' ὑμῶν διαγγελθῇ. 8. Ἐπεὶ δὲ ταῦτα εἶπον, μεταστησάμενος αὐτούς ὁ Κλέαρχος ἐβουλεύετο. Καὶ ἐδόκει τὰς σπονδὰς ποιῆσθαι ταχὺ καὶ καθ' ἡσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια καὶ λαβεῖν. 9. Ὁ δὲ Κλέαρχος εἶπε· Δοκεῖ

(c) iv. 5.

— ταῦτα ἔφρ.] *‘He told the other generals to do this.’*

4. οὔτινες] *Generic* = (ii) *qui essent . . . persons who, or such as shall be competent, &c.* “*Ὅς simply circumstantial; ὅστις qualitative or generic.*” K. Arn. G. G. § 1258.—“*Tis* may be attached to any words which we wish to render vague or general.” Don. Gr. Gr., p. 381.

5. ὁ τολμήσων] *‘Nor is there the man that will dare. . .’* “*neque erit qui audeat.*” K.

— μὴ πορίσας] *‘If he have not*

furnished lunch’ (*nisi prandium præbuerit*). Cf. VI. iv. 19.

7. αὐτοῖς τοῖς, κ.τ.λ.] *‘Whether he meant to covenant with those men alone (i. e. the foraging party) going and returning.’* Αὐτοῖς = *μόνοις*. Cf. IV. vii. 11; Herm. Viger. on *αὐτός*, p. 766.

8. μεταστησάμ.] *‘Having made them withdraw.’* VI. i. 22.

— ἐδόκει] (not *ἔδοξε*.) *‘The opinion was. . .’* but it had not the force of a final resolution, Clearchus not choosing to act with any show of haste.

μὲν κάμοι ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγελῶ, ἀλλὰ διατρίψω ἔστ' ἂν ὀκνήσωσιν οἱ ἄγγελοι μὴ ἀποδόξῃ^d ἡμῖν τὰς σπονδὰς ποιήσασθαι· οἶμαί γε μέντοι, ἔφη, καὶ τοῖς ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον παρέσσεσθαι. Ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν ὅτι σπένδοιτο, καὶ εὐθὺς ἡγείσθαι ἐκέλευε πρὸς τὰ ἐπιτήδεια.

10. Καὶ οἱ μὲν ἡγούντο, Κλέαρχος μέντοι ἐπορεύετο, τὰς μὲν σπονδὰς ποιησόμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει· καὶ αὐτὸς δὲ ὠπισθοφυλάκει. Καὶ ἐνετύγχανον τάφροις^e καὶ αὐλῶσιν ὕδατος πλήρεις, ὥς μὴ δύνασθαι διαβαίνειν ἄνευ γεφυρῶν· ἀλλ' ἐποιοῦντο διαβάσεις ἐκ τῶν φοινίκων οἳ ἦσαν ἐκπεπτωκότες, τοὺς δὲ καὶ ἐξέκοπτον. 11. Καὶ ἐνταῦθα ἦν^f Κλέαρχον^g καταμαθεῖν ὥς ἐπεστάτει, ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ βακτηρίαν· καὶ εἴ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἄν, καὶ

(d) I. iv. 15.

(e) iv. 13.

(f) I. ix. 13.

(g) I. ii. 21.

9. ἐδόκει] *'It seemed to be about the right time,'* the imperfect giving a notion of indefiniteness to the time.

— σπένδοιτο] *'That he was willing to make a truce.'* The imperf. often expresses the *intention* to do an act; 'in this case the will is taken for the deed which is therein commenced.' Jelf, 398, 2.

10. ἦσαν ἐκπεπτωκότες] Not quite the same as ἐξεπεπτώκεσαν. The effect of the resolution into verb and participle is to give prominence to the *resulting state*. 'The trees had been felled, and *there they were lying.*'

— τοὺς δέ] For ἄλλους δέ. Cf. Cyr. V. ii. 5. Cf. I. v. 13.

11. βακτηρίαν] *'More ducum Spartanorum. Thuc. viii. 84. Adeoque lochagos vapulasse a prætore docent Hell. VI. ii. 19.'* K.

— ἐπιτήδειον] Scil. παῖσθαι. *'Picking out the proper man, he would give him a blow.'* Ἐπιτήδ. a neutral word, — 'fit for good,' at VII. vii. 57, 'fit for evil,' here and Thuc. viii. 70.

— ἔπαισεν ἄν].. MSS. (S. and Z. ἔπαιεν ἄν.) *'Verberare solebat.'* Porson. The aorist is proper here, to express the single definite act, 'a blow;' ἔπαιεν ἄν

ἄμα αὐτὸς προσελάμβανεν εἰς τὸν πηλὸν ἐμβαίνων ὥστε πᾶσιν αἰσχύνην εἶναι μὴ οὐ συσπυδάξιν.

12. Καὶ ἐτάχθησαν μὲν πρὸς αὐτὸ οἱ τριάκοντα ἔτη γεγονότες· ἐπεὶ δὲ καὶ Κλέαρχον ἑώρων σπυδάζοντα, προσελάμβανον καὶ οἱ πρεσβύτεροι. 13. Πολὺν δὲ μᾶλλον ὁ Κλέαρχος ἔσπενδεν ὑποπτεύων μὴ αἰεὶ οὕτω πλήρεις εἶναι τὰς τάφρους ὕδατος· οὐ γὰρ ἦν ὥρα οἷα τὸ πεδίου ἄρδεν· ἀλλ', ἵνα ἤδη πολλὰ προφαίνοιτο τοῖς Ἑλλησι δεινὰ εἰς τὴν πορείαν, τούτου ἕνεκα βασιλέα ὑπώπτευσεν ἐπὶ τὸ πεδίου τὸ ὕδωρ ἀφεικέναι.

14. Πορευόμενοι δὲ ἀφίκοντο εἰς κώμας ὅθεν ἀπέδειξαν οἱ ἡγεμονες λαμβάνειν τὰ ἐπιτήδεια. Ἐνῇν δὲ σῖτος καὶ οἶνος^h φοινίκων πολὺς καὶ ὄξος ἐψητὸν ἀπὸ τῶν αὐτῶν. 15. Αὐταὶ δὲ αἱ βάλανοι τῶν φοινίκων, οἷας μὲν ἐν τοῖς Ἑλλησιν ἔστιν ἰδεῖν, τοῖς οἰκέταις ἀπέκειντο· αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι

(h) I. v. 10.

would be, 'he would strike the man (repeatedly).' Cf. I. ix. 19, n.

— προσελάμβ.] 'He would lend a hand:' supply ἔργου, as with συλλάμβ., the difference being that between taking part in a work 'together with' (σύν), and taking part 'in addition to' (πρός) other workers.

— μὴ οὐ] Οὐ adds strength and emphasis to the negation. Cf. VI. v. 4. Jelf, 750, 3, obs. 5.

12. πρὸς αὐτό] As sup. 11, πρὸς τοῦτο τετ. . . (MSS. πρὸς αὐτόν.) Schn. reads πρὸς αὐτοῦ = ὑπ' αὐτοῦ, as sup. I. ix. 20.

13. οἷα . . ἄρδεν] = (τοιαύτη) οἷα . . ἄρδεν, 'the proper season for . . .' The proper season was summer, when the plains were irrigated from the canals. App. § 6. Plin. H. N. I. vi. 26. The

time in question must have been about Sept. 10. See sup. Itinerary, p. xxvii. D.

14. σῖτος] 'Food' generally, as opposed to πότον, whether bread of millet (I. v. 10), or, as here, of dates, or flesh (II. i. 6). Herodotus (i. 193), speaking of Babylonia, says, εἰς δὲ σφι φοίνικες, ἐκ τῶν καὶ σιτία καὶ οἶνον καὶ μέλι ποιεῖνται. The date palm is to this day both meat and drink to the people of South Asia and North Africa.

15. Αὐταὶ δέ, κ.τ.λ.] 'As to the dates themselves of the palm-trees, (such) as we have an opportunity of seeing among the Greeks were laid aside for,' &c. Cf. i. 15, n.

— Ἑλλησιν] Dates were imported into Greece at this time.

ἦσαν ἀπόλεκτοι, θαυμάσιαι *τὸ κάλλος καὶ τὸ μέγεθος*· ἡ δὲ ὄψις ἡλέκτρον οὐδὲν διέφερεν· τὰς δὲ τινὰς καὶ ξηραίνοντες τραγήματα ἀπετίθεισαν. Καὶ ἦν καὶ παρὰ πότον ἡδὺ μὲν, κεφαλαλγὲς δέ. 16. Ἐνταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοίνικος πρῶτον ἔφαγον οἱ στρατιῶται, καὶ οἱ πολλοὶ ἐθαύμασαν τό τε εἶδος καὶ τὴν ιδιότητα τῆς ἡδονῆς. Ἦν δὲ σφόδρα καὶ τοῦτο κεφαλαλγὲς. Ὁ δὲ φοίνιξ ὅθεν ἐξαιρεθείη ὁ ἐγκέφαλος ὅλος ἐξηναίνετο.

17. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου βασιλέως ἦκε Τισσαφέρνης καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς καὶ ἄλλοι Πέρσαι τρεῖς· δοῦλοι δὲ πολλοὶ εἶποντο. Ἐπεὶ δὲ ἀπήντησαν αὐτοῖς οἱ τῶν Ἑλλήνων στρατηγοί, ἔλεγε πρῶτος Τισσαφέρνης δι' ἑρμηνέως τοιαύδε·

18. (Ἐγώ, ὦ ἄνδρες Ἕλληνες, γείτων οἰκῶ τῇ Ἑλλάδι· καὶ ἐπεὶ ὑμᾶς εἶδον εἰς πολλὰ κακὰ καμύχανα ἐμπεπτωκότας, εὔρημα ἐποιησάμην εἰ πως δυναίμην παρὰ

—*τὸ κάλλος..*] B, P, L; but the best MSS. have τοῦ κάλλους καὶ τοῦ μεγέθους, which is probably the true reading. Cf. VI. v. 4.

—τὰς δὲ τινὰς] *Tines* often follows οἱ μὲν or οἱ δέ in this way. Cf. III. iii. 19; V. vii. 16. Comp. the old English 'other some.'

—τραγήματα] 'They were putting by as a confection' (the μέλι doubtless of Hdt. supra).—ἦν, scil. τὸ τραγήμα; 'and taken also when drinking (inter pocula) it was sweet certainly, but caused headache.'

16. ἐγκέφαλον] (*Meduliam*, Plin. xiii. § 9.) 'The crown,' or 'heart,' (*pith*, Spelm.) "It is composed of the rudiments of the future leaves, enveloped in the bases or footstalks of the actual

leaves." Rennell, p. 118.

—ὅθεν ἐξαιρεθείη] 'Whence-soever the crown was removed,' i. e. 'whichever had its crown removed,' &c. Cf. I. ii. 7, n. The heads of the palms were cut off, as at this day, to get the sap. After cutting off the head, a hollow is scooped out in the tree, into which the ascending sap collects, three or four quarts daily: rich in saccharine, it ferments and produces palm wine. Another (Indian) species yields by distillation a spirit, 'Arrack.' The stem dies in six weeks after the head is cut off.

18. εὔρημα] A windfall: εὔρ. ἐπ. *Lucro apposui*. Cf. VII. iii. 13. 'I esteemed it a piece of good fortune if by any means I

Βασιλέως αἰτήσασθαι δοῦναί μοι ἀποσῶσαι ὑμᾶς εἰς¹ τὴν Ἑλλάδα. Οἶμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ἔξειν οὔτε πρὸς ὑμῶν οὔτε πρὸς τῆς Ἑλλάδος ἀπάσης.

19. Ταῦτα δὲ γνούς ἡτούμην βασιλέα, λέγων αὐτῷ ὅτι δικαίως ἂν^k μοι χαρίζοιτο, ὅτι αὐτῷ Κῦρόν τε ἐπιστρατεύοντα πρῶτος ἡγγεῖλα, καὶ βοήθειαν ἔχων ἅμα τῇ ἀγγελίᾳ ἀφικόμην· καὶ μόνος τῶν κατὰ τοὺς Ἕλληνας τεταγμένων οὐκ ἔφυγον ἀλλὰ διήλασα καὶ συνέμιξα βασιλεῖ ἐν τῷ ὑμετέρῳ στρατοπέδῳ, ἔνθα βασιλεὺς ἀφίκετο ἐπεὶ Κῦρον ἀπέκτεινε. Καὶ τοὺς ξὺν Κύρῳ βαρβάρους ἐδίωξα σὺν τοῖσδε τοῖς παροῦσι νῦν μετ' ἐμοῦ, οἵπερ αὐτῷ εἰσι πιστότατοι. 20. Καὶ περὶ μὲν τούτων ὑπέσχετό¹ μοι βουλεύσασθαι· ἐρέσθαι δέ με ὑμᾶς ἐκέλευσεν ἐλθόντα τίνος ἔνεκεν ἐστρατεύσατε ἐπ' αὐτόν. Καὶ συμβουλεύω ὑμῖν μετρίως ἀποκρίνασθαι, ἵνα μοι εὐπρακτότερον ἢ ἐάν τι δύνωμαι ἀγαθὸν ὑμῖν παρ' αὐτοῦ διαπράξασθαι.

21. Πρὸς ταῦτα μεταστάντες οἱ Ἕλληνες ἐβουλεύοντο καὶ ἀπεκρίναντο· Κλέαρχος δ' ἔλεγεν· Ἡμεῖς οὔτε συνήλθομεν ὥς βασιλεῖ πολεμήσοντες, οὔτε ἐπορευόμεθα ἐπὶ βασιλέα· ἀλλὰ πολλὰς προφάσεις

(i) I. ii. 2.

(k) I. ix. 23.

(l) I. ii. 2.

could obtain my petition from the king that he would allow (δοῦναι) me to get you safe back to Greece.' The object of δοῦναι is an infinitive sentence, as at I. ii. 27.

— αἰτήσασθαι] To ask and obtain (*impetrare*), as at V. i. 11.

— ἂν . . ἔξειν] Ἄν seems to represent the uncertainty of carrying his point with the king, which Tissaphernes (to enhance the value of his good offices) is labouring throughout his speech to impress upon the Greeks. The use

of the fut. also is a politic assumption that his services will be appreciated,—‘*I think (if I succeed) I shall have your thanks,*’ being a more explicit assertion of his claim to their future gratitude than ‘*I think I should have,*’ &c. (ἂν . . ἔχειν.) See a note of Arnold to the same effect. Thuc. i. 140, p. 198. Ἄν with fut., though rare in Attic Greek, seems established by the MSS. Cf. v. 13, and VII. iv. 23; Jelf, 429, 1, a, and 2; Matt. 599, d.

Κῦρος εὗρισκεν, ὥς καὶ σὺ ἐν οἴσθα, ἵνα ὑμᾶς τε ἀπαρασκευάστους λάβοι καὶ ἡμᾶς ἐνθάδε ἀναγάγοι. 22. Ἐπεὶ μέντοι ἤδη ἐωρῶμεν αὐτὸν ἐν δεινῷ ὄντα, ἡσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτόν, ἐν τῷ πρόσθεν χρόνῳ παρέχοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν. 23. Ἐπεὶ δὲ Κῦρος τέθνηκεν, οὔτε βασιλεῖ^m ἀντιποιοῦμεθα τῆς ἀρχῆς, οὔτ' ἔστιν ὅτου ἕνεκα βουλοίμεθ' ἂν τὴν βασιλέως χώραν κακῶς ποιεῖν· οὐδ' αὐτὸν ἀποκτεῖναι ἂν ἐθέλοιμεν, πορευοίμεθα δ' ἂν οἴκαδε, εἴ τις ἡμᾶς μὴ λυποίῃ· ἀδικοῦντας μέντοι πειρασόμεθα σὺν τοῖς θεοῖς ἀμύνασθαιⁿ. εἰ μὲντοι τις^o ἡμᾶς καὶ εὖ ποιῶν ὑπάρχη, καὶ τούτου εἰς γε δύναμιν οὐχ ἡττησόμεθα εὖ ποιῶντες. Ὁ μὲν οὕτως εἶπεν.

24. Ἀκούσας δὲ ὁ Τισσαφέρνης ἔφη· Ταῦτα ἐγὼ ἀπαγγελῶ βασιλεῖ καὶ ὑμῖν πάλιν τὰ παρ' ἐκείνου μέχρι δ' ἂν ἐγὼ ἤκω, αἱ σπονδαὶ μενόντων· ἀγορὰν δὲ ἡμεῖς παρέξομεν. 25. Καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἦκεν· ὥσθ' οἱ Ἕλληνες ἐφρόντιζον· τῇ δὲ τρίτῃ

(m) i. 11, n.

(n) I. ix. 11.

(o) I. iv. 12.

21. εὗρισκεν] '*Kept inventing*' or '*devising*.'

22. ἡσχύνθημεν . .] '*We felt shame both before gods and men.*' Greek deponent verbs are (in general) those which express either motion or an act of the mind, ex. gr. μανέντες (v. 10); ἡγάσθη (I. i. 9); ἦσθη (I. ii. 18); ἐπορεύθη (iv. 13); ἀποσπασθῶμεν (ii. 12), &c. For the acc. cf. iv. 10, n.

— παρέχοντες ἡμᾶς . . ποιεῖν] '*We who in time past presented ourselves (to him) to treat well,*' i. e. to be made objects of his bounty. For the infin. (ποιεῖν) = *tractandos* or *quos tractaret*, cf.

VI. vi. 16; IV. v. 22; inf. iv. 27.

23. οὔτ' ἔστιν ὅτου] '*Nor is there (any thing) on account of which . .*' i. e. '*there is no reason why,*' &c.

— εὖ ποιῶν ὑπάρχη] *Εὐεργεσίας ἀρχῇ* (I. vi. 5, note). '*Be the first to show kindness.*' '*Si quis nos beneficiis provocaverit.*' Cf. Virg. *Æn.* i. 548; '*non metus officio ne te certasse priorem* *Poeniteat.*

— τούτου . . ἡττησόμεν.] '*We will not be behind him in showing kindness.*' Cf. I. vii. 12.

24. μενόντων] Attic imperative for μενέτωσαν.

25. ἐφρόντιζ.] '*Laid it to heart.*'

ἤκων ἔλεγεν ὅτι διαπεπραγμενος ἦκοι παρὰ βασιλέως δοθῆναι αὐτῷ σώζειν τοὺς Ἑλληνας, καίπερ πάνυ πολλῶν ἀντιλεγόντων ὡς οὐκ ἄξιον εἶη βασιλεῖ ἀφεῖναι τοὺς ἐφ' ἑαυτὸν στρατευσαμένους. 26. Τέλος δὲ εἶπε· Καὶ νῦν ἔξεστιν ὑμῖν πιστὰ λαβεῖν παρ' ἡμῶν, ἢ μὴν φιλίαν παρέξειν ὑμῖν τὴν χώραν καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα, ἀγορὰν παρέχοντας. "Οπου δ' ἂν μὴ ἦ^p πρίασθαι, λαμβάνειν ὑμᾶς ἐκ τῆς χώρας ἐάσομεν τὰ ἐπιτήδεια. 27. Ὑμᾶς δ' αὖ ἡμῖν δεήσει ὁμόσαι ἢ μὴν πορεύεσθαι ὡς διὰ^q φιλίας ἀσινῶς, σῖτα καὶ ποτὰ λαμβάνοντας, ὅποταν μὴ παρέχωμεν ἀγοράν· ἣν δὲ παρέχωμεν ἀγοράν, ὠνούμενους ἔξειν τὰ ἐπιτήδεια. 28. Ταῦτα ἔδοξε· καὶ ὤμοσαν καὶ δεξιὰς^r ἔδοσαν Τισσαφέρνης καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς τοῖς τῶν Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς, καὶ ἔλαβον παρὰ τῶν Ἑλλήνων. 29. Μετὰ δὲ ταῦτα Τισσαφέρνης εἶπε· Νῦν μὲν δὴ ἄπειμι ὡς βασιλέα· ἐπειδὰν δὲ διαπράξωμαι ἃ δέομαι, ἥξω συσκευασάμενος ὡς ἀπάξων ὑμᾶς εἰς τὴν Ἑλλάδα καὶ αὐτὸς ἀπιὼν ἐπὶ τὴν ἐμαυτοῦ ἀρχήν.

(p) I. v. 2.

(q) I. iii. 14.

(r) I. vi. 6.

—'began to be anxious.' Cf. ἐν-νοούμενοι μὴ, III. v. 3.

—δοθῆναι, κ.τ.λ.] Object of διαπεπραγμ. 'Having obtained from the king that it should be allowed him to save,' &c. § 18.

—οὐκ ἄξιον] 'Non ex regis dignitate esse.' D. Ἀξιον with dat. = πρέπον, 'quod convenit.' P.

26. ἢ μὴν] 'Verily' is a solemn form of declaration, accompanying an oath, imprecation, &c. Cf. VI.

i. 31; Iliad, I 77. The subject of παρέξειν is ἡμᾶς, to be supplied from ἡμῶν.

27. πορεύεσθαι] K. refers to v. 18, and VII. iii. 8, for the future signif. of πορεύ. See I. vii. 5, n. Cyr. VI. ii. 39.

—ὠνούμενους] 'That you will get your provisions by purchasing them.'

29. ἀπιὼν] Future, as passim (I. iii. 6), '(meaning) to return..'

CAPUT IV.

1. Μετὰ δὲ ταῦτα περιέμενον Τισσαφέρνην οἷ τε Ἑλληνες καὶ Ἀριαῖος, ἐγγὺς ἀλλήλων ἐστρατοπεδεύμενοι, ἡμέρας πλείους ἢ εἴκοσιν. Ἐν δὲ ταύταις ἀφικνούνται πρὸς Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι, καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινες, παραθαρσύνοντές τε καὶ δεξιὰς ἐνίοις παρὰ βασιλέως φέροντες μὴ μνησικακήσειν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας, μηδὲ ἄλλου μηδενὸς τῶν παρωχήμενων. 2. Τούτων δὲ γιγνομένων ἐνδηλοὶ^a ἦσαν οἱ περὶ [τὸν] Ἀριαῖον ἦσσαν τοῖς Ἑλλησι προσέχοντες τὸν νοῦν ὥστε καὶ διὰ τοῦτο τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἤρεσκον, ἀλλὰ προσιόντες τῷ Κλεάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς. 3. Τί μένομεν; ἢ οὐκ ἐπιστάμεθα, ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι περὶ παντὸς^b ἂν ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις Ἑλλησι φόβος εἴη ἐπὶ βασιλέα μέγαν μὴ στρατεύειν; Καὶ

(a) I. ii. 11.

(b) I. ix. 7.

1. δεξιὰς .. φέροντες] = 'Giving an assurance;'; hence the fut. infin. μνησικακήσ. Cf. *dextras ferentem*, Tacit. Hist. ii. 8.

— τῆς .. ἐπιστρατείας] Causal genitive. 'On account of . . ' Matt. 345; VII. vi. 32.

2. οἱ περὶ Ἀρ.] = 'Ariæus cum suis.' Jelf, 436, d. 'While this was going on, Ariæus and his people were paying less attention to,' &c.: supply τὸν νοῦν after παρέχ.

— τοῖς μὲν ..] 'His respondet Κλεάρχος δέ, § 5.' K.

— ἤρεσκον .. ἔλεγον] A change of subject. Cf. VII. iii. 3.—προσ-

ιόντες; scil. οἱ πολλοὶ τῶν Ἑλλ.

3. ἵνα .. φόβος εἴη] The whole sentence is hypothetical, and to this the optative is due. 'Don't we know that the King would count it all-important to destroy us (if he could), in order that (if he did) the other Greeks might fear' (φόβος εἴη). See on εἴη, § 4, and compare a like sentence at III. i. 18.

— φόβος .. μὴ στρατεύειν] 'Fear (so as) not.' Cf. Eur. Iph. T. 1391, φόβος δ' ἦν, ὥστε μὴ τέγξει πόδα. Jelf, 749. There is another construction at III. i. 18.

νῦν μὲν ἡμᾶς ὑπάγεται^ο μένειν, διὰ τὸ διεσπάρθαι αὐτῷ^δ το στράτευμα· ἐπὴν δὲ πάλιν ἀλίσθη αὐτῷ ἡ στρατια, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν. 4.

Ἰσως δὲ πού ἡ ἀποσκάπτει τι ἢ ἀποτειχίζει ὥς ἄπορος εἶη ἡ ὁδός. Οὐ γάρ ποτε ἐκὼν γε βουλήσεται ἡμᾶς ἐλθόντας εἰς τὴν Ἑλλάδα ἀπαγγεῖλαι ὥς ἡμεῖς, τοσοῖδε ὄντες, ἐνικῶμεν τὴν βασιλέως δύναμιν ἐπὶ ταῖς θύραις αὐτοῦ, καὶ καταγελάσαντες^ο ἀπήλθομεν.

5. Κλέαρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσιν· Ἐγὼ ἐνθυμοῦμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δ' ὅτι, εἰ νῦν ἄπιμεν, δόξομεν ἐπὶ πολέμῳ ἀπιέναι καὶ παρὰ^ε τὰς σπονδὰς ποιεῖν. Ἐπειτα πρῶτον μὲν ἀγορὰν οὐδεὶς παρέξει ἡμῖν οὐδ' ὁπόθεν ἐπισιτιούμεθα· αὖθις δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται· καὶ ἅμα ταῦτα ποιούντων ἡμῶν εὐθὺς Ἀριαῖος ἀφεστήξει· ὥστε φίλος

(c) i. 18.

(d) I. vii. 20.

(e) vi. 23, n.

(f) I. ix. 8.

— οὐκ ἔστιν ὅπως οὐκ] = *Fieri non potest quin* : 'It cannot be but that.' Cf. οὐκ ἦν ὅπου οὐ .. IV. v. 31.

4. ἀποσκάπτει τι] Literally, 'Is digging something to cut us off.' 'Is cutting us off by trench or wall, that haply the road may be impassable.'

— εἴη] The MSS. (ῥ, P). The proposed result (ὥς, κ.τ.λ.), being based upon a mere hypothesis (ἴσως δὲ . .), partakes naturally of the same hypothetical or conjectural character. Now the statement of such a result is the province of the *optat.* (Buttm. Gr. Gr. p. 373), not of the *subj.* See I. iv. 18; III. ii. 36, n.

— τοσοῖδε] 'So many (and no more) : i. e., so few. Cf. I. iii. 14, n. *Tantus*, in like manner, sometimes means so small or incon-

siderable. See Cic. Fam. I. vii. 8.

5. ἐπὶ πολέμῳ] 'On the footing or terms of war.' In general, ἐπὶ with dat. denotes the *foundation* of the action of the verb, either as its *cause* ('in consequence of'), or its *object* ('with a view to'); as ἐπὶ τούτῳ = *eo consilio ut* .. (VII. vi. 16; V. viii. 18),—or the circumstances generally (terms, footing, &c., I. iii. 1), under which it happens. See § 8; IV. iii. 3, n.

— οὐδ' ὁπόθεν] Scil. παρέξει (χώραν) ὁπόθεν. See iii. 26.

— ὁ ἡγησόμενος] Scil. ἡμῖν, 'There will be no one to guide us.' Cf. sup. iii. 5, and V. vii. 28.

— ἀφεστήξει] 'Will desert us.' Fut. formed from the pres. perf. ἀφέστηκα, as τεθνήξω from τέθνηκα.

ἡμῖν οὐδεὶς λελείφεται, ἀλλὰ καὶ οἱ πρόσθεν ὄντες πολέμιοι ἡμῖν ἔσονται. 6. Ποταμὸς δὲ εἰ μὲν τις καὶ ἄλλος ἄρα^g ἡμῖν ἐστὶ διαβατέος οὐκ οἶδα· τὸν δ' οὖν^h Εὐφράτην ἴσμεν ὅτι ἀδύνατον διαβῆναι κωλύοντων πολεμίων. Οὐ μὲν δὴ, ἂν μάχεσθαι γε δέη, ἱππεῖς εἰσιν ἡμῖν σύμμαχοι· τῶν δὲ πολεμίων ἱππεῖς εἰσιν οἱ πλείστοι καὶ πλείστου ἄξιοι· ὥστε νικῶντες μὲν τίνα ἂν ἀποκτείναιμεν; ἡττωμένων γε μὴν οὐδένα οἶόν τεⁱ σωθῆναι. 7. Ἐγὼ μὲν οὖν βασιλέα ᾧ πολλὰ οὕτως ἐστὶ τὰ σύμμαχα, εἴπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅ,τι δεῖ αὐτὸν ὁμόσαι καὶ δεξιὰν δοῦναι καὶ θεοὺς ἐπιορκῆσαι καὶ τὰ ἑαυτοῦ πιστὰ ἄπιστα ποιῆσαι Ἑλλησὶ τε καὶ βαρβάροις. Τοιαῦτα πολλὰ ἔλεγεν.

8. Ἐν δὲ τούτῳ ἦκε Τισσαφέρνης ἔχων τὴν ἑαυτοῦ δύναμιν ὡς εἰς οἶκον ἀπιών, καὶ Ὀρόντας τὴν ἑαυτοῦ δύναμιν ἦγε δὲ καὶ τὴν θυγατέρα τὴν βασιλέως ἐπὶ γάμῳ. 9. Ἐντεῦθεν δὲ ἤδη Τισσαφέρνους ἡγουμένου

(g) III. ii. 22.

(h) I. ii. 12, n.

(i) I. iii. 17.

— λελείφεται] *'Will be left;'* *restabit.* 'Adeo ut nullus reliquus futurus sit amicus.' D. This 3rd or paulo-post futurum expresses the *continuing state* (the being left without friends) as the *immediate result* of Ariæus' defection. I. v. 16.

— οἱ πρόσθεν ὄντες] Scil. φίλοι, meaning Ariæus and his party.

6. τὸν δ' οὖν] *'But concerning the E. at any rate..'*—τῶν δὲ πολ. ἱππεῖς, *'whereas of the enemy cavalry are their most numerous and valuable force.'*

— νικῶντες] *'If we conquer..'* *si vicerimus.* Cf. I. x. 4, n.; III. i. 2, ad fin.

7. ὅ,τι] Corresponds to τί of

oratio recta. 'I know not why he must swear,' &c.—αὐτόν seems an emphatic reproduction of the real subject (βασιλέα) of the sentence. Cf. ταύτην, v. 11.

— πιστὰ ἄπιστα] *'Make his troth trustless.'* Ox. Tr.—θεοὺς, without the article, I. iv. 4, n.

8. Ὀρόντας] Satrap of Armenia. Cf. Diod. Sic. xv. 8—11.

— ἦγε . . ἐπὶ γάμῳ] *'He (Orontas, III. iv. 13) was taking with him in marriage;'* so ζῆν ἐπὶ παισίν = to live having a family; τὸ ἐπὶ διαβολῇ καταπλεῦσαι, *'sailing home under a false charge,'* Thuc. vi. 61. Herm. Vig. n. 397.

καὶ ἀγορὰν παρέχοντος ἐπορεύοντο· ἐπορεύετο δὲ καὶ Ἀριαῖος τὸ Κύρου βαρβαρικὸν ἔχων στράτευμα ἅμα Τισσαφέρνει καὶ Ὀρόντα, καὶ ξυνεστρατοπεδεύετο σὺν ἐκείνοις. 10. Οἱ δὲ Ἕλληνες ὑφορῶντες τούτους αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν ἡγεμόνας ἔχοντες. Ἐστρατοπεδεύοντο δὲ ἐκάστοτε ἀπέχοντες ἀλλήλων παρασάγγην καὶ μείον· ἐφυλάττοντο δὲ ἀμφοτέροι ὥσπερ πολεμίους ἀλλήλους, καὶ εὐθὺς τοῦτο ὑποψίαν παρεῖχεν. 11. Ἐνίστε δὲ καὶ ξυλιζόμενοι ἐκ τοῦ αὐτοῦ, καὶ χόρτον καὶ ἄλλα τοιαῦτα ξυλλέγοντες, πληγὰς ἐνέτεινον ἀλλήλοις· ὥστε καὶ τοῦτο ἔχθραν παρεῖχε.

12. Διελθόντες δὲ τρεῖς σταθμοὺς ἀφίκοντο πρὸς τὸ Μηδίας^k καλούμενον τείχος, καὶ παρήλθον εἰσὼ αὐτοῦ· ἦν δὲ ὠκοδομημένον πλίνθοις ὀπταῖς ἐν ἀσφάλτῳ κειμέναις, εὖρος εἴκοσι ποδῶν, ὕψος δὲ ἑκατόν· μῆκος δ' ἐλέγετο εἶναι εἴκοσι παρασαγγῶν· ἀπέχει δὲ Βαβυλῶνος οὐ πολὺ. 13. Ἐντεῦθεν δ' ἐπορεύθησαν^l σταθ-

(k) I. vii. 15.

(l) iii. 22.

10. ἐφ' ἑαυτῶν] *'By themselves.'* *Seorsum*, P.

— ἐφυλάττοντο .. ἀλλήλους] *'Stood on their guard against each other.'* Φυλάττομαι, I guard myself, (like reflexive and intransitive verbs in general) admits of an accus. of the *remote object*, with reference to which the action of the verb takes place. See sup. *ῥσχύνθημεν τοὺς θεοὺς*, iii. 22; *θεοὺς ἐπιορκῆσαι*, sup. 7; *θαβρεῖν τὰς μάχας* (III. ii. 20), and *φοβεῖσθαι passim*.

11. *πληγὰς ἐνέτεινον*] *'Aimed blows at one another'* (*plagas intendebant*).—*'Threatened one another with blows.'* L. and Sc.

12. *Μηδίας κ. τ.*] *'The wall of Media, so called.'* *'Καλούμενον additum videtur, quod murus non*

in Mediâ nec a Medis, sed in Babyloniâ ad Medorum incursiones arcendas constructus fuerat. Cf. Herod. i. 185.' K. See Appendix, § 3.

— *παρήλθον*] *'They passed within it.'* Appendix, p. 405.

— *πλίνθ. ὀπτ.*] *Baked bricks laid in bitumen.* Compare Hdt. i. 179, on the building of Babylon, and the Book of Gen. xi. 3, where it is said that (at the building of Babel) 'they had brick for stone, and slime (*bitumen*, B. Patrick) for mortar.' Asphaltum is a mineral product of Babylonia. The 'pitch-springs' of *Hit* (the 'Is of Hdt.) yielded the bitumen with which the great works of Babylon were constructed.

— *οὐ πολὺ*] Cf. Appendix, § 5.

μοὺς δυο, παρασάγγας ὀκτώ· καὶ διέβησαν διώρυχας δύο, τὴν μὲν ἐπὶ γεφύρας, τὴν δὲ ἐξευγμένην πλοίοις ἐπτὰ· αὗται δ' ἦσαν ἀπὸ τοῦ Τίγρητος^m ποταμοῦ· κατετέμνητο δὲ ἐξ αὐτῶν καὶ τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται μεγάλαι, ἔπειτα δὲ ἐλάττους· τέλος δὲ καὶ μικροὶ ὀχετοὶ ὥσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίνας. Καὶ ἀφικνοῦνται ἐπὶ τὸν Τίγρητα ποταμόν, πρὸς ᾧ πόλις ἦν μεγάλη καὶ πολυάνθρωπος, ἥ ὄνομα Σιττάκηⁿ, ἀπέχουσα τοῦ ποταμοῦ σταδίους πέντε καὶ δέκα. 14. Οἱ μὲν οὖν Ἕλληνες παρ' αὐτὴν ἐσκήνωσαν ἐγγὺς παραδείσου μεγάλου καὶ καλοῦ καὶ δασέος παντοίων δένδρων· οἱ δὲ βάρβαροι διαβεβηκότες τὸν Τίγρητα οὐ μέντοι [γε] καταφανεῖς ἦσαν. 15. Μετὰ δὲ τὸ δεῖπνον ἔτυχον ἐν περιπάτῳ ὄντες πρὸ τῶν ὅπλων Πρόξενος καὶ Ξενοφῶν· καὶ προσελθὼν ἡρώτησεν ἄνθρωπός τις τοὺς προφύλακας ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρχον. Μένωνα δὲ οὐκ ἐζήτει, καὶ ταῦτα παρ' Ἀριαίου ὧν τοῦ Μένωνος ξένου. 16. Ἐπεὶ δὲ Πρόξενος εἶπεν ὅτι αὐτός εἰμι ὃν ζητεῖς, εἶπεν ὁ ἄνθρωπος τάδε· Ἐπεμψέ^o με Ἀριαῖος καὶ Ἀρτάοξος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εὖνοι, καὶ κελεύουσι φυλάττεσθαι, μὴ ὑμῖν ἐπίθωνται τῆς νυκτὸς οἱ βάρβαροι· ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παραδείσῳ. 17. Καὶ παρὰ τὴν γέφυραν τοῦ Τίγρητος

(m) I. vii. 15.

(n) Appendix, § 8.

(o) I. x. 1, n.

13. ἐξευγμένην] 'Junctum,' 'being spanned or bridged by seven boats.'

14. δασέος . . δένδρων] Δασύς here takes the genit., following the analogy of adjectives that signify plenty or fulness. Its ordinary construction is with a dative.

— διαβεβηκότες] '(Though) having just crossed, were not

however in sight.'

15. πρὸ τῶν ὅπλων] 'Ante castra.' B. Cf. III. i. 3 and 33.

— καὶ ταῦτα] 'And that too though being . . .' Xen. intimates his suspicion that Menon was privy to this scheme for dislodging the Greeks.

17. παρὰ τὴν γέφυραν] Not

ποταμοῦ πέμψαι κελεύουσι φυλακὴν ὥς διανοεῖται λῦσαι αὐτὴν Τισσαφέρνῃς τῆς νυκτός, ἥνπερ δύνηται, ὥς μὴ διαβῇτε, ἀλλ' ἐν μέσῳ ἀποληφθῇτε τοῦ ποταμοῦ καὶ τῆς διώρυχος. 18. Ἀκούσαντες ταῦτα ἄγουσιν αὐτὸν παρὰ τὸν Κλέαρχον, καὶ φράζουσιν ἃ λέγει. Ὁ δὲ Κλέαρχος ἀκούσας ἐταράχθη σφόδρα καὶ ἐφοβεῖτο. 19. Νεανίσκος δέ τις τῶν παρόντων ἐννοήσας εἶπεν ὥς οὐκ ἀκόλουθα εἶη, τό τε ἐπιθήσεσθαι καὶ τὸ λύσειν τὴν γέφυραν. Δῆλον γὰρ ὅτι ἐπιθεμένους ἢ νικᾶν δεήσει ἢ ἡττᾶσθαι. Ἐὰν μὲν οὖν νικῶσι, τί δεῖ λύειν αὐτοὺς τὴν γέφυραν; οὐδὲ γὰρ ἂν πολλαὶ γέφυραι ὧσιν ἔχοιμεν ἂν ὅπου φυγόντες ἡμεῖς σωθῶμεν. 20. Ἐὰν δ' αὖ ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας οὐχ ἔξουσιν ἐκεῖνοι ὅπου φύγωσιν· οὐδὲ μὴν βοηθήσαι, πολλῶν ὄντων πέραν, οὐδεὶς αὐτοῖς δυνήσεται λελυμένης τῆς γεφύρας.

21. Ἀκούσας δὲ ὁ Κλέαρχος ταῦτα ἤρετο τὸν ἄγγελον πόση τις^p εἶη χώρα ἢ ἐν μέσῳ τοῦ Τύγρητος καὶ τῆς διώρυχος. Ὁ δὲ εἶπεν ὅτι πολλή, καὶ κῶμαι ἔνεισι καὶ πόλεις πολλαὶ καὶ μεγάλαι. 22. Τότε δὲ καὶ ἐγνώσθη ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψαιεν, ὁκνοῦντες μὴ οἱ Ἕλληνας διελόντες τὴν γέφυραν μένοιεν

(p) II. iii. 4, n.

‘send to the bridge,’ but—‘send a guard to (line, i. e.) man the bridge.’ [So οἱ παρ’ ἑπαλξιν, Thuc. ii. 13, means ‘men to line a parapet,’ i. e. men on garrison service.] There is the same abridged form of speech as inf. § 19; VI. iii. 23, n.; IV. vii. 17, n.

19. οὐκ ἀκόλουθα εἶη] ‘That the two things were not consistent, the intention to attack, and the intention to break down

the bridge.’

— ὅπου] ‘Notio participii ὄντες in φυγόντες latet.’ B. As in English ‘where’ = ‘whither,’ commonly.

20. πολλῶν] ‘Though there be many beyond . .’

22. ὑποπέμπειν] ‘Subornatum mittere,’ ‘to suborn,’ ‘send with a covert purpose’ (ὑπό); cf. IV. i. 8, n.; III. iii. 4.

— διελόντες] ‘Having broken

ἐν τῇ νήσῳ, ἐρύματα ἔχοντες ἔνθεν μὲν τὸν Τίγρητα [ποταμόν,] ἔνθεν δὲ τὴν διώρυχα· τὰ δ' ἐπιτήδεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας πολλῆς καὶ ἀγαθῆς οὔσης, καὶ τῶν ἐργασομένων ἐνόντων· εἶτα δὲ καὶ ἀποστροφὴ γένοιτο, εἴ τις βούλοιτο βασιλέα κακῶς ποιεῖν. 23. Μετὰ δὲ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν ὅμως φυλακὴν ἔπεμψαν· καὶ οὔτε ἐπέθετο οὔδεις οὐδαμόθεν οὔτε πρὸς τὴν γέφυραν οὔδεις ἦλθε τῶν πολεμίων, ὥς οἱ φυλάττοντες ἀπήγγελλον. 24. Ἐπειδὴ δὲ ἕως ἐγένετο, διέβαινον τὴν γέφυραν ἐξευγμένην^α πλοίοις τριάκοντα καὶ ἑπτὰ, ὥς οἷόν τε μάλιστα πεφυλαγμένως· ἐξήγγελλον γάρ τινες τῶν παρὰ Τισσαφέρνους Ἑλλήνων ὡς διαβαινόντων μέλλοιεν ἐπιθήσεσθαι· ἀλλὰ ταῦτα μὲν ψευδῇ ἦν· διαβαινόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων, σκοπῶν εἰ διαβαίνουεν τὸν ποταμόν· ἐπειδὴ δὲ εἶδεν, ὥχετο ἡπελαύνων.

25. Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμοὺς

(q) I. ii. 5.

(r) vi. 3.

down the bridge;’ so δι-αιρεῖν πυλῖδα, ‘to break through . .’ Thuc. iv. 110.

— τῶν ἐργασομένων ἐν. . .] ‘And men to cultivate it being within.’

— ἀποστροφή] ‘A place to turn back to, suited to a marauding enemy,’ ‘a retreat’ (VII. vi. 34), just as Clearchus occupied the Chersonese to harass the Thracians; see on ὁρμώμενος (I. i. 9, n.). This, as a place to sally forth from to attack an enemy, was ἀφορμή,—as a place of retreat was ἀποστροφή or ἀναχώρησις. Cf. Πελοπόννησον ἔφασαν εἶναι ἱκανὴν ἀναχώρησιν τε καὶ ἀφορμήν, Thuc. i. 90.

23. μέντοι . . ὅμως] ‘However for all that they sent . .’ i.e. in spite of the feeling of security implied in their going to rest.

24. τῶν παρὰ Τισσαφέρνους] ‘By attraction for τῶν παρὰ Τισσαφέρνει Ἑλλ. . . ἐξήγγελλον παρ’ αὐτοῦ.’ P. Παρά has precisely the same force as ἐξ (I. ii. 15, n.) with gen.;—‘the Greeks (from or) on Tissaphernes’ side:’ see sup. i. 7; ii. 7. So παρ’ ἡμῶν ἄνδρα, ‘one of our people,’ Thuc. ii. 41.

— διαβαινόντων] Scil. αὐτῶν, ‘as they were crossing.’ We might have had the dative διαβαίνουσι, as at III. iv. 1; but see I. ii. 17, n. (προϊόντων).

τέτταρας παρασάγγας εἵκοσιν ἐπὶ τὸν Φύσκον ποταμόν, τὸ εὖρος πλέθρον· ἐπὴν δὲ γέφυρα. Καὶ ἐνταῦθα ὤκειτο^s πόλις μεγάλη, ἥ ὄνομα Ὀμπις· πρὸς ἣν ἀπήντησε τοῖς Ἕλλησιν ὁ Κύρου καὶ Ἀρταξέρξου νόθος ἀδελφός, ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιὰν πολλὴν ἄγων ὡς βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ ἑαυτοῦ στράτευμα παρερχομένους ἐθεώρει τοὺς Ἕλληνας. 26. Ὁ δὲ Κλέαρχος ἡγεῖτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος· ὅσον δ' [ἀν] χρόνον τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστήσειε, τοσοῦτον ἦν ἀνάγκη χρόνου δι' ὅλου τοῦ στρατεύματος γίνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στράτευμα καὶ αὐτοῖς τοῖς Ἕλλησι δόξαι πάμπλου εἶναι καὶ τὸν Πέρσην ἐκπεπλήχθαι θεωροῦντα. 27. Ἐντεῦθεν δὲ ἐπορεύθησαν διὰ τῆς Μηδίας σταθμοὺς ἐρήμους ἕξ παρασάγγας τριάκοντα εἰς τὰς Παρυσάτιδος κώμας τῆς Κύρου καὶ βασιλέως μητρός. Ταύτας Τισσαφέρνης Κύρῳ ἐπεγγελῶν^t διαρπάσαι τοῖς Ἕλλησιν ἐπέτρεψε πλὴν ἀνδραπόδων. Ἐνὴν δὲ σῖτος πολὺς καὶ πρόβατα καὶ ἄλλα χρήματα. 28. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους τέτταρας

(s) I. iv. 11.

(t) vi. 23, n. (καταγελ.)

25. Ὀμπις] Cf. Strabo, ii. 1. See Append. p. 407.

— πρὸς ἣν] ‘Close to which he met.’ The acc. as in παρήσαν εἰς Σάρδεις, I. ii. 2. See πρὸς φ, § 13.

26. εἰς δύο] ‘Two abreast.’ Cf. VII. i. 23.

— τὸ ἡγούμενον] (The van) is the acc. after ἐπιστήσειε—the optat. of indefinite frequency (in past time)—with which ἄν is anomalous (III. ii. 12, cited by B., is not in point).—‘Whatever length of time he made the van halt, for that length of time was it necessary for the halt to

take effect throughout the army.’

27. Μηδίας] More properly Assyria, the western boundary of Media being Mount Zagros (Rennell). It may however have formed part of the Satrapy of Media at that time. K.

— διαρπάσαι] ‘Diripienda,’ iii. 22, n.

— πλὴν ἀνδραπόδων] ‘Except carrying the people off as slaves,’ as they did the Cilicians, I. iii. 14; an abridged form for πλὴν ἀνδράποδα διαρπάσαι οὐκ ἐπέτρεψε. Kr. cites ἐπιτρέψαι . . πλὴν θανάτου, Thuc. iv. 54.

παρασάγγας εἴκοσι, τὸν Τίγρητα ποταμὸν ἐν ἀριστερᾷ ἔχοντες. Ἐν δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ ποταμοῦ πόλις ὠκεῖτο μεγάλη καὶ εὐδαίμων, ὄνομα Καιναί, ἐξ ἧς οἱ βάρβαροι διήγον ἐπὶ σχεδίαῖς διφθερίναις ἄρτους, τυρούς, οἶνον.

CAPUT V.

1. Μετὰ ταῦτα ἀφικνοῦνται ἐπὶ τὸν Ζάβατον ποταμόν, τὸ εὖρος^a τεττάρων πλέθρων. Καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν δὲ ταύταις ὑποψίαί μὲν ἦσαν, φανερά δὲ οὐδεμία ἐφαίνετο ἐπιβουλή. 2. Ἔδοξεν οὖν τῷ Κλεάρχῳ συγγενέσθαι τῷ Τισσαφέρνει καί, εἴ πως δύναιτο, παῦσαι τὰς ὑποψίας, πρὶν ἐξ αὐτῶν πῶς γεγενέσθαι· καὶ ἔπεμψέ τινα ἐροῦντα ὅτι συγγενέσθαι αὐτῷ χρήζοι. Ὁ δὲ ἐτοίμως ἐκέλευσεν ἤκειν. 3. Ἐπειδὴ δὲ συνήλθον, λέγει ὁ Κλέαρχος τάδε· Ἐγώ, ὦ Τισσαφέρνη, οἶδα μὲν ἡμῖν ὅρκους γεγενημένους καὶ δεξιὰς δεδομένας μὴ ἀδικήσῃν ἀλλήλους· φυλαττόμενον^b δὲ σέ τε ὁρῶ ὡς πολεμίους ἡμᾶς, καὶ ἡμεῖς ὁρῶντες ταῦτα ἀντιφυλαττόμεθα. 4. Ἐπεὶ δὲ σκοπῶν οὐδὲν δύναμαι οὔτε σὲ αἰσθέσθαι πειρώμενον ἡμᾶς κακῶς ποιεῖν, ἐγώ τε σαφῶς οἶδα ὅτι ἡμεῖς γε οὐδ' ἐπινουοῦμεν τοιοῦτον οὐδέν, ἔδοξέ μοι εἰς λόγους σοι ἐλθεῖν, ὅπως, εἰ δυναίμεθα,

(a) I. iv. 4.

(b) iv. 10.

1. Ζάβατον] The Greater Zab, the *Lycus* of Strabo and Polybius.

— ὑποψίαί] The plural of the abstract word means 'grounds or occasions for suspicion.' Br. Cf. φόβων, IV. i. 23.

2. ἐροῦντα] 'To say,' future expressing purpose, 'qui diceret.'

3. Τισσαφέρνη] Vocative of the 1st decl. The other cases of this word (as also in Σωκράτης) follow the 3rd decl.

ἐξέλοιμεν ἀλλήλων τὴν ἀπιστίαν. 5. Καὶ γὰρ οἶδα ἤδη ἀνθρώπους τοὺς μὲν ἐκ^c διαβολῆς τοὺς δὲ καὶ ἐξ ὑποψίας, οἱ φοβηθέντες ἀλλήλους, φθάσαι βουλομένοι πρὶν παθεῖν, ἐποίησαν ἀνήκεστα κακὰ τοὺς οὔτε μέλλοντας οὔτ' αὖ βουλομένους τοιοῦτον οὐδέν. 6. Τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνουσίαις μάλιστα ἂν παύεσθαι ἤκω, καὶ διδάσκειν σε βούλομαι ὥς σὺ ἡμῖν οὐκ ὀρθῶς ἀπιστεῖς. 7. Πρῶτον μὲν γὰρ καὶ μέγιστον οἱ θεῶν ἡμᾶς ὅρκοι κωλύουσι μὴ^d πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σὺ νοιδεν^e αὐτῷ παρημεληκῶς, τοῦτον ἐγὼ οὔποτ' ἂν εὐδαιμονίσαιμι. Τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὔτ' ἀπὸ^f ποίου ἂν τάχους οὔτε ὅποι ἂν τις φεύγων ἀποφύγοι^g, οὔτ' εἰς ποῖον [ἂν] σκότος ἀποδραίῃ, οὔθ' ὅπως ἂν εἰς ἐχυρὸν χωρίον ἀποσταίῃ. Πάντη^h γὰρ πάντα τοῖς θεοῖς ὑποχα, καὶ πανταχῇ πάντων ἴσον οἱ θεοὶ κρατοῦσι. 8. Περὶ μὲν

(c) vi. 4.

(d) I. iii. 2.

(e) I. iii. 10.

(f) I. i. 9.

(g) I. iv. 8.

(h) I. ix. 2.

5. φοβηθέντες] An anacoluthon, as if ὧν οἱ μὲν . . οἱ δὲ had gone before. The sentence, to continue as the writer began it, should run thus — φοβηθέντας ἀλλήλους . . βουλομένους . . ποιήσαντας . . ‘for I have ere this known men, who, some from calumny, and others from mere suspicion, fearing one another, and wishing to be beforehand (i. e. to strike the first blow), have done irreparable mischief to those who,’ &c. On ποιεῖν τινα τι cf. Arn. G. G. 956; III. ii. 3.

— οὔτ' αὖ βουλ.] ‘Nor yet wishing it.’ Αὖ ‘on the other hand;’ ‘porro,’ Buttm.

6. ἂν παύεσθαι] ‘Would be best put an end to by interviews.’

7. οἱ θεῶν . . ὅρκοι] ‘Our oaths by (the) Gods.’ On the omission

of the article cf. I. iv. 4.

— τούτων] Objects of παρημεληκῶς. Verbs of ‘caring for,’ and their opposites, govern the genit. Cf. κήδομαι ἀφροντιστῷ, V. iv. 20; I. i. 5.

— θεῶν πόλεμον] ‘For as to war with the Gods, I know not either with what manner of speed or to what place fleeing, one could escape it.’

— Πάντη . . πάντα . . πανταχῇ] Paronomasia. Quinctil. IX. iii. 16.

— πάντων . . κρατοῦσι] ‘Are masters of . .’ The genit. is the ordinary syntax of verbs of this class: but inf. (V. vi. 9) we find the accus.; to conquer, III. ii. 19; used absolutely (to prevail), III. ii. 39.

δὴ τῶν θεῶν τε καὶ τῶν ὄρκων οὕτω γιγνώσκω, παρ' οὓς ἡμεῖς τὴν φιλίαν συνθέμενοι κατεθέμεθα· τῶν δ' ἀνθρωπίνων σὲ ἔγωγε ἐν τῷ παρόντι νομίζω μέγιστον εἶναι ἡμῖν ἀγαθόν. 9. Σὺν μὲν γὰρ σοὶ πᾶσα μὲν ἡμῖν ὁδὸς εὖπορος, πᾶς δὲ ποταμὸς διαβατός, τῶν δ' ἐπιτηδείων οὐκ ἀπορία· ἄνευ δὲ σοῦ πᾶσα μὲν διὰ σκότους ἢ ὁδός· οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα· πᾶς δὲ ποταμὸς δύσπορος, πᾶς δὲ ὄχλος φοβερός· φοβερώτατον δ' ἐρημία· μεστή γὰρ πολλῆς ἀπορίας ἐστίν. 10. Εἰ δὲ δὴ καὶ μανέντες σε κατακτείναιμεν, ἄλλο τι ἂν ἢ τὸν εὐεργέτην κατακτείναντες πρὸς βασιλέα τὸν μέγιστον ἐφεδρον ἀγωνιζοίμεθα; "Ὅσων δὲ δὴ καὶ οἶων ἂν ἐλπίδων ἐμαυτὸν στερήσαιμι, εἴ σέ τι κακὸν ἐπιχειρήσαιμι ποιεῖν, ταῦτα λέξω. 11. Ἐγὼ γὰρ Κῦρον ἐπεθύμησά μοι φίλον γενέσθαι, νομίζων τῶν τότε ἰκανώτατον εἶναι εὖ ποιεῖν ὃν βούλοιτο. Σὲ δὲ νῦν ὁρῶ τὴν τε Κύρου δύναμιν καὶ χώραν ἔχοντα

8. παρ' οὓς] *'To whose keeping we committed our friendship as a sacred deposit when we contracted it.'* The oaths themselves are personified, and joined with the Gods (called θεοὺς τοὺς ὀρκίους, Thuc. ii. 71) as bound to punish perjury as a thing done in contempt of themselves.

9. διὰ σκότους] *'All our way is in darkness.'* Διά, *'in the way of,'* denotes the surrounding circumstances *'under which,'* whatever is interposed between the beginning and end of an action, be it the *instrument*, be it the *state* or *condition* to be gone through before the thing is done, or be it simply the *circumstances* accompanying it. Arn. Thuc. i. 40; δι' ὄχλου ἔσται, i. 73; διὰ

μάχης ἵναί τι, ii. 11.

— φοβερώτατον] Neut. as in *'triste lupus stabulis.'* *'The most frightful thing of all is solitude.'* Cf. III. ii. 22; IV. iv. 11.

10. Εἰ δὲ δὴ καὶ μαν.] *'But suppose now we were actually in a fit of madness to...'* Δὴ emphasizes the assumption, putting it as a reality (Jelf, 722, 3), καὶ the character of the assumption (*'even' or 'actually'*).

— ἄλλο τι ἂν ἢ] *'Should we not?'* Ellipt., for ἄλλο τι ἂν γένοιτο, ἢ... by usage became simply *nonne*. Jelf, 875, e.

— ἐφεδρον] One who stands by as third man, to fight with the best of the other two. Schol. Soph. Aj. 610.

καὶ τὴν σαυτοῦ ἀρχὴν σώζοντα, τὴν δὲ βασιλέως δύναμιν, ἣ Κῦρος πολεμία ἐχρήτο, σοὶ ταύτην¹ ξύμμαχον οὖσαν. 12. Τούτων δὲ τοιούτων ὄντων, τίς οὕτω μαίνεται ὅστις οὐ βούλεται σοὶ φίλος εἶναι; Ἀλλὰ μὴν,—ἐρῶ γὰρ καὶ ταῦτα ἐξ ὧν ἔχω ἐλπίδας καὶ σὲ βουλήσεσθαι φίλον ἡμῖν εἶναι. 13. οἶδα μὲν γὰρ ὑμῖν Μυσοὺς^k λυπηροὺς ὄντας, οὓς νομίζω ἂν σὺν τῇ παρούσῃ δυνάμει ταπεινοὺς ὑμῖν παρασχεῖν. οἶδα δὲ καὶ Πεισίδας^l. ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, ἃ οἶμαι ἂν^m παῦσαι ἐνοχλοῦντα ἀεὶ τῇ ὑμετέρᾳ εὐδαιμονίᾳ. Αἰγυπτίους δέ, οἷς μάλιστα ὑμᾶς νῦν γινώσκω τεθυμωμένους, οὐχ ὁρῶ ποία δυνάμει συμμαχῶ χρησάμενοι μᾶλλον ἂνⁿ κολάσεσθε τῆς νῦν σὺν ἐμοὶ οὔσης. 14. Ἀλλὰ μὴν ἔν γε τοῖς πέριξ οἰκοῦσι σύ, εἰ μὲν βούλοίό τω φίλος εἶναι, ὥς μέγιστος ἂν εἴης, εἰ δὲ τίς σε λυποίῃ, ὥς δεσπότης ἀναστρέφοιο ἔχων ἡμᾶς ὑπηρέτας, οἳ σοι οὐκ ἂν τοῦ μισθοῦ ἕνεκα μόνον ὑπηρετοῖμεν, ἀλλὰ [καὶ] τῆς χάριτος ἣν σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως. 15. Ἐμοὶ μὲν δὴ ταῦτα

(i) iv. 7.

(k) I. vi. 7.

(l) I. i. 11.

(m) II. i. 12.

(n) iii. 18.

11. ἐχρήτο] ‘Experienced’ or ‘found hostile,’ as Latin *uti*. ‘Facili me utetur patre.’ Terent.

12. τίς οὕτω . . ὅστις οὐ] ‘Quis est, quin velit.’ ‘Ὅστις for ὥστε (with inf.). So VII. i. 28.

— Ἀλλὰ μὴν] A case of anacoluthon, the omitted clause being to this effect—‘It is in our power to be of great service to you.’ K.

13. ἀκούω . . εἶναι] ‘Ακούω with infin. states the result of general hearsay,—the participial construction sure intelligence respecting facts, I. ii. 21; iv. 5; iii. 20.

— παῦσαι ἐνοχλοῦντα] ‘Which I think that I should stop from perpetually troubling your felicity.’ Jelf, § 688.

— μᾶλλον . . τῆς νῦν] ‘Better than with that which is now with me,’ as if the Greek were ἡ τῇ . . οὔσῃ (χρησάμενοι).

— ἂν κολάσεσθε] ‘Conditio in participio latet.’ P. Sup. iii. 18.

14. ὥς μέγιστος ἂν εἴης] ‘You would be the most powerful (friend) possible.’

— ἀναστρέφοιο (ἂν)] ‘Verseris.’ ‘You would bear yourself as master, having us to serve you.’

πάντα ἐνθυμουμένῳ οὕτῳ δοκεῖ θαυμαστὸν εἶναι τὸ σὲ ἡμῖν ἀπιστεῖν, ὥστε καὶ ἥδιστ' ἂν ἀκούσαιμι τοῦνομα, τίς ἐστὶν οὕτῳ δεινὸς λέγειν ὥστε σε πείσαι λέγων ὡς ἡμεῖς σοι ἐπιβουλεύομεν. Κλέαρχος μὲν οὖν τοσαῦτα εἶπεν· Τισσαφέρνῃ δὲ ὧδε ἀπημείφθη·

16. Ἄλλ' ἤδομαι μὲν, ὦ Κλέαρχε, καὶ ἀκούων σου φρονίμους λόγους· ταῦτα γὰρ γινώσκων εἴ τι ἐμοὶ κακὸν βουλεύοις, ἅμα ἂν μοὶ δοκεῖς καὶ σταντῷ κακόνους εἶναι. Ὡς δ' ἂν μάθῃς ὅτι οὐδ' ἂν ὑμεῖς δικαίως οὔτε βασιλεῖ οὔτ' ἐμοὶ ἀπιστοίητε, ἀντάκουσον. 17. Εἰ γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότερά σοι δοκοῦμεν ἰππέων πλήθους ἀπορεῖν, ἢ πεζῶν, ἢ ὀπλίσεως ἐν ᾗ ὑμᾶς μὲν βλάπτειν ἱκανοὶ εἴημεν ἅν, ἀντιπάσχειν δὲ οὐδεὶς κίνδυνος; 18. Ἀλλὰ χωρίων ἐπιτηδείων ὑμῖν ἐπιτίθεσθαι ἀπορεῖν ἅν σοι δοκοῦμεν; Οὐ τοσαῦτα μὲν πεδία ἡμῖν φίλια ὄντα σὺν πολλῷ πόνῳ διαπορεύεσθε, τοσαῦτα δὲ ὄρη ὑμῖν ὁράτε ὄντα πορευτέα,

15. τὸ σὲ ἡμῖν ἀπιστεῖν] ‘*Your mistrusting us.*’

— τοῦνομα, τίς ἐστὶν] An anacoluthon for τοῦνομα ἐκείνου ὅστις, κ.τ.λ. K.; or ‘*I would most gladly hear (the person’s) name, (and ascertain) who is so clever at speaking*’—δεινὸς λέγειν. Note this infinitive, defining wherein the quality (cleverness, fitness, &c.) predicated by the adj. consists. The adj. may belong either to the *subject* of the infin. as here, and in ἱκανοὶ φυλάττειν (I. ii. 1): or to the *object*, as in βοῦς ἱκανὸς ἀποθῆσαι (IV. viii. 25); ὁδὸς ἀμήχανος εἰσελθεῖν (via quam intrare non possis). ‘That this is equivalent to an objective case is shown in δεινὸς μάχην.’ Don. Gr. Gr. p. 586. Horace’s ‘*callidum . . . oondere*’ is the Latin imitation of the idiom.

So Virg. Ecl. v. 1; ‘*boni tu calamos inflare leves, ego dicere versus.*’ Distinguish carefully such cases as ῥᾶστον λαμβάνειν (vi. 24), where the infinitive itself is the subject, and the adj. agrees with it,—‘to take is most easy.’

— ἀπημείφθη] An Homeric word = ἀπεκρίνατο.

16. καὶ ἀκ.] ‘*Even at hearing,*’—σου the same genit. of the person from whom a thing comes to one’s ears, as Τισσαφέρνους, I. ii. 5.

— ἅμα ἅν] Ἄν goes with εἶναι (i. 13, n.). ‘*You would, methinks, be at once evil-disposed to me and to yourself.*’

17. ἐν ᾗ] ‘*Whereby*’ . . . Ἐν instrumental, as in ἐν ὀφθαλμοῖς ὁρᾶν.

ἃ ἡμῖν ἔξεστι προκαταλαβοῦσιν ἄπορα ὑμῖν παρέχειν, τοσοῦτοι δ' εἰσὶ ποταμοὶ ἐφ' ὧν ἔξεστιν ἡμῖν ταμιεύεσθαι, ὅποσους ἂν ὑμῶν βουλώμεθα, μάχεσθαι; Εἰσὶ δ' αὐτῶν οὓς οὐδ' ἂν παντάπασι διαβαίητε, εἰ μὴ ἡμεῖς ὑμᾶς διαπορεῖομεν. 19. Εἰ δ' ἐν πᾶσι τούτοις ἡτιώμεθα, ἀλλὰ τό γέ τοι πῦρ κρεῖττον τοῦ καρποῦ ἐστίν· ὃν ἡμεῖς δυναίμεθ' ἂν κατακαύσαντες λιμὸν ὑμῖν ἀντιτάξαι, ᾧ ὑμεῖς οὐδ' εἰ πάνυ ἀγαθοὶ εἴητε μάχεσθαι ἂν δύναισθε. 20. Πῶς ἂν οὖν ἔχοντες τοσοῦτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ἡμῖν ἐπικίνδυνον, ἔπειτα ἐκ τούτων πάντων τοῦτον ἂν τὸν τρόπον ἐξελοίμεθα ὃς μόνος μὲν πρὸς θεῶν ἀσεβής, μόνος δὲ πρὸς ἀνθρώπων αἰσχροός; 21. Παντάπασι δὲ ἀπόρων ἐστὶ καὶ ἀμηχάνων καὶ ἀνάγκῃ ἐχομένων, καὶ τούτων πονηρῶν, οἵτινες ἐθέλουσι δι' ἐπιорκίας τε πρὸς θεοὺς καὶ ἀπιστίας πρὸς ἀνθρώπους πράττειν τι. Οὐχ οὕτως ἡμεῖς, ὦ Κλέαρχε, οὔτε ἡλίθιοι οὔτε ἀλόγιστοί ἐσμεν. 22. Ἀλλὰ τί δὴ ὑμᾶς ἐξὸν ἀπολέσαι οὐκ ἐπὶ τοῦτο ἤλθομεν; Εὖ ἴσθι ὅτι ὁ ἐμὸς ἔρως τούτου αἷτιος, τὸ τοῖς

(ο) I. v. 7.

18. ταμιεύεσθαι] 'to act the *ταμίης*,' (i. e. steward or manager, to determine.)—'In crossing rivers, where you must divide your forces, we can use our own discretion, (so as to) fight with whatever number of you we please.' "Ὡστε is Xenophon's usual construction. Cf. παραδόντες ἑαυτοὺς ἡμῖν ταμιεύεσθαι, ὥσθ', ὅποσους ἂν βουλώμεθα αὐτῶν, μάχεσθαι, Cyr. III. iii. 47; vid. Thuc. iv. 18.

19. ἀλλὰ γέ τοι] 'Yet at least.'

21. Παντάπασι δὲ ἀπόρων] 'Now (such conduct) is altogether that of men destitute of resources and expedients and impelled by

necessity—and those too depraved men—who choose to do a thing in the way of perjury . . and bad faith.' Two constructions seem to be blended, ἀπόροι εἰσὶ . . οἵτινες ἐθέλουσι and ἀπόρων ἐστὶ . . τὸ ἐθέλειν.

22. Ἀλλὰ τί δὴ] = 'At enim.' 'But (you may say) why, when it was in our power to destroy you, did we not proceed to that?' (Cur non id aggressi sumus? see III. i. 18.) Ἐξόν, *quum liceat*, is an absol. case as generally with impersonal verbs, δέον, *quum oporteat*; προσῆκον, *quum deceat*; παρόν, *quum occasio adsit*.

— ἔρως τοῦτου αἷτιος, τό, κ.τ.λ.]

"Ελλησιν ἐμὲ πιστὸν γενέσθαι, καὶ ᾧ Κῦρος ἀνέβη ξενικῶ διὰ μισθοδοσίας πιστεύων, τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίας ἰσχυρόν. 23. "Οσα δε μοι ὑμεῖς χρήσιμοί ἐστε, τὰ μὲν καὶ σὺ εἶπας, τὸ δὲ μέγιστον ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξεστιν ὀρθὴν ἔχειν, τὴν δ' ἐπὶ τῇ καρδίᾳ ἴσως ἂν ὑμῶν παρόντων καὶ ἕτερος εὐπετῶς ἔχοι.

24. Ταῦτα εἰπὼν ἔδοξε τῷ Κλεάρχῳ ἀληθῇ λέγειν· καὶ εἶπεν· Οὐκοῦν, ἔφη, εἴ τινες, τοιούτων ἡμῖν εἰς φιλίαν ὑπαρχόντων^p, πειρῶνται διαβάλλοντες πολέμους ποιῆσαι ἡμᾶς, ἄξιοί εἰσι τὰ ἔσχατα παθεῖν. 25. Καὶ ἐγὼ μὲν γε, ἔφη ὁ Τισσαφέρνης, εἰ βούλεσθέ μοι οἷ τε στρατηγοὶ καὶ οἱ λοχαγοὶ ἐν τῷ ἐμφανεῖ ἔλθειν, λέξω τοὺς πρὸς ἐμὲ λέγοντας ὥς σὺ ἐπιβουλεύεις ἐμοὶ τε καὶ τῇ σὺν ἐμοὶ στρατιᾷ. 26. Ἐγὼ δ', ἔφη ὁ Κλεάρχος, ἄξω πάντας· καὶ σοὶ αὖ δηλώσω ὅθεν ἐγὼ περὶ σοῦ ἀκούω. 27. Ἐκ τούτων δὴ τῶν λόγων ὁ Τισσαφέρνης φιλοφρονούμενος τότε μὲν μένειν τε αὖ-

(p) ii. 11.

'*My desire of this is the cause,*' viz., *to become, &c.*—τὸ γενέσθαι and τὸ ἐμὲ καταβῆναι stand where we should expect the genitives τοῦ γενέσθαι and τοῦ καταβῆναι, dependent on ἔρω (cf. Matt. 542, 3), and in apposition with τούτου. See Jelf, 670, citing Plato, Lach. p. 190, ἐγὼ αἷτιος τὸ σὲ ἀποκρίνασθαι.

— ᾧ Κῦρος, κ.τ.λ.] '*And to go down to the coast strongly supported (through service rendered) by that body of foreigners, on which Cyrus relying, through giving of pay, made the expedition up.*'—διὰ = *per*, if μισθοδοσίας and εὐεργ. be genitives as K. thinks;—if accusat. plur. as B.

says they are, διὰ = *propter*. The plural scarcely suits μισθοδοσίας.

23. τὴν δ' ἐπὶ τῇ καρδίᾳ... ἔχοι] Scil. ὀρθήν. '*Regium animum concipere alius etiam possit.*' P. '*But as for the tiara in the heart,—that perhaps another . . might wear (just as erect).*' By the tiara erect in the heart, Tis-saphernes meant a *kingly spirit*, affecting to have aspirations of his own after independence, for which he might require their help. For τιάρα ὀρθή cf. Cyr. VIII. iii. 13. The tiara of the king's subjects were soft and slouching, κεκλιμένη: Schol. ad Plat. de Rep. p. 553. K.

τὸν ἐκέλευσε καὶ σύνδειπνον ἐποιήσατο· τῇ δὲ ὑστεραίᾳ ὁ Κλέαρχος, ἐλθὼν ἐπὶ τὸ στρατόπεδον, δῆλός τ' ἦν πάννυ φιλικῶς οἰόμενος διακεῖσθαι τῷ Τισσαφέρνει, καὶ ἃ ἔλεγεν ἐκείνος ἀπήγγειλεν· ἔφη τε χρῆναι ἰέναι παρὰ Τισσαφέρνῃ οὓς ἐκέλευσε, καὶ οἱ ἂν ἐξελεγχθῶσι διαβάλλοντες τῶν Ἑλλήνων, ὥς προδότας αὐτοὺς καὶ κακόνους τοῖς Ἑλλησιν ὄντας τιμωρηθῆναι. 28. Ὑπώπτευε δὲ εἶναι τὸν διαβάλλοντα Μένωνα, εἰδὼς αὐτὸν καὶ συγγεγεννημένον Τισσαφέρνει μετ' Ἀριαίου καὶ στασιάζοντα αὐτῷ, καὶ ἐπιβουλεύοντα ὅπως τὸ στράτευμα ἅπαν πρὸς ἑαυτὸν λαβὼν φίλος ᾖ Τισσαφέρνει. 29. Ξεβούλετο δὲ καὶ ὁ Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην, καὶ τοὺς παραλυποῦντας ἐκποδὼν εἶναι. Τῶν δὲ στρατιωτῶν ἀντέλεγον τινες αὐτῷ μὴ ἰέναι πάντας τοὺς λοχαγοὺς καὶ στρατηγούς, μηδὲ πιστεύειν Τισσαφέρνει. 30. Ὁ δὲ Κλέαρχος ἰσχυρῶς κατέτεινεν, ἔστε διεπράξατο πέντε μὲν στρατηγούς ἰέναι εἴκοσι δὲ λοχαγούς· συνηκολούθησαν δὲ ὥς εἰς ἀγορὰν καὶ τῶν ἄλλων^α στρατιωτῶν ὥς διακόσιοι. Ξ

(q) I. v. 5.

27. φιλικῶς . . διακεῖσθαι] 'Thinking that he *was on a friendly footing with T.*' Διακεῖμαι denotes properly 'I am placed in such and such a relation to another person,' for the most part subjectively, as εὖ διακεῖμαι, 'I am well disposed to . . .' or objectively, ὑπόπτως διακεῖμαι, 'I lie under suspicion' (Thuc. viii. 68), or reciprocally, 'I am on a footing of friendship . . .' So inf. with πρὸς, vi. 12.

— οἱ ἂν . . τῶν Ἑλλ.] 'Whoever of the Greeks . . .' Partitive genit. as at I. vii. 13; III. i. 35.

28. Μένωνα] On the origin and

progress of this feud between Menon and Clearchus, cf. I. iii. 21, n., and I. v. 11. Xenophon, as above (iv. 15), hints that Menon was privy to Tissaphernes' plans, and Ctesias (Excerpt. c. 60) was so ill informed respecting the affair, as to assert that Clearchus, though convinced of the Persian's treachery, was, through Menon's machinations, compelled by the army to put himself in Tissaphernes' power.

29. ἀντέλεγον . . αὐτῷ] 'Urged in opposition to him that all the Greeks should not go.' The infinit. as at I. iii. 14, n.

31. Ἐπεὶ δ' ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνους, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἰσω, Πρόξενος Βοιωτίας, Μένων Θετταλός, Ἀγίας Ἀρκάς, Κλέαρχος Λάκων, Σωκράτης Ἀχαιός· οἱ δὲ λοχαγοὶ ἐπὶ ταῖς θύραις ἔμενον. 32. Οὐ πολλῶ δὲ ὕστερον ἀπὸ τοῦ αὐτοῦ σημείου οἱ τ' ἔνδον ξυνελαμβάνοντο καὶ οἱ ἔξω κατεκόπησαν. Μετὰ δὲ ταῦτα τῶν βαρβάρων τινὲς ἰππέων διὰ τοῦ πεδίου ἐλαύνοντες, ὧτινι ἐντυγχάνοιεν Ἑλληνι ἢ δούλῳ ἢ ἐλευθέρῳ, πάντας ἔκτεινον. 33. Οἱ δὲ Ἕλληνες τὴν τε ἰππασίαν αὐτῶν ἐθαύμαζον ἐκ τοῦ στρατοπέδου ὀρώντες, καὶ ὃ τ' ἐποιοῦν ἠμφιγνῶν, πρὶν^s Νίκαρχος Ἀρκὰς ἦκε φεύγων, τετρωμένος εἰς τὴν γαστέρα καὶ τὰ ἔντερα ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγενημένα. 34. Ἐκ τούτου δὴ οἱ Ἕλληνες ἔθεον ἐπὶ τὰ ὅπλα πάντες ἐκπεπληγμένοι καὶ νομίζοντες αὐτίκα ἥξειν αὐτοὺς ἐπὶ τὸ στρατόπεδον. 35. Οἱ δὲ πάντες μὲν οὐκ ἦλθον, Ἀριαῖος δὲ καὶ Ἀρτάοζος καὶ Μιθριδάτης, οἳ ἦσαν^t Κύρῳ πιστότατοι· ὁ δὲ τῶν Ἑλλήνων ἑρμηνεὺς ἔφη καὶ τὸν Τισσαφέρνους ἀδελφὸν σὺν αὐτοῖς ὁρᾶν καὶ γινώσκειν· ξυνηκολούθουν δὲ καὶ ἄλλοι Περσῶν τεθωρακισμένοι εἰς τριακοσίους. 36. Οὗτοι ἐπεὶ ἐγγὺς ἦσαν, προσελθεῖν ἐκέλευον εἴ τις εἴη τῶν Ἑλλήνων ἢ στρατηγὸς ἢ λοχαγός, ἵνα ἀπαγγείλωσι^u τὰ

(r) I. i. 5.

(s) I. ii. 26.

(t) I. i. 6.

(u) I. ix. 27.

31. Ἀγίας Ἀρκὰς has not been mentioned previously as one of the generals, unless the conjectural reading at I. ii. 9 be correct.

32. ἀπὸ . . . σημείου] 'At the same signal . . .' So ἀπὸ παραγέλσεως, IV. i. 5.

— Note the concurrence of the

tenses ξυνελαμβάνοντο and κατεκόπησαν, the first having in it the notion of continuance, 'were seized and kept,'—the other expressing an act complete in itself, 'were cut down.'

33. ἠμφιγνῶν] Imperfect of ἀμφιγνῶω. Cf. Matt. 170. (Ἡμφεγνῶν, Buttm.)

παρὰ βασιλέως. 37. Μετὰ ταῦτα ἐξήλθον φυλαττόμενοι τῶν Ἑλλήνων στρατηγοὶ μὲν Κλεάνωρ Ὀρχομένιος καὶ Σοφαίνετος Στυμφάλιος, ξὺν αὐτοῖς δὲ Ξενοφῶν Ἀθηναῖος, ὅπως μάθοι τὰ περὶ Προξένου Χειρίσοφος δ' ἐτύγχανεν ἀπὼν ἐν κώμῃ τινὶ ξὺν ἄλλοις ἐπισιτιζόμενος. 38. Ἐπειδὴ δὲ ἕστησαν εἰς ἐπήκοον, εἶπεν Ἀριαῖος τάδε· Κλέαρχος μὲν, ὦ ἄνδρες Ἕλληνες, ἐπεὶ ἐπιorkῶν τε ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν δίκην καὶ τέθνηκεν· Πρόξενος δὲ καὶ Μένων, ὅτι κατήγγειλαν αὐτοῦ τὴν ἐπιβουλήν, ἐν μεγάλῃ τιμῇ εἰσιν· ὑμᾶς δὲ ὁ βασιλεὺς τὰ ὄπλα ἀπαιτεῖ· αὐτοῦ γὰρ εἶναί φησιν, ἐπεὶ περ Κύρου ἦσαν τοῦ ἐκείνου δούλου.

39. Πρὸς ταῦτα ἀπεκρίναντο οἱ Ἕλληνες· ἔλεγε δὲ Κλεάνωρ ὁ Ὀρχομένιος· ὦ κάκιστε ἀνθρώπων, Ἀριαῖε, καὶ οἱ ἄλλοι ὅσοι ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς^x οὔτ' ἀνθρώπους, οἵτινες ὁμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομιεῖν, προδόντες ἡμᾶς σὺν Τισσαφέρνει τῷ ἀθεωτάτῳ τε καὶ πανουργοτάτῳ, τοὺς τε ἄνδρας αὐτοὺς οἷς ὤμνυτε [ὥς] ἀπολωλέκατε καί, τοὺς ἄλλους ἡμᾶς προδεδωκότες, ξὺν τοῖς πολεμίοις ἐφ' ἡμᾶς ἔρχεσθε; 40. Ὁ δ' Ἀριαῖος εἶπε· Κλέαρχος γὰρ^y πρόσθεν ἐπιβουλεύων φανερὸς ἐγένετο Τισσαφέρνει τε καὶ Ὀρόντα, καὶ πᾶσιν ἡμῖν

(x) iii. 22.

(y) I. vi. 8.

38. εἰς ἐπήκοον] 'When they had taken their stand *within ear-shot*.' So εἰς τόξευμα, '*within bow-shot*,' Cyr. I. iv. 23.

— ἔχει τ. δίκην] '*He has got his deserts*.' Dist. VII. iv. 24.

39. ἡμῖν] '*You, who having sworn to us to regard the same persons as friends (that we do)*.' Weiske joins ἡμῖν with τοὺς αὐτούς: but in such cases the dative

follows ὁ αὐτός. Cf. vi. 22; III. i. 27 and 30.

— [ὥς] Rejected by Porson, Schn., and Long; *ut* Steph., ('*quam impie*,' Jacobs,) a sense which is perhaps in keeping with the excited and passionate character of the speech,—and so is προδεδωκότες ἡμᾶς repeated after προδόντες ἡμᾶς.

τοῖς ξὺν τούτοις. 41. Ἐπὶ τούτοις^z δὲ Ξενοφῶν τάδε εἶπε· Κλέαρχος μὲν τοίνυν, εἰ παρὰ τοὺς ὄρκους ἔλυσεν τὰς σπονδάς, τὴν δίκην ἔχει· δίκαιον γὰρ ἀπόλλυσθαι τοὺς ἐπιорκοῦντας· Πρόξενος δὲ καὶ Μένων ἐπέειπερ εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι δὲ στρατηγοί, πέμψατε αὐτοὺς δεῦρο· δῆλον γὰρ ὅτι, φίλοι γε ὄντες ἀμφοτέροις, πειράσσονται καὶ ὑμῖν καὶ ἡμῖν τὰ βέλτιστα συμβουλεύειν. 42. Πρὸς ταῦτα οἱ βάρβαροι πολὺν χρόνον διαλεχθέντες ἀλλήλοις ἀπηλθον οὐδὲν ἀποκρινάμενοι.

CAPUT VI.

1. (Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες ἀνήχθησαν ὡς βασιλέα, καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν· εἰς μὲν αὐτῶν Κλέαρχος ὁμολογουμένως ἐκ^a πάντων τῶν ἐμπειρῶς αὐτοῦ ἐχόντων δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως. 2. Καὶ γὰρ δὴ, ἕως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις πρὸς τοὺς Ἀθηναίους, παρέμενεν· ἐπεὶ δὲ εἰρήνη ἐγένετο, πείσας τὴν ἑαυτοῦ πόλιν ὥς οἱ Θρᾶκες^b ἀδικοῦσι τοὺς Ἕλληνας, καὶ διαπραξάμενος ὥς ἐδύνατο παρὰ

(z) III. ii. 4; IV. iii. 3.

(a) I. ix. 1.

(b) I. i. 9; iii. 4.

1. ἀποτμηθέντες τὰς κεφ.] ‘Having had their heads cut off.’ Note the particip. having for its subject the noun which would be in the genit. with the act. verb; just as with verbs governing the dat., ex. gr. ἐπιτέτραμμαί τι. Don. Gr. Gr. p. 432.

2. παρέμενεν] ‘He remained with them,’ as opposed to ἐξέπλει ὡς πολέμῃσιν. Cf. Xen. Hell. I. i. 36; Thuc. viii. 39.

— ὡς ἐδύνατο] ‘In what way he could . . .’ ‘Xenophon tangit injustum Clearchi factum.’ S.

τῶν Ἐφόρων, ἐξέπλει ὥς πολεμήσων τοῖς ὑπὲρ Χερρόνησου καὶ Περίνθου Θραξίν. 3. Ἐπεὶ δὲ μεταγρόντες πῶς οἱ Ἐφοροί, ἤδη ἔξω ὄντος αὐτοῦ, ἀποστρέφειν αὐτὸν ἐπειρῶντο ἐξ Ἰσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ὥχεται πλέων εἰς Ἑλλάσποντον. 4. ἐκ τούτου καὶ ἐθαναιώθη ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελεῶν ὥς ἀπειθῶν. Ἦδη δὲ φυγὰς ὦν ἔρχεται πρὸς Κῦρον, καὶ ὁποίοις μὲν λόγοις ἔπεισε Κῦρον ἄλλη γέγραπται· δίδωσι δὲ αὐτῷ Κῦρος μυρίους δαρεικούς. 5. ὁ δὲ λαβὼν οὐκ ἐπὶ ῥαθυμίαν ἐτράπετο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας στρατεύμα ἐπολέμει τοῖς Θραξί, καὶ μάχῃ τε ἐνίκησε καὶ ἀπὸ τούτου δὴ ἔφερε καὶ ἤγεν αὐτούς· καὶ πολεμῶν διεγένετο^a μέχρι Κῦρος ἐδεήθη τοῦ στρατεύματος· τότε δὴ ἀπῆλθεν ὥς ξὺν ἐκείνῳ αὖ πολεμήσων.

6. Ταῦτα οὖν φιλοπολέμου μοι δοκεῖ ἀνδρὸς ἔργα εἶναι, ὅστις, ἐξὸν^e μὲν εἰρήνην ἄγειν ἄνευ αἰσχύνης καὶ

(c) I. i. 9.

(d) I. ii. 11.

(e) v. 22.

— τῶν Ἐφόρων] The Ephors were Spartan magistrates, five in number; their power was supreme over all others, the kings included.

— πολεμήσων τοῖς] 'To make war on..'. Πολεμεῖν τινι = 'bellum alicui inferre'; πολεμεῖν πρὸς τινα = 'bellum cum aliquo gerere.' See note on πρὸς, I. i. 10.

— Περίνθου] A town of Thrace, on the Propontis, colonized from Samos. Called afterwards Heraclaea, now Herakli.

3. αὐτοῦ .. αὐτόν] I. ii. 17, n.

— Ἰσθμοῦ] The Isthmus of Corinth, called *Isthmus* κατ' ἐξοχήν.

— ὥχεται πλέων] 'Sailed away..' Cf. sup. iv. 24; IV.

v. 35.

4. ἐκ τούτου] Ἐκ is *causal*. 'On this,' i.e. 'in consequence of his disloyalty.'

— τελεῶν] 'The authorities.' Cf. Arn. on τέλη, Thuc. i. 58.

— ἔπεισε] i.e. to advance him the funds for carrying on war against the Thracians.

— ἄλλη] The writer seems to have supposed that he had enlarged on this matter at I. i. 9.

5. ἔφερε καὶ ἤγεν (more usually in the reverse order ἤγ. κ. ἔψ.) means 'he spoiled them utterly.'—So the Scotch phrase, 'to reave and harry,' signifies to carry off men, goods, and cattle. Cf. Virg. *Æn.* ii. 374, 'rapiunt..ferunt-que.'

βλάβης, αἰρεῖται πολεμεῖν· ἐξὸν δὲ ῥαθυμεῖν βούλεται πονεῖν ὥστε πολεμεῖν· ἐξὸν δὲ χρήματα ἔχειν ἀκινδύνως, αἰρεῖται πολεμῶν μείονα ταῦτα ποιεῖν. Ἐκείνος δέ, ὥσπερ εἰς παιδικὰ ἢ εἰς ἄλλην τινὰ ἡδονήν, ἠθελε δαπανᾶν εἰς πόλεμον· οὕτω μὲν φιλοπόλεμος ἦν. 7. Πολεμικὸς δὲ αὖ ταύτῃ ἐδόκει εἶναι ὅτι φιλοκίνδυνός τε ἦν καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους, καὶ ἐν τοῖς δεινοῖς φρόνιμος, ὡς οἱ πειρόντες πανταχοῦ πάντες ὠμολόγουν. 8. Καὶ ἀρχικὸς δ' ἐλέγετο εἶναι ὡς δυνατόν ἐκ τοῦ τοιούτου τρόπου οἶον καὶ κεῖνος εἶχεν. Ἰκανὸς μὲν γὰρ ὥς τις καὶ ἄλλος φροντίζειν ἦν ὅπως ἔχοι ἡ στρατιὰ αὐτῷ τὰ ἐπιτήδεια, καὶ παρασκευάζειν ταῦτα· ἰκανὸς δὲ καὶ ἐμποιῆσαι τοῖς παροῦσιν ὡς πειστέον εἶη Κλεάρχῳ. 9. Τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι· καὶ γὰρ ὁρᾶν στυγνὸς ἦν, καὶ τῇ φωνῇ τραχύς· ἐκόλαζέ τε αἰεὶ ἰσχυρῶς, καὶ ὀργῇ ἐνίοτε, ὥστε καὶ αὐτῷ μεταμέλειν ἔσθ' ὅτε. Καὶ γνώμη δὲ

6. ὥστε] ‘... chooses to labour, so that it be for war;’ for ὥστε = *eā conditione ut*, cf. V. vi. 26.

7. ἦν... ἄγων] ‘And would march by night or by day,’ VII. ii. 22. On the periphrasis see IV. iii. 5.

8. ἐκ τοῦ . . τρόπου] ‘With such a disposition as he possessed’ (καὶ is best rendered by an emphasis on ‘*he*’),—‘quantum licebat per ejusmodi ingenium,’ S. On ἐκ as the source of action, see I. ix. 16.

— αὐτῷ] Dative of the person interested (*dativus ethicus*), meaning ‘how he should get his army provisioned.’ See note at VII. ii. 18.

— ἐμποιῆσαι] ‘To produce in him (the conviction),’ i.e. to instil into all about him that Clearchus must be obeyed.

9. ἐκ τοῦ χαλεπός] ‘From being harsh;’ χαλεπός, not χαλεπόν, the subject of the infinitive being also that of the principal verb.

— ὁρᾶν στυγνός] ‘Torrens vultu,’ P. [*Tetricus aspectu*, D.] ‘Gloomy and stern;’ ‘forbidding;’ στυγνός (opp. to φαιδρός § 11) = στυγανός = στυγερός, a strong Homeric word (from στυγεῖν ‘to show hate’) which Plutarch renders σκυθρωπός (*scowling*).

— καὶ αὐτῷ] ‘Even he repented sometimes.’—ἔσθ' ὅτε = ‘there are (times) when’ = ‘est quando;’ so ἔστιν οὐ = ‘est ubi’ (somewhere); ἔστιν ἦ, ‘in some way.’ Cf. IV. ii. 27.

— γνώμη] ‘On principle.’ ‘Consulto, deliberato,’ P. ‘By system,’ Ox. Tr.

ἐκόλαζεν· ἀκολάστου γὰρ στρατεύματος οὐδὲν ἡγείτο ὄφελος εἶναι. 10. Ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν ὥς δέοι τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακὰς^f φυλάξειν ἢ φίλων ἀφέξεσθαι ἢ ἀπροφασίστως ἵεναι πρὸς τοὺς πολεμίους. 11. Ἐν μὲν οὖν τοῖς δεινοῖς ἤθελον αὐτοῦ ἀκούειν σφόδρα καὶ οὐκ ἄλλον ἡρῶντο οἱ στρατιῶται. Καὶ γὰρ τὸ στυγνὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς ἄλλοις προσώποις ἔφασαν φαίνεσθαι, καὶ τὸ χαλεπὸν ἐρῶμενον πρὸς τοὺς πολεμίους ἐδόκει εἶναι· ὥστε σωτήριον καὶ οὐκέτι χαλεπὸν ἐφαίνετο. 12. Ὅτε δ' ἔξω τοῦ δεινοῦ γένοιοντο καὶ ἐξείη πρὸς ἄλλους (ἀρχομένους) ἀπιέναι, πολλοὶ αὐτὸν ἀπέλιπον· τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλὰ αἰὲ χαλεπὸς ἦν καὶ ὠμός· ὥστε διέκειντο^g πρὸς αὐτὸν οἱ στρατιῶται ὥσπερ παῖδες πρὸς διδάσκαλον. 13. Καὶ γὰρ οὖν φιλία μὲν καὶ εὐνοία ἐπομένους οὐδέποτε^h εἶχεν· οἵτινες δὲ ἢ ὑπὸ πόλεως τεταγμένοι ἢ ὑπὸ τοῦ δεῖσθαι ἢ ἄλλῃ τινὶ ἀνάγκῃ κατεχόμενοι παρείησαν αὐτῷ, σφόδρα πειθομένοις ἐχρήτο^h. 14. Ἐπειδὴ δὲ καὶ ἡρξαντο νικᾶν ξὺν αὐτῷ τοὺς πολεμίους, μεγάλα ἤδη ἦν τὰ χρησίμους ποιοῦντα εἶναι

(f) I. iii. 15.

(g) v. 27.

(h) v. 11.

10. ὥς δέοι] Cf. Livy viii. 35.

— εἰ μέλλοι] *'If he were intended either to.'*—ἀπροφασίστως means literally 'without using pleas to excuse themselves from doing a thing;' hence *'without hesitation'*: see III. i. 25.

11. τὸ στυγνόν] *'His sternness then looked cheerful amongst the countenances of the rest'* (contrasted with them).

— ἐρῶμενον] *'Strengthened,'* i.e. *'intensified,'* or *'concen-*

trated' against the enemy.

12. ἀρχομένους] MSS. The text seems corrupt. Schaefer conjectures ἀρξομένους, *'to be governed'* (as in Hdt. iii. 83), agreeing with the subject of ἀπιέναι. The juxtaposition of ἄλλους and ἀρξομένους, relating to different nouns, though awkward, would be matched by κομισαμένους πλουσίου, at III. ii. 26.

13. ὑπὸ τοῦ δεῖσθαι] *'By want,'* = ὑπὸ σπάνεως βίου, VI. iv. 8.

14. μεγάλα ἤδη] *'Powerful were*

τοὺς ξὺν αὐτῷ στρατιώτας· τό τε γὰρ πρὸς τοὺς πολεμίους θαρσαλέως ἔχειν παρῆν, καὶ τὸ τὴν παρ' ἱ ἐκείνου τιμωρίαν φοβεῖσθαι αὐτοὺς εὐτάκτους ἐποίει. 15. Τοιοῦτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δὲ ὑπὸ ἄλλων οὐ μάλα ἐθέλειν ἐλέγετο. Ἦν δέ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτη.

16. Πρόξενος δὲ ὁ Βοιωτίας εὐθύς^k μὲν μεираάκιον ὦν ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἱκανός· καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργία ἀργύριον τῷ Λεοντίνῳ. 17. Ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ἱκανὸς^l ἤδη νομίσας εἶναι καὶ ἄρχειν καί, φίλος ὦν τοῖς πρώτοις, μὴ ἡττᾶσθαι εὐεργετῶν, ἦλθεν εἰς ταύτας τὰς σὺν Κύρῳ πράξεις· καὶ ᾤετο κτήσεσθαι ἐκ τούτων ὄνομα μέγα καὶ δύναμιν μεγάλην καὶ χρήματα πολλά· 18. τοσοῦτων δ' ἐπιθυμῶν σφόδρα ἔνδηλον αὖ καὶ τοῦτο εἶχεν, ὅτι τούτων οὐδὲν ἂν θέλοι κτᾶσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ᾤετο δεῖν τούτων τυγ-

(i) ix. 1.

(k) I. ix. 4.

(l) I. iii. 6.

then the circumstances which went to make his soldiers efficient.'

— θαρσαλέως ἔχειν] 'To be confident' (I. i. 5): τὸ .ἔχειν is the subject of παρῆν, as τὸ φοβεῖσθαι is of ἐποίει. 'For the feeling of confidence . . . was there' (ad-erat) to animate them.

16. Γοργία . . . τῷ Λ.] Gorgias was a distinguished sophist, and (according to Diod. Sic.) the inventor of rhetoric. He came to Greece as an ambassador from Leontini (then at war with Syracuse) to ask for succours from the Athenians, and by the novel character of his eloquence, engaged them in that war. Diod. Sic. xii. 53; cf. Sympos. i. 5.

17. ἱκανὸς . . . μὴ ἡττ.] 'Qualified . . . not to be outdone in ren-

dering service.' He conceived that in his friendship with the great (τοῖς πρώτοις), the value of his services to them would repay any benefits conferred on him.

18. εἶχεν] = παρείχεν; 'he made it evident.'

— μετὰ ἀδικ. . . σὺν τῷ δ.] "Μετά denotes *more easily separable companionship and conjunction* than σὺν." Don. G. G. p. 520. Cf. I. iii. 5; V. iv. 34; VII. vi. 34. Μετά is here the 'with' of simple instrumentality; σὺν denotes the close connexion implied in rule and guidance (*in accordance with*);—διά (§ 22; v. 21) 'in the way of,' or 'by a course of';—ἐκ (I. ix. 16) 'out of,' 'on the principle of.'

χάνειν, ἄνευ δὲ τούτων μή. 19. Ἄρχειν δὲ καλῶν μὲν καὶ ἀγαθῶν δυνατὸς ἦν· οὐ μέντοι οὐτ' αἰδῶ τοῖς στρατιώταις ἑαυτοῦ οὔτε φόβον ἱκανὸς ἐμποιῆσαι, ἀλλὰ καὶ ἡσχύνετο μᾶλλον τοὺς στρατιώτας ἢ οἱ ἀρχόμενοι ἐκείνους· καὶ φοβούμενος μᾶλλον ἦν φανερός τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις ἢ οἱ στρατιῶται τὸ ἀπιστεῖν ἐκείνῳ. 20. Ὡς οὖν ἀρκεῖν πρὸς τὸ ἀρχικὸν εἶναι καὶ δοκεῖν, τὸν μὲν καλῶς ποιοῦντα ἐπαινεῖν τὸν δὲ ἀδικοῦντα μὴ ἐπαινεῖν. Τοιγαροῦν αὐτῷ οἱ μὲν καλοὶ τε καὶ ἀγαθοὶ τῶν συνόντων εἶναι ἤσαν, οἱ δὲ ἄδικοι ἐπεβούλευον ὡς εὐμεταχειρίστῳ ὄντι. Ὅτε δὲ ἀπέθνησκεν, ἦν ἐτῶν ὡς τριάκοντα.

21. Μένων δὲ ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν πλουτεῖν ἰσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν ὅπως πλείω λαμβάνοι· ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαίνοι· φίλος τε ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοίῃ δίκην. 22. Ἐπὶ δὲ τὸ κατεργάζεσθαι ὧν ἐπιθυμοίῃ συντομωτάτην ᾤετο ὁδὸν εἶναι διὰ τοῦ ἐπιорκεῖν τε καὶ ψεύδεσθαι καὶ ἐξαπατᾶν· τὸ δὲ ἀπλοῦν τε καὶ τὸ ἀληθὲς ἐνόμιζε τὸ αὐτὸ τῷ

20. καλοὶ τε καὶ ἀγαθοὶ] *‘Men of honour and worth.’* Καλοκαγαθός expresses here the Socratic conception of ‘a man as he should be,’ whatever his station and calling. τὸ καλόν (*pulchrum*) denotes ‘honour and distinction,’ τὸ ἀγαθόν (*utile*) what is ‘serviceable and efficient,’—καλόν being opposed to αἰσχροῦν, and ἀγαθόν to βλαβερόν (Mem. III. v. 28; Econ. v. 11), and to κακόν in the sense of ‘useless or injurious’ (Mem. III. viii. 5—7). But then the national or professional estimate of all these terms would vary: the military Spartan’s καλοκα-

γαθόν would centre in τὸ ἀνδρεῖον, and is accordingly opposed to κακὸν καὶ ἄνανδρον (Xen. Lac. x. 4. 6). Here Xen., writing in a different strain, with the moral notion in view, opposes it to ἄδικοι inf. Elsewhere the soldier’s notion of ‘*honestum et utile*’ is meant; II. i. 9; III. i. 6 and 38; V. vi. 28; IV. i. 19.

22. ὧν ἐπιθυμοίῃ] *‘Towards accomplishing whatever he set his heart upon.’*

— διὰ τοῦ ἐπιορκ.] *‘Through perjury..’* Cf. ἡ δι’ ἀρετῆς .. ὁδός, Mem. II. i. 21. K.

— τὸ αὐτό] With dat. = *idem*.

ἡλιθίῳ εἶναι. 23. Στέργων δὲ φανερός μὲν ἦν οὐδένα, ὅτῳ δὲ φαίῃ φίλος εἶναι τούτῳ ἔνδηλος ἐγίνετο ἐπιβουλεύων. Καὶ πολεμίου μὲν οὐδενὸς κατεγέλα, τῶν δὲ συνόντων πάντων ὡς καταγελῶν ἀεὶ διελέγετο. 24. Καὶ τοῖς μὲν τῶν πολεμίων κτήμασιν οὐκ ἐπεβούλευε· χαλεπὸν γὰρ ᾔετο εἶναι τὰ τῶν φυλαττομένων λαμβάνειν· τὰ δὲ τῶν φίλων μόνος ᾔετο εἰδέναι ῥᾶστον ὃν ἀφύλακτα λαμβάνειν. 25. Καὶ ὅσους μὲν αἰσθάνοιτο ἐπιόρκους καὶ ἀδίκους, ὡς εὖ ὠπλισμένους ἐφοβεῖτο· τοῖς δὲ ὁσίοις καὶ ἀλήθειαν ἀσκούσιν ὡς ἀνάνδροις ἐπειρᾶτο χρῆσθαι. 26. Ὡς περ δέ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ καὶ δικαιοσύνῃ, οὕτω Μένων ἡγάλλετο τῷ ἐξαπατᾶν δύνασθαι, τῷ πλάσασθαι ψευδῇ, τῷ φίλους διαγελᾶν· τὸν δὲ μὴ πανοῦργον τῶν ἀπαιδευτῶν ἀεὶ ἐνόμιζεν εἶναι. Καὶ παρ' οἷς μὲν ἐπεχείρει πρωτεύειν φιλίᾳ, διαβάλλων τοὺς πρώτους,

ac. 'Simplicity and truth he deemed to be *all one with silliness.*'

23. Στέργων] Properly denotes natural affection, as between members of a family,—here strong moral attachment; it is stronger than φιλεῖν, though quite distinct from ἐρᾶν (sensual love). 'He had manifestly no hearty affection for any body.'

— κατεγέλα] 'Laugh at,' or 'jeer at.' In those compounds of κατὰ which govern a genitive, κατὰ is not intensive (I. iii. 3, n.), but directs the action of the verb upon an object, κατὰ being 'down upon;' cf. καταδικάζω, 'pass judgment upon,' 'condemn,' VI. vi. 15. Here καταγελᾶν is 'to laugh at,' with notion of contempt. In ἐπεγγελῶν (iv. 27) is the further notion of hostility, especially over a dead foe (Soph. Ajax, 969),

'laugh to scorn,' 'insult' (V. vii. 25, n.):—in διαγελᾶν (§ 26) διὰ = 'thoroughly' (as in διαπολεμεῖν, III. iii. 3), 'in making a laughing-stock of friends.'

24. μόνος] Join with εἰδέναι. 'He thought that he was the only man who knew.'

25. ὡς ἀνάνδρ. . .] 'To practise on them as imbeciles.'

26. τῷ πλάσασθαι] 'In making up lies.' Middle voice; *commodo suo fingere*. K.

— τὸν . . μὴ πανοῦργ.] Note μὴ with adjective (cf. ii. 14, n.); 'vaster qui non esset' = 'whoso was not . . ' 'The man that was not a thorough knave he ever considered to be of the number of the uneducated,' i. e. a simpleton. Sup. 22.

— διαβάλλων . . ᾔετο δεῖν] Anacol. for διαβάλλοντα . . αὐτὸν (δεῖν). The partic. having the

τούτους ᾤετο δεῖν κτήσασθαι. 27. Τὸ δὲ πειθομένους τοὺς στρατιώτας παρασχέσθαι ἐκ^m τοῦ συναδικεῖν αὐτοῖς ἐμχανᾶτο. Τιμᾶσθαι δὲ καὶ θεραπεύεσθαι ἡξίου ἐπιδεικνύμενος ὅτι πλείστα δύναιτο καὶ ἐθέλοι ἂν ἀδικεῖν. Εὐεργεσίαν δὲ κατέλεγεν, ὅποτε τις αὐτοῦ ἀφίστατο, ὅτι χρώμενος αὐτῷ οὐκ ἀπώλεσεν αὐτόν. 28. Καὶ τὰ μὲν δὴⁿ ἀφανῆ ἔξεστι περὶ αὐτοῦ ψεύδεσθαι· ἃ δὲ πάντες ἴσασι, τάδ' ἐστί. Παρὰ Ἀριστίππῳ^o μὲν ἔτι ὠραῖος ὢν στρατηγεῖν διεπράξατο τῶν ξένων Ἀριαίῳ δὲ βαρβάρῳ ὄντι, ὅτι μειρακίοις καλοῖς ἤδeto, οἰκειότατος ἔτι ὠραῖος ὢν ἐγένετο· αὐτὸς δὲ παιδικὰ εἶχε Θαρύπαν, ἀγένειος ὢν γενειῶντα. 29. Ἀποθνησκόντων δὲ τῶν συστρατηγῶν, ὅτι ἐστράτευσαν ἐπ' βασιλέα ξὺν Κύρῳ, ταῦτα πεποιηκὼς οὐκ ἀπέθανε· μετὰ δὲ τὸν τῶν ἄλλων θάνατον στρατηγῶν τιμωρηθεὶς ὑπὸ βασιλέως ἀπέθανεν, οὐχ ὥσπερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτμηθέντες τὰς κεφαλὰς, ὅσπερ τάχιστος θάνατος δοκεῖ εἶναι, ἀλλὰ ζῶν αἰκισθεὶς ἐνιαυτὸν ὥς πονηρὸς λέγεται τῆς τελευτῆς τυχεῖν.

(m) I. ix. 16.

(n) I. ii. 3.

(o) I. i. 10, and ii. 1.

same subject as the principal verb ᾤετο, is put in the nomin. by attraction. Cf. Jelf, 673, 2 obs. The antecedent to οἷς is τούτους in the last clause. 'These he thought he must gain by traducing their chief friends' (τοὺς φιλίας πρωτεύοντας. K.).

27. δύναιτο . . ἐθέλοι &c.] Ἄν belongs to ἐθέλοι only . . 'that he had great power' (absolutely)—'and might have the will' (conditionally, i. e. if provoked). See note, I. ix. 23, n.

—κατέλεγεν] Means he 'set it down' to his credit, as an item in an account. 'He set it down

as kindness (on his part), in cases where any one withdrew from him,—that in his intercourse (or dealings) with that man, he (Menon) had not ruined him.'

28. τὰ μὲν . . ἀφανῆ] 'With regard to what is not manifest . . ' points probably to the general belief, and Xenophon's own declared suspicion, of Menon's treachery, v. 28.

29. ζῶν αἰκ.] 'Tortured alive.' Cf. I. ix. 13.

— Ctesias, in his history, merely stated that Menon was not slain with the other generals, and his silence throws considerable doubt

30. Ἀγίας δὲ ὁ Ἀρκὰς καὶ Σωκράτης ὁ Ἀχαιοὺς
καὶ τούτῳ ἀπεθανέτην· τούτων δὲ οὐθ' ὥς ἐν πολέμῳ
κακῶν οὐδεὶς κατεγέλα οὐτ' εἰς φιλίαν αὐτοὺς ἐμέμφ-
ετο· ἦστην δὲ ἄμφω ἀμφὶ τὰ πέντε καὶ τριάκοντα
ἔτη ἀπὸ γενεᾶς.

on Xenophon's statement;—for, if true, he must have known of the fact, and being a warm partisan of Clearchus, he could hardly have foregone the satisfaction of relating, by way of contrast, the easy and honourable death of

Clearchus, and the pain and ignominy endured by his rival, the traitor in the camp.

30. καὶ τούτῳ] *'They also..'*
Cf. καὶ οὗτος, IV. i. 27.

— εἰς φιλίαν] *'With regard to ..'* I. ix. 16.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΙΣ Γ'.

CAPUT I.

1. "Οσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κυρου οἱ Ἕλλη-
νες ἔπραξαν μέχρι τῆς μάχης, καὶ ὅσα ἐπεὶ Κῦρος
ἐτελεύτησεν ἐγένετο ἀπιόντων τῶν Ἑλλήνων σὺν Τισ-
σαφέρνει ἐν ταῖς σπονδαῖς, ἐν τῷ πρόσθεν λόγῳ δεδήλ-
ωται. 2. Ἐπεὶ δὲ οἱ τε στρατηγοὶ συνειλημμένοι
ἦσαν καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συν-
επόμενοι ἀπολώλεσαν, ἐν πολλῇ δὴ² ἀπορίᾳ ἦσαν οἱ
Ἕλληνες, ἐνθυμούμενοι μὲν ὅτι ἐπὶ ταῖς βασιλέως
θύραις ἦσαν, κύκλῳ δὲ αὐτοῖς πάντα πολλὰ καὶ ἔθνη
καὶ πόλεις πολέμια ἦσαν, ἀγορὰν δὲ οὐδεὶς ἔτι παρέξ-
ειν ἔμελλεν, ἀπείχον δὲ τῆς Ἑλλάδος οὐ μείον ἢ
μύρια στάδια, ἡγεμῶν δ' οὐδεὶς τῆς ὁδοῦ ἦν, ποταμοὶ
δὲ διεῖργον ἀδιάβατοι ἐν μέσῳ τῆς οἴκαδε ὁδοῦ, προῦ-
1 δεδώκεσαν δὲ αὐτοὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες βάρ-
βαροι, μόνοι δὲ καταλελειμμένοι ἦσαν οὐδὲ ἵππέα οὐ-
δένα σύμμαχον ἔχοντες· ὥστ' εὐδηλον ἦν ὅτι νικῶντες
μὲν οὐδ' ἂν ἓνα κατακάνοιεν, ἡττηθέντων δὲ αὐτῶν

(a) I. viii. 8.

1. ἐν ταῖς σπονδαῖς] 'During the truce.' To be joined with 2. ἐν μέσῳ τ.] 'In the course of their road homewards.'
ἐγένετο. K.

οὐδεὶς ἂν λειφθεῖη· 3. ταῦτα ἐννοούμενοι καὶ ἀθύμως^δ ἔχοντες, ὀλίγοι μὲν αὐτῶν εἰς τὴν ἐσπέραν σίτου^ε ἐγεύσαντο, ὀλίγοι δὲ πῦρ ἀνέκαυσαν, ἐπὶ δὲ τὰ ὄπλα πολλοὶ οὐκ ἤλθον ταύτην τὴν νύκτα, ἀνεπαύοντο δὲ ὅπου ἐτύγχανεν^α ἕκαστος, οὐ δυνάμενοι καθεύδειν ὑπὸ λύπης καὶ πόθου πατρίδων, γονέων, γυναικῶν, παίδων, οὓς οὔ ποτ' ἐνόμιζον ἔτι ὄψεσθαι. Οὕτω μὲν δὴ διακείμενοι πάντες ἀνεπαύοντο.

4. Ἦν δέ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὃς οὔτε στρατηγὸς οὔτε λοχαγὸς οὔτε στρατιώτης ὢν συνηκολούθει, ἀλλὰ Πρόξενος αὐτὸν μετεπέμψατο οἰκοθεν, ξένος ὢν ἀρχαῖος· ὑπισχνεῖτο δὲ αὐτόν, εἰ ἔλθοι, φίλον Κύρῳ ποιήσιν· ὃν αὐτὸς ἔφη κρεῖττω ἑαυτῷ νομίζειν τῆς πατρίδος. 5. Ὁ μέντοι Ξενοφῶν ἀναγνούς τὴν ἐπιστολὴν ἀνακοινοῦται Σωκράτει τῷ Ἀθηναίῳ περὶ τῆς πορείας. Καὶ ὁ Σωκράτης ὑποπτεύσας μή τι πρὸς τῆς πόλεως οἱ ὑπαίτιον εἴη Κύρῳ φίλον γενέσθαι, ὅτι ἐδόκει ὁ Κῦρος προθύμως τοῖς Λακεδαιμονίοις ἐπὶ τὰς Ἀθήνας συμπολεμήσαι, συμβουλεύει τῷ Ξενοφῶντι ἐλθόντι εἰς Δελφοὺς ἀνακοινῶσαι τῷ θεῷ περὶ τῆς πορείας. 6. Ἐλθὼν δ' ὁ Ξενοφῶν

(b) I. i. 5.

(c) V. viii. 3.

(d) II. ii. 17.

3. ἐννοούμενοι . . ὀλίγοι] Nominatives in partitive apposition, as sup. II. i. 15, n.

— τὰ ὄπλα] The place where the arms were piled, close to which the men had their quarters for the night (cf. VI. iv. 27; II. ii. 20; and II. iv. 15); hence, '*their quarters in the camp*.' See Arn. Thuc. ii. 2.

4. ὃν αὐτὸς ἔφη . . νομίζειν] '*Whom he said that he for his part considered of more value to himself than his country*.'

5. ἀνακοινοῦται] '*Communicates*

with S. about the journey.' The active verb occurs inf. The middle here seems to have its reciprocal usage, interchange of thought and speech. 'They talked it over together.' Don. G. G. p. 440. See on σκοποῦμένοις, V. ii. 20.

— ὑποπτεύσας μή] Implies the notion of '*fearing*,' '*being apprehensive that* his having been a friend of Cyrus might be some matter of blame to him on the part of the state.'—πρὸς as at I. ix. 20.

ο τίνι ἂν θεῶν θύων καὶ εὐχόμενος
τα ἔλθοι τὴν ὁδὸν ἣν ἐπινοεῖ, καὶ
η. Καὶ ἀνεῖλεν αὐτῷ ὁ Ἀπόλλων

7. Ἐπεὶ δὲ πάλιν ἦλθε, λέγει
κράτει. Ὁ δ' ἀκούσας ἡτιᾶτο

πρώτον ἡρώτα, πότερον λῶον εἶη
μεῖν, ἀλλ' αὐτὸς κρίνας ἰτέον εἶναι

ος ἂν κάλλιστα πορευθείη. Ἐπεὶ
αὐτ', ἔφη, χρὴ ποιεῖν ὅσα ὁ θεὸς

δὴ Ξενοφῶν οὕτω θυσάμενος οἷς
ι, καὶ καταλαμβάνει ἐν Σάρδεσι

μέλλοντας ἤδη ὁρμᾶν τὴν ἄνω
κύρω. 9. Προθυμουμένου δὲ τοῦ

συμπροϋθυμεῖτο μεῖναι αὐτόν·
χιστα ἢ στρατεία λήξη^e, εὐθὺς

Ελέγετο δὲ ὁ στόλος εἶναι εἰς·

ἐν δὴ οὕτως ἐξαπατηθεῖς, οὐχ

ὁ γὰρ ἦδει τὴν ἐπὶ βασιλέα

τῶν Ἑλλήνων πλὴν Κλεάρχου·

ὃν ἦλθον, σαφὲς πᾶσιν ἤδη ἐδόκει

ἐπὶ βασιλέα. Φοβούμενοι δὲ

ως οἱ πολλοὶ δι' αἰσχύνην^ε καὶ

11. (g) II. iii. 22; IV. v. 13.

By — ὁρμᾶν τὴν . . ὁδόν] 'To start
ods on the upward route.' Cf. Cyr.
of VIII. vi. 20, ὁρμᾶν τὴν στρα-
in τείαν. H. So sup. I. ii. 20. Matt.
418, 3, and Jelf, 558.

resf- — συνεστάθη] 'He was intro-
ut.f. duced to Cyrus.' Cf. VI. i. 23.

the 9. ὅτι . . ἀποπέμψειν] Anaco-
luthon. Cf. VII. v. 8.

idle. 10. τὴν ἐπὶ βασ. ὁρ.] 'For h
e . . was not aware of the attack upon
the king.'

ἀλλήλων καὶ Κύρου συνηκολού
 Ξενοφῶν ἦν. 11. Ἐπεὶ δὲ ἀπορ
 σὺν τοῖς ἄλλοις καὶ οὐκ ἡδύνατο
 ὕπνου λαχὼν εἶδεν ὄναρ. Ἔδοξεν
 μένης σκηπτὸς πεσεῖν εἰς τὴν πε
 τούτου λάμπεσθαι πᾶσαν. 12.
 ἀνηγέρθη, καὶ τὸ ὄναρ πῇ μὲν ἔκ
 πόνοις ὦν καὶ κινδύνοις φῶς μέγι
 πῇ δὲ καὶ ἐφοβεῖτο, ὅτι ἀπὸ Διὸς
 ἐδόκει αὐτῷ εἶναι, κύκλῳ δὲ ἐδόκε
 μὴ οὐ δύναίτο ἐκ τῆς χώρας ἐξέλ
 ἀλλ' εἴργοιτο πάντοθεν ὑπὸ τινων

13. Ὅποῖόν τι μέντοι ἐστὶ δὴ τ
 ἔξεστι σκοπεῖν ἐκ τῶν συμβάντ
 ται γὰρ τάδε· εὐθὺς ἐπειδὴ ἀν
 ἔννοια αὐτῷ ἐμπίπτει· Τί κατάκ
 βαίνει· ἅμα δὲ τῇ ἡμέρᾳ εἰκὸς τ
 Εἰ δὲ γενησόμεθα ἐπὶ^h βασιλεῖ

(h) I. i. 4.

12. πῇ μὲν . . πῇ δέ] *'In one* Πατρι
respect . . but in another,' &c. blazin

— ἔδοξε . . ἐδόκει seem to blazin
 follow the tenses of the prin betok
 cipal verbs ἔκρινεν (aor.) 'he no es
 concluded,' and ἐφοβεῖτο (imperf. roun
 expressing continuance) 'he was II. ii
 fearing, because he was thinking' αιτε
 (I. vii. 19, n.). The aor. ἔκρινεν 1
 (expressing judgment completed, mar
 decision) is used regularly of suc
 dreams. Hdt. i. 120; vii. 19. valu
 The dream boded ill in two re the r
 spects, indicated by the words cogita
 βασιλέως and κύκλω: (1) it came —
 from 'King Jove,' the guardian of his
 of kings (Διοτρεφέων βασιλῆων follow
 Hom. Il. I, 76) and the ancestral comp
 God of the Persian dynasty (Ζεὺς equiv

πάντα μὲν τὰ χαλεπώτατα ἐπιδόνταςⁱ, πάντα δὲ τὰ δεινότατα παθόντας, ὑβριζομένους ἀποθανεῖν; 14. Ὅπως δ' ἀμυνοῦμεθα οὐδεὶς παρασκευάζεται οὐδὲ ἐπιμελεῖται, ἀλλὰ κατακείμεθα, ὥσπερ ἐξὸν^k ἡσυχίαν ἄγειν. Ἐγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; ποίαν δ' ἡλικίαν ἐμαυτῷ ἐλθεῖν ἀναμένω; οὐ γὰρ ἔγωγ' ἔτι πρεσβύτερος ἔσομαι, εἰς τήμερον προδῶ ἐμαυτόν τοῖς πολεμίοις. 15. Ἐκ τού-

(i) VII. i. 30.

(k) II. v. 22.

δῶν = οὐδὲν κωλύει)—otherwise an infin. follows—alone (IV. iii. 3), or with μή (IV. viii. 14).

14. Ἐγὼ . . τὸν ἐκ ποίας πόλ.] (The general from *what* state . . i. e.) '*what state-deputed general am I looking for?*' He glances at his unfortunate position as an *Athenian* (almost the only one, VI. ii. 10), a volunteer, having no official standing, without the weight even of his country's sanction to his engaging in this service,—in an army chiefly Peloponnesian, and possessing in Chirisophus a commander commissioned by the leading state of Greece. (Cf. VI. i. 26.)

—ποίαν δ' ἡλικίαν] Scil. ἡλικίαν τοῦ στρατηγεῖσθαι, '*what (maturity of) age do I wait for . . ?*' K. states Xenophon's age at 44. In support of this view is the statement of Strabo, ix. (and Diog. Laert., vit. *Socr.*), that Xenophon was saved by Socrates at the battle of Delium (424 B.C.), which (as no Athenian served abroad under 20 aet.) would fix his birth at not later than 444 B.C. This conclusion however is invalidated, as well by Plutarch's version of the story, that it was Alcibiades whose life was saved

by Socrates (see Plut. Alcib. 7)—as by the strong internal evidence in favour of an age between 30 and 40, presented by the Anabasis itself. (Mitford, xxiii. § i., contends for an age *under* 30.) Certainly, on supposition that he was 44 aet., his diffidence at taking command (see also §25) on the score of *youth*, sounds strange, when we read that his friend Proxenus was only 30, Agias and Socrates 35, Menon younger (II. vi. 28), and Clearchus himself, though commander-in-chief, only 50. Again, he and Timasion are the youngest of the staff (ii. 37).—Add III. iv. 48, and especially VII. iii. 45-6, where he puts himself at the head of the εὗζωνοι (picked men, under 30 aet.), and runs on foot at *full speed* (IV. iii. 20). So at VI. iv. 25, we read ἐβόηθει, . . καὶ οἱ ἄλλοι οἱ μέχρι τριάκ. ἐτῶν. Add to this that as yet he had no children (VII. vi. 34), though, on the other hand, he looked old enough to have a daughter (*nubilem*, K.?). Cf. VII. iii. 38.

The question is discussed at length, Philol. Mus. i. pp. 506—510 (see Clinton's *Fasti Hellenici*, anno 424 and 401 B.C.).

του ἀνίσταται καὶ συγκαλεῖ τοὺς Προξένου πρῶτον λοχαγούς. Ἐπεὶ δὲ συνῆλθον, ἔλεξεν Ἐγὼ, ὦ ἄνδρες λοχαγοί, οὔτε καθεύδειν δύναμαι, ὥσπερ, οἶμαι, οὐδ' ὑμεῖς, οὔτε κατακεῖσθαι ἔτι, ὁρῶν ἐν οἷοις ἐσμέν. 16. Οἱ μὲν γὰρ δὴ πολέμιοι δῆλον ὅτι οὐ πρότερον πρὸς ἡμᾶς τὸν πόλεμον ἐξέφηναν πρὶν ἐνόμισαν καλῶς τὰ ἑαυτῶν παρεσκευάσθαι· ἡμῶν δ' οὐδεὶς οὐδὲν ἀντεπιμελεῖται ὅπως ὡς κάλλιστα ἀγωνιούμεθα. 17. Καὶ μὴν εἰ ὑφησόμεθα καὶ ἐπὶ βασιλεῖ γενησόμεθα, τί οἰόμεθα πείσεσθαι; ὃς καὶ τοῦ ὁμομητρίου καὶ τοῦ ὁμοπατρίου ἀδελφοῦ καὶ τεθνηκότος ἤδη ἀποτεμῶν τὴν κεφαλὴν καὶ τὴν χεῖρα ἀνεσταύρωσεν· ἡμᾶς δέ, οἷς κηδεμῶν μὲν οὐδεὶς πάρεστιν, ἐστρατεύσαμεν δὲ ἐπ' αὐτὸν ὡς δοῦλον ἀντὶ βασιλέως ποιήσοντες καὶ ἀποκτενοῦντες, εἰ δυναίμεθα, τί ἂν οἰόμεθα παθεῖν; 18. Ἄρ' οὐκ ἂν ἐπὶ πᾶν ἔλθοι, ὡς ἡμᾶς τὰ ἔσχατα αἰκισάμενος πᾶσιν ἀνθρώποις φόβον παράσχοι¹ τοῦ μὴ^m στρατεῦσαι ἐπ' αὐτόν ποτε; Ἄλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησόμεθα πάντα ποιητέον. 19. Ἐγὼ μὲν οὖν, ἔστε μὲν αἱ σπονδαὶ ἦσαν, οὐποτε ἐπαυόμην ἡμᾶς μὲν οἰκτείρων, βασιλέα δὲ καὶ τοὺς σὺν αὐτῷ μακαρίζων, διαθεώμενος αὐτῶν

(l) II. iv. 3, n.

(m) I. iii. 2.

17. εἰ ὑφησόμεθα] *'If we succumb, and fall into the king's power . . .'* I. i. 4.

— ἡμᾶς, δέ] For the sake of throwing the emphasis upon *we* as the subject of παθεῖν, not as the subject of οἰόμεθα, ἡμᾶς is put for the regular construction ἡμεῖς — τί ἂν οἰόμ. παθεῖν: *'but (as regards) us, who have no one to care for us, and (who) marched against him . . . what treatment do we suppose that we should experience?'* Before ἐστρατ. sup-
ply ὅ, as inf. ii. 5.

— κηδεμῶν] Such as Cyrus had in his mother.

18. ἐπὶ πᾶν ἔλθοι] *'Annon omnes tentabit vias.'* Steph. Cf. Eur. Hipp. 284; II. v. 22.

— τοῦ μὴ στρατεῦσαι] A verbal substantive dependent on φόβον; *'fear of marching . . .'* For another construction see II. iv. 3 (note).

19. αὐτῶν] *'Ita dictum utsi additum esset τὴν μὲν χώραν.'* B. and H. Or, perhaps, *'observing respecting them,'* a use of the genit. analogous to the *accus.*

ὄσῃν μὲν χωρὰν καὶ οἶαν ἔχοιεν, ὥς δὲ ἄφθονα τὰ ἐπιτήδεια, ὅσους δὲ θεράποντας, ὅσα δὲ κτήνη, χρυσὸν δέ, ἐσθῆτα δέ. 20. τὰ δ' αὖ τῶν στρατιωτῶν ὁπότε ἐνθυμοίμην, ὅτι τῶν μὲν ἀγαθῶν πάντων οὐδενὸς ἡμῖν μετεῖη, εἰ μὴ πριαίμεθα, ὅτου δ' ὠνησόμεθα ἥδεν ὅτι ὀλίγους ἔχοντας, ἄλλως δέ πως πορίζεσθαι τὰ ἐπιτήδεια ἢ ὠνουμένους ὄρκους ἤδη κατέχοντας ἡμᾶς· ταυτ' οὖν λογιζόμενος ἐνίστε τὰς σπονδὰς μᾶλλον ἐφοβούμην ἢ νῦν τὸν πόλεμον. 21. Ἐπεὶ μέντοι ἐκεῖνοι ἔλυσαν τὰς σπονδὰς, λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρα ὑποψία. Ἐν μέσῳ γὰρ ἤδη κέῖται ταῦτα τὰ ἀγαθὰ, ἄθλα, ὁπότεροι ἂν ἡμῶν ἄνδρες ἀμείνονες ὦσιν· ἀγωνοθέται δ' οἱ θεοὶ εἰσιν, οἳ σὺν ἡμῖν, ὥς τὸ εἶκός, ἔσονται. 22. Οὗτοι μὲν γὰρ αὐτοὺς ἐπιωρκήκασιν· ἡμεῖς δέ, πολλὰ ὀρώντες ἀγαθὰ, στερβῶς αὐτῶν ἀπειχόμεθα διὰ τοὺς τῶν θεῶν ὄρκους· ὥστε ἐξεῖναι μοι δοκεῖ ἵεναι ἐπὶ τὸν ἀγῶνα πολὺ σὺν φρονήματι μείζονι ἢ τούτοις. 23. Ἐτι δ' ἔχομεν σώματα ἱκανώτερα τούτων καὶ ψύχῃ καὶ θάλπῃ καὶ πόνους φέρειν· ἔχομεν

(n) I. iv. 7.

de quo, on which see note I. ii. 21; the genitive representing 'them,' the enemy, as the suggestive *source* of reflection, rather than the object of it, as the accus. would do. Compare *Cyrop.* V. ii. 18, ἐπενόησε δ' αὐτῶν ὥς ἐπηρώτων ἀλλήλους, 'took note of them how.' See *Thuc.* i. 68, τῶν λεγόντων ὑπενοεῖτε (*Arnold*).

20. πάντων οὐδενός] 'That we have no share in any one of all these good things.' Οὐδενός is the partitive genitive following μετεῖη; as inf. προσήκει, 31.

— ἥδεν ὅτι ὀλίγους] Two constructions are here blended, ἥδεν ὅτι ὀλίγοι ἔχοιεν, and ἥδεν

ὀλίγους ἔχοντας. 'I knew that few had wherewith to buy...' (ὅτου genit. of price, I. v. 6). For the fut. indic. with relat. cf. I. iii. 14, n.

— κατέχοντας ἡμᾶς] *Scil. ἥδεν*.

21. Ἐν μέσῳ] 'In the middle,' in the arena as it were, as a prize for the combatants to fight for. Cf. *in medio*, *Livy* xlv. 18. K.

— ἄθλα, ὁπότε.] 'As prize (for) whichever of us prove the better men.' Cf. *Cyr.* II. iii. 2.

— ἀγωνοθέται] 'Arbiters,' presidents of the games, who settled disputes and adjudged the prizes.

22. πολὺ . . μείζονι] See note I. v. 8; inf. ii. 19.

δὲ καὶ ψυχὰς σὺν τοῖς θεοῖς ἀμείνονας· οἱ δὲ ἄνδρες καὶ τρωτοὶ καὶ θνητοὶ μᾶλλον ἡμῶν, ἣν οἱ θεοί, ὥσπερ τὸ πρόσθεν, νίκην ἡμῖν διδῶσιν. 24. 'Αλλ' ἴσως γὰρ καὶ ἄλλοι ταῦτα ἐνθυμοῦνται, πρὸς τῶν θεῶν μὴ ἀναμένωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν, παρακαλοῦντας ἐπὶ τὰ κάλλιστα ἔργα, ἀλλ' ἡμεῖς ἄρξωμεν^ο τοῦ ἐξορμῆσαι καὶ τοὺς ἄλλους ἐπὶ τὴν ἀρετὴν. Φάνητε τῶν λοχαγῶν ἄριστοι καὶ τῶν στρατηγῶν ἀξιοστρατηγότεροι. 25. Καγὼ δέ, εἰ μὲν ὑμεῖς ἐθέλετε ἐξορμᾶν ἐπὶ ταῦτα, ἔπεσθαι ὑμῖν βούλομαι· εἰ δ' ὑμεῖς τάττετέ με ἡγείσθαι, οὐδὲν προφασίζομαι τὴν ἡλικίαν, ἀλλὰ καὶ ἀκμάζειν ἡγοῦμαι ἐρύκειν ἀπ' ἐμαντοῦ τὰ κακά.

26. 'Ο μὲν ταῦτ' ἔλεξεν· οἱ δὲ λοχαγοὶ ἀκούσαντες [ταῦτα] ἡγείσθαι ἐκέλευον ἅπαντες· πλὴν 'Απολλωνίδης τις ἦν, βοιωτιάζων τῇ φωνῇ· οὗτος δ' εἶπεν ὅτι φλυαροίη^η ὅστις λέγει^η ἄλλως πως σωτηρίας ἂν τυχεῖν ἢ βασιλέα πείσας, εἰ δύναιτο· καὶ ἅμα ἤρχετο λέγειν τὰς ἀπορίας. 27. 'Ο μέντοι Ξενοφῶν μεταξὺ ὑπολαβὼν^η ἔλεξεν ὧδε· Ω θαυμασιώτατε ἄνθρωπε, σὺ δέ γε

(o) I. vi. 5.

(p) II. ii. 15.

(q) II. i. 15.

23. οἱ δὲ ἄνδρες] 'Sæpe ita significantur hostes, ut III. iv. 40. Pariter ἄνθρωποι, IV. ii. 7; VII. iii. 43, 47.' K. The speaker's drift seems to be, 'We have stouter bodies and better hearts given us to bear up against all the hardships of warfare,—and, when ^{it} comes to blows, the gods (their ^{en}emies) will make defeat more disastrous to them than to us; *they will be more exposed to wounds and death than we.*

24. 'Αλλ' ἴσως γάρ] 'Αλλά belongs to the clause πρὸς τῶν θ. ἀναμένωμεν, a causal clause being interposed; see note III. ii. 29.

— Φάνητε . ἄριστοι] 'Show

yourselves the bravest of captains.' In English we use the article when the predicate is a superlative; the Greeks do not. Cf. Arn. G. G. 675, a.

25. ἐθέλετε . . βούλ.] II. i. 14, n. — προφασίζομαι] 'I plead not my youth (in excuse).' See II. vi. 10.—ἡλικία, ætas, like δύναμις (I. vi. 7, n.), the Latin *valetudo*, like other notions admitting of degree, is used with much latitude of meaning. See sup. 14.

26. βοιωτιάζων] Speaking the Bæotian dialect, § 31, n.

— πείσας] 'By persuading,'—for πείσαντα, by attraction to the subject of λέγει.

10. Ἐτύγχανον λέγων ὅτι πολλαὶ καὶ ἡμῖν εἶεν σωτηρίας. Πρῶτον μὲν γὰρ ἡμεῖς τοὺς τῶν θεῶν ὄρκους, οἱ δὲ πολέμιοι τε καὶ τὰς σπονδὰς καὶ τοὺς ὄρκους λελύκα δ' ἐχόντων εἰκὸς τοῖς μὲν πολεμίοις ἐναντί θεούς, ἡμῖν δὲ συμμάχους, οἵπερ ἱκανοὶ εἰς μεγάλους ταχὺ μικροὺς ποιεῖν, καὶ τοὺς μὲν ἐν δεινοῖς ὧσι σώζειν εὐπετῶς, ὅταν βούλων Ἐπειτα δέ—ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς γόνων τῶν ἡμετέρων κινδύνους, ἵνα εἰδῆτε ὡς ἂν τε ὑμῖν προσήκει εἶναι, σώζονται τε σὺν τοῖς θεοῖς ἐκ πάντων δεινῶν οἱ ἀγαθοί· ἐλθόντων μὲν γὰρ Περσέως καὶ τῶν σὺν αὐτοῖς παμπληθεῖ στόλῳ ὡς ἀφανιοῖ αὐθις τὰς Ἀθήνας, ὑποστῆναι αὐτοῖς Ἀθηναῖοι μήσαντες ἐνίκησαν αὐτούς. 12. Καὶ εὐξάμενοι Ἀρτέμιδι, ὅπόσους ἂν κατακάνοιεν τῶν πολεμίων τοσαύτας χιμαῖρας καταθύσειν τῇ θεῷ, ἐπεὶ οὐκ εἶχομεν ἱκανὰς εὐρεῖν, ἔδοξεν αὐτοῖς κατ' ἐνιαυτὸν πεντακοσίας θυεῖν· καὶ ἔτι καὶ νῦν ἀποθύουσιν. 13. Ἐπειτα ὅτε

(k) II. i. 2; see § 15.

10. Ἐτύγχανον λέγ.] *'I was just then saying.'* Cf. I. i. 2.

11. Ἐπειτα] An anacoluthon as supra, II. v. 12: he intended to say, 'History shows that heaven favours brave men who can defend themselves undaunted by numbers.'

— ἀναμνήσω.. ὑμᾶς.. κινδύνους] Cf. Jelf, 583, 15; Arn. G. P. 124.

— ὡς ἀφανιούντων] (Attic fut.) αὐθις—'meaning to raze it (back) to its foundations.' So B. ὡς αὐθις ἀφανῶς ποιήσοντες τὰς Ἀθήνας.

12. εὐξάμενοι . . ἔδοξεν αὐτοῖς] For εὐξάμενοις, &c. &c. The par-

tic. is in the nomin., in anticipation of a *personal* verb (ἐψηφίσαντο) to follow, instead of ἔδοξεν αὐτοῖς.

— ὅπόσους ἂν κατακάνοιεν] *'As many as ever they might slay. . .'* Optat. of *obliqua oratio* corresponding to κατακάνωσιν of *recta*: see I. v. 9, n.

— οὐκ εἶχον . . εὐρεῖν] *'Were not able to.'* Latinè, *quum non haberent—unde, &c.* Sup. II. ii. 11.—Cf. Herod. vi. 117. This refers to the first Persian invasion and the battle of Marathon, in the reign of Darius. Cf. *Introductio*.

— ἀποθύουσιν] *'They are still*

ἀγειρας τὴν ἀναρίθμητον στρατιὰν
 Ἑλλάδα, καὶ τότε ἐνίκων οἱ ἡμέτεροι
 ; τούτων προγόνους καὶ κατὰ γῆν καὶ
 ἰν. Ὡν ἔστι μὲν τεκμήρια ὁρᾶν τὰ τρό-
 ον δὲ μαρτύριον ἢ ἐλευθερία τῶν πόλεων
 ; ἐγένεσθε καὶ ἐτράφητε· οὐδένα γὰρ ἄνθρω-
 γην ἀλλὰ τοὺς θεοὺς προσκυνεῖτε. Τοιούτων
 προγόνων. 14. Οὐ μὲν δὴ τοῦτό γε ἐρῶ, ὥς
 γαισχύνετε αὐτούς· ἀλλ' οὐπω πολλὰ ἡμέραι
 ἀντιταξάμενοι τούτοις τοῖς ἐκείνων ἐκγόνοις
 λασίους ὑμῶν αὐτῶν ἐνικᾶτε σὺν τοῖς θεοῖς.
 αὶ τότε μὲν δὴ περὶ τῆς Κύρου βασιλείας ἄνδρες
 γαθοί· νῦν δ', ὁπότε¹ περὶ τῆς ὑμετέρας σωτηρίας
 ὢν ἔστι, πολὺν δῆπου ὑμᾶς προσήκει καὶ ἀμείνονας
 προθυμοτέρους εἶναι. 16. Ἀλλὰ μὴν καὶ θαρσα-
 υτέρους νῦν πρέπει εἶναι πρὸς τοὺς πολεμίους. Τότε
 ἔν γὰρ ἄπειροι ὄντες αὐτῶν, τό τε πλῆθος ἄμετρον
 ὄρωντες, ὅμως ἐτολμήσατε σὺν τῷ πατρώῳ φρονήματι
 ἵέναι εἰς αὐτούς· νῦν δὲ ὁπότε καὶ πείραν ἤδη ἔχετε
 αὐτῶν, ὅτι θέλουσι καὶ πολλαπλάσιοι ὄντες μὴ δέχεσ-
 θαι ὑμᾶς, τί ἔτι ὑμῖν προσήκει τούτους φοβεῖσθαι;

(1) § 2.

even now *sacrificing to pay off*
their vow. See on ἀπο- V.
 viii. 7.

13. τὴν ἀναρίθμ.] About three
 millions, according to Herod. vii.
 185, and the inscription on the
 monument raised in honour of the
 4000 Peloponnesians who fell at
 Thermopylæ. Hdt. vii. 228:

μυριάσι ποτὲ τῇδε τριηκοσίαις
 ἐμάχοντο

ἐκ Πελοποννάσου χιλιάδες
 τέταρες (Spelm.).

For the victories, κατὰ γῆν καὶ κατὰ

θάλ. see Introduction.

— τοὺς θεοὺς προσκυν.] ‘*But*
only the Gods.’ Cf. I. iv. 18. K.

14. ἀφ’ οὗ] χρόνου; ‘*since.*’

16. ἄμετρον] Predicative; sup-
 ply ὢν, as I. viii. 13, n. ‘(Though)
 seeing *that their number was*
countless.’

— πατρώῳ] ‘*With the spirit of*
your fathers.’ Πάτρια = quæ sunt
 patris; πατρῶα, quæ veniunt a
 patre; πατρικά, qualia sunt
 patris.’ Herm. Eur. Med. 362.
 K., who reads πατρίφ.

οὐδὲ ὁρῶν γινώσκεις, οὐδὲ ἀκούων μέμνησαι. Ἐν^τ ταύτῳ γε μέντοι ἦσθα τούτοις, ὅτε βασιλεύς, ἐπεὶ Κῦρος ἀπέθανε, μέγα φρονήσας ἐπὶ τούτῳ, πέμπων ἐκέλευε παραδιδόναι τὰ ὅπλα. 28. Ἐπεὶ δὲ ἡμεῖς οὐ παραδόντες, ἀλλ' ἐξοπλισμένοι ἐλθόντες παρεσκηνήσαμεν αὐτῷ, τί^s οὐκ ἐποίησε πρέσβεις πέμπων καὶ σπονδὰς αἰτῶν καὶ παρέχων τὰ ἐπιτήδεια, ἔστε σπονδῶν ἔτυχεν; 29. Ἐπεὶ δ' αὖ οἱ στρατηγοὶ καὶ λοχαγοί, ὥσπερ δὴ σὺ κελεύεις, εἰς λόγους αὐτοῖς ἄνευ ὅπλων ἦλθον, πιστεύσαντες ταῖς σπονδαῖς, οὐ νῦν ἐκείνοι παιόμενοι, κεντούμενοι, ὑβριζόμενοι, οὐδὲ ἀποθανεῖν οἱ τλήμονες δύνανται; καὶ μάλ', οἶμαι, ἐρῶντες τούτου. Ἄ σὺ πάντα εἰδὼς τοὺς μὲν ἀμύνασθαι κελεύοντας φλυαρεῖν φῆς, πείθειν δὲ πάλιν κελεύεις ἰόντας; 30. Ἐμοί, ὦ ἄνδρες, δοκεῖ τὸν ἄνθρωπον τοῦτον μήτε προσίεσθαι εἰς ταὐτὸ ἡμῖν αὐτοῖς, ἀφελαιένους τε τὴν λοχαγίαν σκεύη^τ ἀναθέντας ὥς τοιούτῳ χρῆσθαι. Οὗτος γὰρ καὶ τὴν πατρίδα καταισχύνει καὶ πᾶσαν τὴν Ἑλλάδα, ὅτι Ἕλληνας ὢν τοιοῦτός ἐστιν.

31. Ἐντεῦθεν ὑπολαβὼν Ἀγασίας Στυμφάλιος εἶπεν· Ἀλλὰ τούτῳ γε οὔτε τῆς Βοιωτίας προσήκει οὐδὲν οὔτε τῆς Ἑλλάδος παντάπασιν· ἐπεὶ ἐγὼ αὐτὸν εἶδον, ὥσπερ Λυδόν, ἀμφότερα τὰ ὦτα τετρυπημένον.

(r) I. viii. 14.

(s) II. iii. 1.

(t) V. viii. 5 and 6.

27. Ἐν ταύτῳ . . τούτοις] Cf. II. vi. 22. *You were in company with these (your brother-officers).*

29. οὐ νῦν] 'Are they not at this moment enduring blows, goads, insults, and not able even to die? though, I imagine, earnestly desiring it.'—ἐρᾶν, when = ἐπιθυμεῖν, 'cupidum esse,' governs the genit. of that which causes the desire.

— κεντούμενοι] 'Tortured with

goads.' See Herod. iii. 130. K.

— τοῦτον] Scil. τοῦ ἀποθανεῖν.

— πείθειν] 'Try to persuade.'

30. εἰς ταὐτὸ ἡμῖν] '... admit this fellow to the same place with ourselves.' Sup. 27.

— ὥς τοιούτῳ] i. e. ὥς σκευοφόρῳ. Brod.

31. τούτῳ . . τῆς B.] 'This man has nothing at all to do with . . ' See sup. 20.

— τὰ ὦτα] 'Having both his

Καὶ εἶχεν οὕτως. 32. Τοῦτον μὲν οὖν ἀπήλασαν· οἱ δὲ ἄλλοι παρὰ τὰς τάξεις ἰόντες, ὅπου μὲν στρατηγὸς σῶος εἴη, τὸν στρατηγὸν παρεκάλουν· ὁπόθεν δὲ οἴχοιτο, τὸν ὑποστρατηγόν· ὅπου δ' αὖ λοχαγὸς σῶος εἴη, τὸν λοχαγόν. 33. Ἐπεὶ δὲ πάντες συνήλθον, εἰς τὸ πρόσθεν τῶν ὅπλων ἐκαθέζοντο· καὶ ἐγένοντο οἱ συνελθόντες στρατηγοὶ καὶ λοχαγοὶ ἀμφὶ τοὺς ἑκατόν. Ὅτε δὲ ταῦτα ἦν σχεδὸν μέσαι ἦσαν νύκτες^u. 34. Ἐνταῦθα Ἰερώνυμος Ἡλείος, πρεσβύτατος ὢν τῶν Προξένου λοχαγῶν, ἤρχετο λέγειν ὧδε· Ἡμῖν, ὦ ἄνδρες στρατηγοὶ καὶ λοχαγοί, ὁρώσι τὰ παρόντα ἔδοξε καὶ αὐτοῖς συνελθεῖν καὶ ὑμᾶς παρακαλέσαι, ὅπως βουλευσαίμεθα εἴ τι δυναίμεθα ἀγαθόν. Λέξον δ', ἔφη, καὶ σύ, ὦ Ξενοφῶν, ἅπερ καὶ πρὸς ἡμᾶς.

35. Ἐκ τούτου λέγει τάδε Ξενοφῶν· Ἀλλὰ ταῦτα μὲν δὴ πάντες ἐπιστάμεθα ὅτι βασιλεὺς καὶ Τισσαφέρνης αὐς μὲν ἐδυνήθησαν συνειλήφασιν ἡμῶν· τοῖς δ' ἄλλοις δῆλον ὅτι ἐπιβουλεύουσιν ὥς, ἣν δύνωνται, ἀπολέσωσιν. Ἡμῖν δέ γ', οἶμαι, πάντα ποιητέα ὥς μήποτε ἐπὶ τοῖς βαρβάροις γενώμεθα, ἀλλὰ μᾶλλον, ἣν δυνώμεθα, ἐκείνοι ἐφ' ἡμῖν. 36. Εὖ τοίνυν ἐπίστασθε

(u) I. vii. 1.

ears bored. Accus. of the part affected. IV. v. 12; Arn. G. G. 951. In Eastern countries, slaves (Exod. xxi. 6; Plaut. Pænul. V. ii. 21) and even freemen (Juven. i. 102) had their ears pierced for ear-rings. Apollonides, a Lydian by birth, had been a slave of Proxenus in Bœotia, where he had learned Greek,—and having received his freedom, had engaged in the expedition as one of Proxenus' captains. S.

— εἶχεν οὕτως] *'It was so.'*

'Sic se res habebat.'

33. εἰς τὸ πρόσθεν] *'(Went and) sat down in front of . .'* Constructio prægnans, like παρήσαν εἰς Σάρδεις, I. ii. 2, n.—On ὅπλων, cf. i. 3; V. vii. 20; II. iv. 15.

34. ἅπερ] *'Just what you have said . .'* IV. iv. 10, n.

35. ἡμῶν] *'Have taken those of us whom they could.'* Ἡμῶν is partitive, like Ἑλλήνων, II. v. 27, and inf. iv. 3.

ὅτι ὑμεῖς, τοσοῦτοι ὄντες ὅσοι νῦν
 γιστον ἔχετε καιρόν. Οἱ γὰρ στρατῶν
 πρὸς ὑμᾶς ἀποβλέπουσι· καὶ μὲν
 μούντας, πάντες κακοὶ ἔσονται· ἢ
 παρασκευαζόμενοι φανεροὶ ἦτε ἐπὶ τοῖς
 τοῦς ἄλλους παρακαλῆτε, εὖ ἴστε ὅτι
 καὶ πειράσονται μιμεῖσθαι. 37. Ἰδὲ
 δίκαιόν ἐστιν ὑμᾶς διαφέρειν τι τούτων,
 ἔστε στρατηγοί, ὑμεῖς ταξίαρχοι καὶ
 ὅτε εἰρήνη ἦν, ὑμεῖς καὶ χρήμασι καὶ
 ἐπλεονεκτεῖτε· καὶ νῦν τοίνυν ἐπεὶ πό-
 ἀξιούν δεῖ ὑμᾶς αὐτοὺς ἀμείνους τε τοῦ π-
 καὶ προβουλεύειν τούτων καὶ προπονεῖν,
 38. Καὶ νῦν πρῶτον μὲν οἶομαι ἂν ὑμᾶς μέγ-
 τὸ στράτευμα, εἰ ἐπιμεληθείητε ὅπως ἀντι-
 ωλότων ὡς τάχιστα στρατηγοὶ καὶ λοχαγοὶ
 σταθῶσιν. Ἄνευ γὰρ ἀρχόντων οὐδὲν ἂν οἷ-
 οὔτε ἀγαθὸν γένοιτο, ὡς μὲν συνελόντι εἰπεῖν,
 ἐν δὲ δὴ τοῖς πολεμικοῖς παντάπασιν. Ἡ
 εὐταξία σώζειν δοκεῖ, ἡ δὲ ἀταξία πολλοὺς ἤδη
 λεκεν. 39. Ἐπειδὴν δὲ καταστήσῃσθε τοὺς ἀρχ-
 ὄσους δεῖ, ἢν καὶ τοὺς ἄλλους στρατιώτας συλλ-
 καὶ παραθαρσύνητε, οἶμαι ἂν ὑμᾶς πάννυ ἐν κα-

36. μέγιστ. ἔχ. καιρόν] *Καιρόν*
 here means a *critical state of*
things. 'You occupy a most criti-
cal position for good or for evil.'

37. ταξίαρχοι are commanders
 of 200 men at II. v. 11.—K. sup-
 poses that a τάξις, consisting of
 two Lochi, was under the com-
 mand of one or other of the two
 captains (λοχαγοί). See *Cyrop.*
 II. i. 22.

— χρήμασι] 'In money,' mean-
 ing *pay*. Cf. VII. ii. 36. K. Cf.

Iliad M. 310.

38. καλὸν . . ἀγαθόν] 'Nec
præclarum nec utile.' D. So
 V. vi. 28.

— ὡς . . συνελόντι εἰπεῖν] 'To
speak comprehensively;' adver-
 bial clause modifying οὐδαμοῦ.
 Jelf, 864, 1.

— σώζ. δοκεῖ] 'Seems,' i. e. is
 looked on generally, 'is allowed:'
 it being the character of Attic
 speech to avoid dogmatic asser-
 tion.

μὲν] γὰρ ἴσως καὶ ὑμεῖς αἰσθάνεσθε
 θον ἐπὶ τὰ ὄπλα, ἀθύμως δὲ πρὸς
 ε, οὕτω γ' ἐχόντων, οὐκ οἶδα ὅ τι
 αὐτοῖς, εἴτε νυκτὸς δέοι τι εἴτε καὶ
 , δέ τις αὐτῶν τρέψη τὰς γνώμας, ὥς
 ννοῶνται, τί πείσονται, ἀλλὰ καὶ τι
 ὡς εὐθυμότεροι ἔσονται. 42. Ἐπί-
 του ὅτι οὔτε πληθὸς ἐστὶν οὔτε ἰσχύς ἡ
 τὰς νίκας ποιοῦσα· ἀλλ' ὁπότεροι ἂν
 ταῖς ψυχαῖς ἐρρώμενέστεροι ἴωσιν ἐπὶ
 ος, τούτους ὥς ἐπὶ τὸ πολὺ οἱ ἐναντίοι οὐ
 3. Ἐντεθύμηναι δ' ἔγωγε, ὦ ἄνδρες, καὶ
 πόσοι μὲν μαστεύουσι ζῆν ἐκ παντὸς τρό-
 πολεμικοῖς, οὗτοι μὲν κακῶς τε καὶ αἰσχυρῶς
 πολὺ ἀποθνήσκουσιν· ὁπόσοι δὲ τὸν μὲν
 γνώκασιν πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον
 ς, περὶ δὲ τοῦ καλῶς ἀποθνήσκειν ἀγωνίζονται,
 ὁρῶ μᾶλλον πως εἰς τὸ γῆρας ἀφικνουμένους,
 ἂν ζῶσιν, εὐδαιμονέστερον διάγοντας. 44. Ἄ
 ις δεῖ νῦν καταμαθόντας, ἐν τοιούτῳ γὰρ καιρῷ
 , αὐτοὺς τε ἄνδρας ἀγαθοὺς εἶναι καὶ τοὺς ἄλλους
 καλεῖν. Ὁ μὲν ταῦτα εἰπὼν ἐπαύσατο.
 5. Μετὰ δὲ τοῦτον εἶπε Χειρίσοφος· Ἀλλὰ πρόσ-
 μέν, ὦ Ξενοφῶν, τοσοῦτον μόνον σε ἐγίνωσκον ὅσοι

(v) I. iii. 18.

40. οὕτω γ' ἐχόντων] Scil. τῶν
 γραμμάτων—*'things being so.'*
 § 31; I. i. 5, n.

42. ἐστὶν . . ἡ . . ποιοῦσα] *'It
 is neither numbers . . which brings
 about,' &c., is a periphrasis of
 the verb throwing emphasis on
 its subject. See ii. 18; VII.
 vii. 36; Matt. 269, obs. Comp.
 Cyr. III. iii. 19.*

— ὥς ἐπὶ τὸ πολὺ] *'For the
 most part.'*

43. ἐκ παντὸς τρόπου] Like
 πάσῃ τέχνῃ *'at any rate,' 'quo-
 cunque modo.'* Comp. Iliad E.
 531; Hor. Od. III. ii. 14. Z.

— διάγοντας] Scil. τὸν βίον.

45. τοσοῦτον . . ὅσον] *'I knew
 you only so far as that I heard
 &c.' 'I had no further know-*

ἤκουον Ἀθηναῖον εἶναι· νῦν δὲ καὶ
λέγεις τε καὶ πράττεις, καὶ βουλοίμην
εἶναι τοιούτους· κοινὸν γὰρ ἂν εἴη τὸ
νῦν, ἔφη, μὴ μέλλωμεν, ὦ ἄνδρες, ἀλλ
αἰρεῖσθε οἱ δεόμενοι ἄρχοντας, καὶ ἐν
τὸ μέσον τοῦ στρατοπέδου καὶ τοὺς α
ἔπειτ' ἐκεῖ συγκαλοῦμεν τοὺς ἄλλου
παρέστω δ' ἡμῖν, ἔφη, καὶ Τολμίδης ὁ κί,
ἅμα ταῦτ' εἰπὼν ἀνέστη, ὥς μὴ μέλλο
ραῖνοιτο τὰ δέοντα. Ἐκ τούτου ἡρέθησ
ἀντὶ μὲν Κλεάρχου Τιμασίῳ Δαρδανε
Σωκράτους Ξανθικλῆς Ἀχαιός, ἀντὶ δὲ Ἀγ
δος Κλεάνωρ Ὀρχομένιος, ἀντὶ δὲ Μένωνος
Ἀχαιός, ἀντὶ δὲ Προξένου Ξενοφῶν Ἀθηναῖος

CAPUT II.

1. Ἐπεὶ δὲ ἤρηντο, ἡμέρα τε σχεδὸν ὑπέβαινε
εἰς τὸ μέσον ἦκον οἱ ἄρχοντες· καὶ ἔδοξεν αὐτ

*ledge of you than that I heard
you were &c.* Cf. V. viii. 8.

46. οἱ δεόμενοι] '(You) who
want (them).'

— συγκαλοῦμεν] Futurum At-
ticum. Porson. Συγκαλ-έσομεν,
-έομεν, -οῦμεν.

47. μέλλοιτο] 'That what was
wanted might not be delayed,
but...' For this passive usage,
cf. Thuc. v. 111.

— Τιμασίῳ Δαρδανεῖς] Though
one of the youngest generals (ii.
37), he had seen service (V. vi.

24). Clearchus' division would
consist of mercenaries drawn from
the north-west of Asia Minor (see
VI. ii. 16), of which Timasion was
a native;—they choose him there-
fore as a fellow-countryman, as
the Arcadians (IV. viii. 18) choose
Cleanor, and the Achæans Xan-
thicles.

1. ὑπέβαινε] 'It was nearly
daybreak when...' (καί). IV. ii.
12, n.; II. i. 7. On ὑπο- see IV.
ii. 7, n.

πτήσαντας^a συγκαλεῖν τοὺς στρα-
καὶ οἱ ἄλλοι στρατιῶται συνήλθον,
ἐν Χειρίσοφος ὁ Λακεδαιμόνιος καὶ
᾽Ω ἄνδρες στρατιῶται, χαλεπὰ μὲν
ἵτε ἀνδρῶν στρατηγῶν τοιούτων στε-
αγῶν καὶ στρατιωτῶν· πρὸς δ' ἔτι καὶ
ον, οἱ πρόσθεν σύμμαχοι ὄντες, προ-
ις. 3. "Ομως δὲ δεῖ ἐκ τῶν παρόντων
νὺς τε ἐλθεῖν καὶ μὴ ὑφίεσθαι^b, ἀλλὰ
πως, ἣν μὲν δυνώμεθα, καλῶς νικῶντες
εἰ δὲ μή, ἀλλὰ καλῶς γε ἀποθνήσκωμεν,
δὲ μήποτε γενώμεθα ζῶντες τοῖς πολεμίοις·
, ἂν ἡμᾶς τοιαῦτα παθεῖν οἶα τοὺς ἐχθροὺς
μήσειαν.

ἰ τούτῳ Κλεάνωρ Ὀρχομένιος ἀνέστη, καὶ
δε· Ἄλλ' ὁρᾶτε μὲν, ὦ ἄνδρες, τὴν βασιλέως
ιν καὶ ἀσέβειαν· ὁρᾶτε δὲ τὴν Τισσαφέρνους
αν, ὅστις λέγων ὥς γείτων τε εἶη τῆς Ἑλλάδος

(a) I. ii. 1.

(b) i. 17.

πότε with the indic. is not
indefinite *quandocunque* (ii.
out the definite 'now that'
quandoquidem), § 15.

— πρὸς δ'] 'Adverbialiter, *præ-*
rea.' K.

3. ἐκ τῶν παρόντων . . ἐλθεῖν]
'*E præsentibus hisce malis ut*
viris fortibus nobis emergendum
est.' Leoncl. 'Mihi verbum (ἐλθ.)
vitiosum videtur.' S.

— ἀλλὰ . . γε] 'At certe,' 'yet
at least.'

— ἀποθνήσκωμεν] 'Repete ὅπως.
V. i. 8.' K.

— ποιήσειαν] 'As may the
gods inflict on our enemies!'
II. v. 5.

4. Ἐπὶ τούτῳ] 'Next after
him;' for this successional use of

επι, see VI. i. 11 and 12.

— ὅστις λέγων] 'A man who
(though) he had talked of being
neighbour to G.' Λέγων, not λέξας,
though ὁμόσας, δούς, ἐξαπατήσας
follow, these last all expressing
facts definite and complete.
Poppo at Thuc. i. 26, 72, remarks
on the Greek preference for the
use of the impft. of verbs of
'speaking,' 'going,' and 'send-
ing,' instead of the aorist. And
yet the aor. would not express
the notion of *continuance* which
seems to have been in the writer's
mind, and which the English
tongue expresses so precisely by
its past continuous forms, 'though
he had been saying,' &c. (I. ii.
22, n.) The impft. represents

καὶ περὶ πλείστου ἂν^c ποιήσαιτο
ἐπὶ τούτοις αὐτὸς ὁμόσας ἡμῖν, αἱ
αὐτὸς ἐξαπατήσας συνέλαβε τοὺς
οὐδὲ Δία^d Ξένιον ἠδέσθη^e, ἀλλὰ Κλ
ὁμοτράπεζος γενόμενος αὐτοῖς τούτοις ἐ
ἄνδρας ἀπολώλεκει. 5. Ἀριαῖος δέ, ὃν
βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλ
μὴ προδώσειν ἀλλήλους, καὶ οὗτος^f, οὗ
δείσας οὔτε Κῦρον τεθνηκότα αἰδεσθεῖς, τι
λιστα ὑπὸ Κύρου ζῶντος, νῦν πρὸς τοὺς ἐκε
τους ἀποστὰς ἡμᾶς τοὺς Κύρου φίλους κα
πειράται. 6. Ἀλλὰ τούτους μὲν οἱ θεοὶ ἀπ.
ἡμᾶς δὲ δεῖ, ταῦτα ὀρώντας, μήποτε ἐξαπατη
ὑπὸ τούτων, ἀλλὰ μαχομένους ὡς ἂν δυνώμεθα
τα τοῦτο ὅ τι ἂν δοκῇ τοῖς θεοῖς πάσχειν.

7. Ἐκ τούτου Ξενοφῶν ἀνίσταται ἐσταλμέι
πόλεμον ὡς ἐδύνατο κάλλιστα, νομίζων, εἴτε
διδοῖεν οἱ θεοί, τὸν κάλλιστον κόσμον τῷ νικᾶν
πειν, εἴτε τελευτᾶν δέοι, ὀρθῶς ἔχειν τῶν καλλί
ἑαυτὸν ἀξιώσαντα ἐν τούτοις τῆς τελευτῆς τυγχά
τοῦ λόγου δὲ ἤρχετο^g ὧδε. 8. Τὴν μὲν τῶν β.
βάρων ἐπιorkίαν τε καὶ ἀπιστίαν λέγει μὲν Κλεάνω,
ἐπίστασθε δὲ καὶ ὑμεῖς, οἶμαι. Εἰ μὲν οὖν βουλευόμεθα

(c) I. vi. 2.

(d) I. i. 10.

(e) II. iii. 22.

(f) II. ii. 20.

(g) I. vi. 5, n.

the 'neighbourly feeling' topic
as underlying the satrap's argu-
ment, as in fact it did.

— ἐπὶ τούτοις . . ὁμ.] 'Having
sworn to this.' Cf. II. iv. 5, n.

— αὐτὸς . . αὐτός] A like repe-
tition of a word for effect occurs
iv. 46; VII. i. 21.

— αὐτοῖς τούτοις] 'By these
very means,'—by his oaths and

assurances.

5. ἐδώκ. κ. ἐλάβ.] Supply ϕ and
παρ' οὗ before these verbs re-
spectively.

— τοὺς ἐκείνου ἐχθίστους]
'To his worst enemies.' Ἐχθρός,
like πολέμιος (inf. IV. vii. 19),
and Latin *amicus*, *inimicus*, takes
a genit. of relation. Jelf, 519.

φιλίας ἰέναι, ἀνάγκη ἡμᾶς πολλήν
 ὄντας καὶ τοὺς στρατηγοὺς^h, οἱ διὰ
 αὐτοὺς ἐνεχείρισαν, οἷα πεπόνθασιν·
 ἔνθεθα σὺν τοῖς ὅπλοις ὧνⁱ τε πεποιήκασι
 αὐτοῖς, καὶ τὸ λοιπὸν διὰ παντὸς πολέ-
 ον, σὺν τοῖς θεοῖς πολλὰ ἡμῖν καὶ καλὰ
 σωτηρίας. 9. Τοῦτο δὲ λέγοντος αὐτοῦ
 ἀκούσαντες δὲ οἱ στρατιῶται πάντες
 σεκύνησαν τὸν θεόν· καὶ ὁ Ξενοφῶν εἶπε·
 ὦ ἄνδρες, ἐπεὶ περὶ σωτηρίας ἡμῶν λεγόντων
 Διὸς τοῦ Σωτῆρος ἐφάνη, εὐξασθαι τῷ θεῷ
 εἶναι σωτήρια ὅπου ἂν πρῶτον εἰς φιλίαν
 ῥικώμεθα· συνεπεύξασθαι δὲ καὶ τοῖς ἄλλοις
 εἶναι κατὰ δύναμιν. Καὶ ὅτῳ δοκεῖ ταῦτ', ἔφη,
 ἔγωγε τὴν χεῖρα. Καὶ ἀνέτειναν ἅπαντες. Ἐκ
 εὐξάντο καὶ ἐπαιώνισαν. Ἐπεὶ δὲ τὰ τῶν θεῶν
 εἶχεν, ἤρχετο πάλιν ὧδε·

(h) I. ii. 21.

(i) I. iii. 10.

διὰ φιλίας ἰέναι] 'To be on
 of friendship;' literally,
 on in the way of friend-
 ship, with them, or 'to go all the
 length of friendship.' Don. G. G.
 511. So inf. διὰ παντὸς
 πολέμου, to be at downright war
 with them. See Valen. Phoeniss.
 482, 1554. Jelf, § 627, i.

9. πᾶρυνται τις] Sneezing of
 itself was indifferent, being a good
 or bad omen according as it hap-
 pened in connexion with words of
 good or bad import. In this case,
 coming after σωτηρία, it is hailed
 as an expression of Divine favour.
 Cf. Hom. Od. p. 541. W.

— εὐξασθαι . . θύσειν] 'To vow
 that we will offer to this god a
 sacrifice (of thanksgiving) for
 safety.' The vow was paid at

Trapezus (Trebizond), inf. IV.
 viii. 25, to Jupiter for safety, and
 to Hercules for guidance.

— ὅτῳ δοκεῖ] The proceedings
 in the Greek camp are a reproduc-
 tion of republican polity at home:
 one might almost say this army
 is the state serving abroad: it
 decides on every thing—liberty of
 speech (ἰσσηγορία) is allowed (VII.
 iii. 13); the generals are its ad-
 visers and orators, and the show
 of hands is taken just as it was at
 Athens, the public crier putting
 the question to the general vote
 with the words ἀράτω τὰς χεῖρας
 ὅτῳ δοκεῖ ταῦτα. K.

— ἐπαιώνισαν] 'Sanga pæan.'
 'Παῖάν ἐστιν ὕμνος εὐχαριστήρ-
 ιος.' Schol. Cf. VI. i. 5.

17. Μηδὲ μέντοι τοῦτο μείον^m δόξητε ἔχειν, εἰ οἱ Κυρεῖοι πρόσθεν σὺν ἡμῖν ταπτόμενοι νῦν ἀφεστήκασιν· ἔτι γὰρ οὗτοι κακίονές εἰσι τῶν ὑφ' ἡμῶν ἡττημένων· ἔφευγον γοῦν πρὸς ἐκείνους καταλιπόντες ἡμᾶς· τοὺς δὲ ἐθέλοντας φυγῆς ἄρχεινⁿ πολὺ κρεῖττον σὺν τοῖς πολεμίοις ταπτομένους ἢ ἐν τῇ ἡμετέρᾳ τάξει ὄραν. 18. Εἰ δέ τις αὖ ὑμῶν ἀθυμεῖ ὅτι ἡμῖν μὲν οὐκ εἰσὶν ἱππεῖς, τοῖς δὲ πολεμίοις πολλοὶ πάρειςιν, ἐνθιμήθητε ὅτι οἱ μύριοι ἱππεῖς οὐδὲν ἄλλο ἢ μύριοί εἰσιν ἄνθρωποι· ὑπὸ μὲν γὰρ ἵππου ἐν μάχῃ οὐδεὶς πώποτε οὔτε δηχθεὶς οὔτε λακτισθεὶς ἀπέθανεν· οἱ δὲ ἄνδρες εἰσὶν οἱ ποιοῦντες ὃ τι ἂν ἐν ταῖς μάχαις γίγνηται. 19. Οὐκουν τῶν γε ἱππέων πολὺ ἡμεῖς ἐπ' ἀσφαλεστέρου ὀχήματός ἐσμεν· οἱ μὲν γὰρ ἐφ' ἵππων κρέμανται, φοβούμενοι οὐχ ἡμᾶς μόνον ἀλλὰ καὶ τὸ καταπεσεῖν· ἡμεῖς δ' ἐπὶ τῆς γῆς βεβηκότες πολὺ μὲν ἰσχυρότερον παίσομεν, ἢν τις προσίῃ, πολὺ δ' ἔτι μᾶλλον ὅτου^o ἂν

(m) I. x. 8.

(n) I. vi. 5.

(o) I. v. 12.

17. εἰ οἱ K.] ‘Nor yet imagine that you are worse off on this account, that,’ &c. Εἰ for ὅτι; it being characteristic of Attic Greek to avoid a positive statement of unpleasant facts, such as the defection of Ariæus’ force (οἱ Κυρεῖοι) was; this εἰ is common after θαυμάζω, ἀγανακτέω, and the like. Cf. Matt. 617, 2; Jelf, 804, 8; Arn. G. P. 334.

— ἔφευγον] It is not clear why the impft. is used here. We should expect either ἔφυγον ‘they fled,’ to denote an act as definite and complete as the act of desertion expressed by καταλιπόντες,—or else πεφεύγασιν, ‘have fled,’ to express the continuous result, their being still with the enemy. If the reading be

correct, it may (like the impfts. at II. iii. 1) denote rather the inclination or spirit generally which prompted the act than the act itself. ‘At any rate they were disposed to run away (and did so),’—or ‘they were the men to run away’ (ii. erant qui fugerent),—expressing in fact the thought brought out by ἐθέλοντας τῆς φυγῆς ἄρχειν which follows.

19. ὀχήματος] ‘Nonne . . . tutiori utimur vehiculo.’ D.

— βεβηκότες] ‘We who go on foot.’ Note the tense expressing their state or condition as foot soldiers; as distinct from simple action (βαλίνοντες), ‘when walking.’

— ὅτου ἂν] ‘Shall much better hit whatever we wish (to hit).’—τευξόμεθα has here its primitive

βουλώμεθα τευξόμεθα. Ἐνὶ δὲ μόνῳ προέχουσιν οἱ ἵππεῖς ἡμᾶς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν ἢ ἡμῖν. 20. Εἰ δὲ δὴ τὰς μὲν μάχας θαρρῆτε, ὅτι δὲ οὐκέτι ὑμῖν Τισσαφέρνης ἡγήσεται οὐδὲ βασιλεὺς ἀγορὰν παρέξει, τοῦτο^p ἄχθεσθε, σκέψασθε πότερον κρείττον Τισσαφέρνην ἡγεμόνα ἔχειν, ὃς ἐπιβουλεύων ἡμῖν φανερός ἐστιν, ἢ οὓς ἂν ἡμεῖς ἄνδρας λαβόντες ἡγείσθαι κελεύωμεν· οἱ εἰσονται ὅτι, ἣν τι περὶ^q ἡμᾶς ἀμαρτάνωσι, περὶ τὰς ἑαυτῶν ψυχὰς καὶ τὰ σώματα ἀμαρτάνουσι. 21. τὰ δὲ ἐπιτήδεια πότερον ὠνεῖσθαι κρείττον ἐκ τῆς ἀγορᾶς ἥς^r οὗτοι παρεῖχον, μικρὰ μέτρα πολλοῦ ἀργυρίου^s, μηδὲ τοῦτο ἔτι ἔχοντας, ἢ αὐτοὺς λαμβάνειν, ἣν περ κρατῶμεν, μέτρῳ χρωμένους ὁπόσῳ ἂν ἕκαστος βούληται. 22. Εἰ δὲ ταῦτα^t μὲν γιγνώσκετε ὅτι [οὕτω] κρείττονα, τοὺς δὲ ποταμοὺς ἄπορον νομίζετε εἶναι καὶ μεγάλως ἡγείσθε ἔξαπατηθῆναι διαβάντες, σκέψασθε εἰ ἄρα τοῦτο καὶ μωρότατοι

(p) V. vii. 34.

(q) I. vi. 8.

(r) I. i. 8.

(s) I. v. 6.

(t) I. ii. 21.

Homeric sense of *hitting* a material object. Hence, metaphorically, to *hit the mark* in respect of time, place, or other circumstance; *to be coincident with*,—and sometimes *to happen*.

— προέχουσιν . . ἡμᾶς] Προέχειν and ὑπερέχειν, like *præstare* and *antecellere*, are often used as transitive verbs, the person surpassed being considered as the object of the transitive notion; whereas in the genitive construction (I. vii. 12, n.), the person is in the genitive of comparison or relation (*superior with respect to*).

20. τὰς . . μάχας θαρρῆ.] ‘*You have courage to fight battles, but*

are cast down at this.’ For the acc. see II. iv. 10, n.

21. μηδὲ τ.] ‘*No longer having even this (money).*’ Cf. i. 20.

— ἢ αὐτοὺς] ‘*Or to take them ourselves.*’

22. ἄπορον] (A thing) not to be got over,—*an insuperable difficulty*.

— ἡγείσθε ἔξαπατηθῆναι] Cf. II. iv. 15, et seq.

— σκέψασθε εἰ ἄρα] ‘*Consider whether after all the B. in this have not acted most foolishly.*’ Εἰ = *annon*; V. i. 12, n. [‘*In εἰ ἄρα (ἣν ἄρα V. i. 13) the inference implied in ἄρα is weakened down into a probable conjecture*

πεποιηκασιν οἱ βάρβαροι. Πάντες μὲν γὰρ οἱ ποταμοί, εἰ καὶ πρόσω τῶν πηγῶν ἄποροι ὦσι. προΐουσι πρὸς τὰς πηγὰς διαβατοὶ γίνονται οὐδὲ τὸ γόνυ βρέχοντες. 23. Εἰ δὲ μήθ' οἱ ποταμοὶ διοίσουσιν ἡγεμῶν τε μηδεὶς ἡμῖν φανέεται, οὐδ' ὥς ἡμῖν γε ἀθυμητέον. Ἐπιστάμεθα γὰρ Μυσούς, οὓς οὐκ ἂν ἡμῶν φαίημεν βελτίους εἶναι, οἱ βασιλέως ἄκοντος ἐν τῇ βασιλέως χώρα πολλὰς τε καὶ εὐδαίμονας καὶ μεγάλας πόλεις οἰκοῦσιν· ἐπιστάμεθα δὲ Πεισίδας ὥσαύτως· Λυκάονας δὲ καὶ αὐτοὶ εἶδομεν ὅτι ἐν τοῖς πεδίοις τὰ ἐρυμνὰ καταλαμβάνοντες τὴν τούτων χώραν καρποῦνται. 24. καὶ ἡμᾶς δ' ἂν ἔφην ἔγωγε χρῆναι μήπω φανεροὺς εἶναι οἵκαδε ὠρμημένους, ἀλλὰ κατασκευάζεσθαι ὥς αὐτοῦ

(*num forte*).” Arn. G. G. 1449, e.] See IV. ii. 15, n.—καὶ μωρ. = *vel stultissime fecerint*.

— εἰ καὶ . . ὦσι] ‘*Impassable though they be at a distance from their sources.*’ The subj. (which is very rare in Attic prose with εἰ) seems to imply that the speaker grants the premise, as being undeniably true, which is indeed intimated by the formula εἰ καὶ = *quanquam*, as distinct from καὶ εἰ = *etiamsi*, inf. § 24.

— προΐουσι] ‘To (persons) advancing,’ = ‘*as we advance* :’ the dative of reference; the statement (διαβατοὶ γίνν.) having reference to persons προΐουσι πρὸς τ. πηγὰς. The dat. is thus commonly used in Greek to define *when* (as VI. iii. 10) or (generally) *under what circumstances* a statement is true, or an event happens. Cf. v. 7, and VI. iv. 1; see Matt. 390, b; Jelf, 599, 2. Comp. Virg. Æn. ii. 713, ‘*est urbe egressis tumultus.*’

23. διοίσουσιν] ‘*But suppose*

that neither the rivers shall vary’ (in depth any where in their course).

— Ἐπιστάμεθα γ. Μυσούς, . . οἷ] Pro οἷ expectaveris ὅτι, as inf. K.

— αὐτοὶ εἶδ.] ‘*We ourselves witnessed.*’ Cf. I. ii. 19.—τούτων, scil. Περσῶν.

24. ἂν ἔφην] MSS. (ἂν φαίην, D. B. P.) ‘*I should say that we ought not to have let it be seen as yet that we have started homewards . . if I were not afraid, lest &c. (the cause of fear is stated at § 25)—therefore I do not advise*’ (see on ἂν ἐποίει inf.). (‘*Ἄν φαίην* would be an actual though modest and qualified recommendation.) K. compares in Latin ‘*His alias poteram . . subnectere causas. Sed . . sol inclinat.*’ Juven. iii. 315.

— κατασκευάζ.] ‘*To settle*’ or ‘*quarter ourselves* ;’ properly to furnish ourselves with κατασκευή,—whether furniture for houses. (IV. i. 8), stock-in-trade, or apparatus for workshops (*instrumentum*, Cic. in Catil. vii. 8),

που οικήσοντας. Οἶδα γὰρ ὅτι καὶ Μυσοῖς βασιλεὺς πολλοὺς μὲν ἡγεμόνας ἂν δοίη, πολλοὺς δ' ἂν ὁμήρους τοῦ ἀδόλως ἐκπέμψειν· καὶ ὁδοποιήσείη γ' ἂν αὐτοῖς, καὶ εἰ σὺν τεθρίπποις βούλονται ἀπιέναι. Καὶ ἡμῖν γ' ἂν οἶδ' ὅτι τρισάσμενος ταύτ' ἐποίει, εἰ ἑώρα ἡμᾶς μένειν παρασκευαζομένους. 25. Ἀλλὰ γὰρ δέδοικα μή, ἂν ἅπαξ μάθωμεν ἀργοὶ ζῆν καὶ ἐν ἀφθόνοις βιοτεύειν, καὶ Μήδων δὲ καὶ Περσῶν καλαῖς καὶ μεγάλαις γυναιξὶ καὶ παρθένοις ὁμιλεῖν, μή, ὥσπερ οἱ λωτοφάγοι, ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ. 26. Δοκεῖ οὖν μοι εἰκὸς καὶ δίκαιον εἶναι πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκείους πειρᾶσθαι ἀφικνεῖσθαι, καὶ ἐπιδείξαι τοῖς Ἑλλησιν ὅτι ἐκόντες πένονται, ἐξὸν αὐτοῖς τοὺς νῦν οἴκοι σκληρῶς ἐκεῖ πολιτεύοντας ἐνθάδε κομισαμένους πλουσίους ὁρᾶν. Ἀλλὰ^u γάρ, ὦ ἄνδρες, πάντα ταῦτα τὰγαθὰ δῆλον ὅτι τῶν κρατούντων ἐστί. 27. Τοῦτο δὲ δεῖ λέγειν πῶς ἂν πορευοίμεθά τε ὥς ἀσφαλέστατα καί, εἰ μάχεσθαι δέοι, ὥς κράτιστα μαχοίμεθα. Πρῶτον μὲν τοίνυν, ἔφη, δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας ἅς

(u) § 25.

equipments for horses (iii. 19),
—or stock for land (I. ix. 19, n.).

— ἂν δοίη . . ἂν . . ἐποίει] Ἄν δοίη, 'he would give' at any time,
—hypothesis quite indefinite as to time and circumstance, no protasis (εἰ) being expressed: but in ἂν ἐποίει . . εἰ ἑώρα ('he would now be doing, if he were seeing'), a supposition is applied to the present time, which being contrary to fact, is presented only to argue upon; — 'if (which is not the case) he saw us preparing to remain, he would do this right gladly.' For this use of ἂν with the indic. of the past imperf. see Don. Gr. Gr. p. 540, bb; cf. V. vi. 30, n.,

Soph. Œdip. R. 348, 9.

25. Ἀλλὰ γάρ] '*Sed enim.*' '*But* (I do not counsel you to remain,)—for, &c. *But how- ever* I am afraid that, &c.'

— λωτοφάγοι] Ulysses' companions who, after tasting the lotus, lost all desire of home. Cf. Odyss. ix. 93; Pliny, N. H. xiii. 17.

26. κομισαμένους] (Acc. for dat., as supra, § 1) '*To convey here those who are there living a hard life as citizens at home, and see them rich.*' Cf. Herod. vii. 102, τῇ Ἑλλάδι πενήνῃ . . σύντροφος.

— Ἀλλὰ γάρ] '*Sed de hac re non dicam pluribus,—nam.*' K.

ἔχομεν, ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῇ, ἀλλὰ πο-
 ρευώμεθα ὅπη ἂν τῇ στρατιᾷ συμφέρῃ· ἔπειτα καὶ
 τὰς σκηναὺς συγκατακαῦσαι. Αὐταὶ γὰρ αὐτὸν ὄχλον
 μὲν παρέχουσιν ἄγειν, συνωφελοῦσι δ' οὐδὲν οὔτε εἰς
 τὸ μάχεσθαι οὔτ' εἰς τὸ τὰ ἐπιτήδεια ἔχειν. 28. Ἔτι
 δὲ καὶ τῶν ἄλλων σκευῶν τὰ περισσὰ ἀπαλλάξωμεν,
 πλὴν ὅσα πολέμου ἕνεκεν ἢ σίτων ἢ ποτῶν ἔχομεν,
 ἵνα ὡς πλείστοι μὲν ἡμῶν ἐν τοῖς ὅπλοις ὦσιν, ὡς
 ἐλάχιστοι δὲ σκευοφορῶσι. Κρατουμένων μὲν γὰρ
 ἐπίστασθε ὅτι πάντα ἀλλότρια· ἦν δὲ κρατῶμεν, καὶ
 τοὺς πολεμίους δεῖ σκευοφόρους ἡμετέρους νομίζειν.
 29. Δοιπὸν μοι εἰπεῖν ὅπερ καὶ μέγιστον νομίζω εἶναι.
 Ὅρατε γὰρ καὶ τοὺς πολεμίους ὅτι οὐ πρόσθεν ἐξε-
 νεγκεῖν ἐτόλμησαν πρὸς ἡμᾶς πόλεμον πρὶν τοὺς
 στρατηγοὺς ἡμῶν συνέλαβον, νομίζοντες ὄντων μὲν τῶν
 ἀρχόντων, καὶ ἡμῶν πειθομένων, ἱκανοὺς εἶναι ἡμᾶς
 περιγενέσθαι τῷ πολέμῳ· λαβόντες δὲ τοὺς ἄρχοντας
 ἀναρχία ἂν καὶ ἀταξία ἐνόμιζον ἡμᾶς ἀπολέσθαι. 30.
 δεῖ οὖν πολὺ μὲν τοὺς ἄρχοντας ἐπιμελεστέρους γεν-
 ἐσθαι τοὺς νῦν τῶν πρόσθεν, πολὺ δὲ τοὺς ἀρχομένους
 εὐτακτοτέρους καὶ πειθομένους μᾶλλον τοῖς ἄρχουσι
 νῦν ἢ πρόσθεν. 31. Ἦν δέ τις ἀπειθῇ, ἣν ψηφίσησθε

(v) I. ii. 26.

27. στρατηγῇ] 'May not ge-
 neral us,' i. e. 'may not regulate
 our march.'

— ἄγειν corresponds to the
 English idiom, 'are troublesome to
 carry'—ὄχλον παρέχειν (*negotium
 facessere*) follows the syntax of
 its equivalent adjective. χαλεπαί. Cf.
 χαλεπὰ . . ποιεῖν, inf. iv. 35; Jelf,
 668, c.

29. Ὅρατε γάρ] 'Forasmuch as
 you see, &c.,' is explanatory of

δεῖ οὖν, § 30. When the explana-
 tory clause is put first in this
 way, the clause which it explains
 is often connected with it as a
 consequence by οὖν,—here and inf.
 V. i. 8; VI. iv. 8.

31. Ἦν δέ τις] 'But should any
 one be disobedient,—if you shall
 have passed a resolution that
 such of you as on each occasion
 may chance to be by shall help
 the commander to punish &c.'

τὸν ἀεὶ ὑμῶν ἐντυγχάνοντα σὺν τῷ ἄρχοντι κολάζειν, οὕτως οἱ πολέμιοι πλείστον ἐψευσμένοι ἔσονται· τῇδε γὰρ τῇ ἡμέρᾳ μυρίους ὄψονται ἀνθ' ἐνὸς Κλεάρχους, τοὺς οὐδ' ἐνὶ ἐπιτρέφοντας κακῶ εἶναι. 32. Ἀλλὰ ὡ γὰρ καὶ περαίνειν ἤδη ὥρα· ἴσως γὰρ οἱ πολέμιοι αὐτίκα παρέσονται. Ὅτῳ μὲν οὖν ταῦτα δοκεῖ καλῶς ἔχειν, ἐπικυρωσάτω ὡς τάχιστα, ἵνα ἔργῳ περαίνηται· εἰ δέ τι ἄλλο βέλτιον ἢ ταύτῃ, τολμάτω καὶ ὁ ἰδιώτης^x διδάσκειν· πάντες γὰρ κοινῆς σωτηρίας δεόμεθα.

33. Μετὰ ταῦτα Χειρίσοφος εἶπεν· Ἀλλ' εἰ μὲν τινος ἄλλου δεῖ πρὸς τούτοις οἷς^y εἶπε Ξενοφῶν, καὶ αὐτίκα ἐξέσται ποιεῖν· ἂ δὲ νῦν εἴρηκε δοκεῖ μοι ὡς τάχιστα ψηφίσασθαι ἄριστον εἶναι· καὶ ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα. Ἀνέτειναν ἅπαντες. 34. Ἀναστὰς δὲ πάλιν εἶπε Ξενοφῶν· ὦ ἄνδρες, ἀκούσατε ὧν προσδοκᾶν δοκεῖ μοι. Δῆλον ὅτι πορεύεσθαι ἡμᾶς δεῖ ὅπου^z ἔξομεν τὰ ἐπιτήδεια. Ἀκούω δὲ κώμας εἶναι καλὰς οὐ πλείον ἐῖκοσι σταδίων ἀπεχούσας. 35. Οὐκ ἂν οὖν θαυμάζοιμεν εἰ οἱ πολέμιοι, ὥσπερ οἱ δειλοὶ κύνες τοὺς μὲν παριόντας διώκουσί τε καὶ δάκνουσιν, ἣν δύνωνται, τοὺς δὲ διώκοντας φεύγουσιν, εἰ καὶ αὐτοὶ ἡμῖν ἀπιοῦσιν ἐπακολουθοῖεν. 36. Ἴσως οὖν ἀσφαλέστερον ἡμῖν πορεύεσθαι πλαίσιον ποιησα-

(w) § 25.

(x) VI. i. 31.

(y) I. i. 8.

(z) II. i. 6.

— On ἀεὶ, 'from time to time,' cf. Blomf. Prom. Vinct. 973.

This appeal was as successful as it is ever likely to be with such material as such armies are composed of. See V. viii. 21, 22.

32. εἰ δέ τι ἄ. β.] Scil. δοκεῖ ἢ τὸ ταύτῃ περαίνειν.—ταύτῃ, 'in this way.'

33. καὶ αὐτίκα] 'Presently also we may do that.'

— ἄριστον εἶναι follows ψηφίσ., '... to decree that what he has said is the best.'

34. ἀκούσ. (ἐκείνων ἂ) προσδοκᾶν δοκεῖ μοι] 'Listen to those contingencies which it seems to me best to look forward to,' i. e. anticipate and provide against.

36. πλαίσιον] 'A hollow square.' Cf. III. iii. 6; Thuc. vi. 67; Cyr. V. iii. 39.

μένους τῶν ὀπλων^a, ἵνα τὰ σκευοφόρα καὶ ὁ πολὺς ὄχλος ἐν ἀσφαλεστέρῳ εἴη. Εἰ οὖν νῦν ἀποδειχθείη τίνα χρὴ ἡγεῖσθαι τοῦ πλαισίου καὶ τὰ πρόσθεν κοσμεῖν, καὶ τίνας ἐπὶ τῶν πλευρῶν ἐκατέρων εἶναι, τίνας δ' ὀπισθοφυλακεῖν, οὐκ ἂν, ὅποτε οἱ πολέμιοι ἔλθοιεν, βουλευέσθαι ἡμᾶς δέοι, ἀλλὰ χρώμεθ' ἂν εὐθὺς τοῖς τεταγμένοις. 37. Εἰ μὲν οὖν ἄλλος τις βέλτιον ὄρα, ἄλλως ἐχέτω· εἰ δὲ μή, Χειρίσοφος μὲν ἡγεῖσθω, ἐπειδὴ καὶ Λακεδαιμόνιος^b ἐστὶ τῶν δὲ πλευρῶν ἐκατέρων δύο τῶν πρεσβυτάτων στρατηγοὶ ἐπιμελείσθων· ὀπισθοφυλακῶμεν δὲ ἡμεῖς οἱ νεώτεροι, ἐγώ τε καὶ Τιμασίων, τὸ νῦν εἶναι. 38. Τὸ δὲ λοιπὸν, πειρώμενοι ταύτης τῆς τάξεως βουλευσόμεθα ὃ τι ἂν

(a) I. vii. 10.

(b) VI. i. 26; vi. 12.

— ὄχλος] ‘*The camp-followers,*’ ‘*rabble.*’ Cf. iv. 26; IV. iii. 19 and 26.

— εἴη] (MSS.;—ῆ, K. and P.) Here again (see II. iv. 4, n.) the principal clause (ἴσως οὖν. . .) is put *hypothetically*, as a suggestion thrown out, and Xenophon, with Attic deference, states the result also of his suggestion as *speculative* (ἵνα . . . εἴη), with a fainter and more distant notion of realization than ἵνα . . . ῆ would convey. Precisely as in English *might* is used, not only when the principal verb is a past tense, but also after a *present* or *future*,—in an *imaginary case*, ex. gr., ‘O that my ways were made so direct,—that I *might* keep Thy commandments.’ Ps. cxix. 5.

— ὅποτε . . . ἔλθοιεν] ‘*Whenever* (in the case supposed) *they might come.*’ ‘Dubitanter, in modo cogitata.’ P. Jelf, 844.

— τοῖς τεταγμ.] ‘*Instructis statim uti militibus licebit.*’ D.

37. τὸ νῦν εἶναι] ‘*For the present.*’ Cf. I. vi. 9, n.

38. Τὸ . . . λοιπὸν] ‘*As to the future.*’ ‘*Absolutè accipiendum videtur: quod ad reliquum (posterum) tempus attinet.*’ K.: see V. vii. 34, n.

— πειρώμενοι] ‘*Ubi periculum fecerimus.*’ D. ‘*After making trial of this formation we will deliberate and adopt whatever plan may from time to time (ἀεὶ) seem best.*’—Here again (as at II. iii. 1, n.) we might expect the aorist participle, the trial being prior in time to the deliberation. But Xenophon cares little to mark *mere priority of time* by the use of the aor. participle. He will at any time use the imperfect participle instead, if he wants to express the notion of repetition, continuance, or any other peculiar to the tense; see ἐκλεγόμενος (II. iii. 11) and βίπτουσαι (IV. vii. 13).—δοκῇ, D. L. (δοκοίη B. P.)—‘*Quidquid semper optimum factu*

ἀεὶ κρατιστον δοκῇ εἶναι. Εἰ δέ τις ἄλλο ὁρᾷ βέλτιον, λεξάτω. Ἐπεὶ δ' οὐδεὶς ἀντέλεγεν, εἶπεν· "Ὅτω δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα. "Εδοξε ταῦτα. 39. Νῦν τοίνυν, ἔφη, ἀπιόντας^c ποιεῖν δεῖ τὰ δεδογμένα· καὶ ὅστις τε ὑμῶν τοὺς οἰκείους ἐπιθυμεῖ ἰδεῖν, μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι· οὐ γάρ ἐστιν ἄλλως τούτου τυχεῖν· ὅστις τε ζῆν ἐπιθυμεῖ, πειράσθω νικᾶν· τῶν μὲν γὰρ νικῶντων τὸ κατακαίνειν, τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἐστί. Καὶ εἴ τις^a δὲ χρημάτων ἐπιθυμεῖ, κρατεῖν πειράσθω· τῶν γὰρ νικῶντων ἐστί καὶ τὰ ἐαυτῶν σώζειν καὶ τὰ τῶν ἡττωμένων λαμβάνειν.

CAPUT III.

1. Τούτων λεχθέντων ἀνέστησαν, καὶ ἀπελθόντες κατέκαιον τὰς ἀμάξας καὶ τὰς σκηνάς· τῶν δὲ περιιτῶν ὅτου μὲν δέοιτό τις μετεδίδοσαν ἀλλήλοις, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἐρρίπτουν. Ταῦτα ποιήσαντες ἡριστοποιοῦντο. Ἀριστοποιοιμένων δὲ αὐτῶν ἔρχεται Μιθριδάτης σὺν ἱππεῦσιν ὡς τριάκοντα, καὶ καλεσάμενος τοὺς στρατηγούς εἰς ἐπήκοον λέγει ὧδε· 2. Ἐγώ, ὦ ἄνδρες Ἕλληνες, καὶ Κύρῳ πιστὸς ἦν, ὡς ὑμεῖς ἐπίστασθε, καὶ νῦν ὑμῖν εὖνους· καὶ ἐνθάδε δ' εἰμὶ σὺν πολλῷ φόβῳ διάγων. Εἰ οὖν ὁρώην ὑμᾶς σωτήριόν τι βουλευομένους, ἔλθοιμι ἂν πρὸς ὑμᾶς καὶ τοὺς θεράποντας πάντας ἔχων. Λέξατε οὖν, ἔφη, πρὸς

(c) II. ii. 4, n.

(d) I. vi. 1; V. iii. 3.

videatur, id consilii capiemus. D. βουλευέσθαι c. acc. = *decernere*, i. 34; iii. 2.

39. καὶ ὅστις..] 'Whosoever'—(meaning *all*).—καὶ εἴ τις δέ, 'and

also such as ..' V. iii. 3, n.

— μεμνήσθω . . εἶναι] 'Remember to be.' Μεμνήσθω . . ὦν, 'remember that he is . .' Cf. Jelf, 683, 1, obs. Sup. I. iii. 10.

με τί ἐν νῶ ἔχετε ὥς πρὸς φίλον τε καὶ εὖνουν καὶ βουλόμενον κοινῇ σὺν ὑμῖν τὸν στόλον ποιεῖσθαι.

3. Βουλευομένοις τοῖς στρατηγοῖς ἔδοξεν ἀποκρίνασθαι τάδε· καὶ ἔλεγε Χειρίσοφος· ‘Ἡμῖν δοκεῖ, εἰ μὲν τις^a ἐᾷ ἡμᾶς ἀπιέναι οἴκαδε, διαπορεύεσθαι τὴν χώραν ὥς ἂν δυνώμεθα ἀσινέστατα· ἦν δέ τις ἡμᾶς τῆς ὁδοῦ ἀποκωλύη, διαπολεμεῖν τούτῳ ὥς ἂν δυνώμεθα κράτιστα. 4. Ἐκ τούτου ἐπειράτο Μιθριδάτης διδάσκειν ὥς ἄπορον εἶη βασιλέως ἄκοντος σωθῆναι. Ἐνθα δὲ ἐγγινώσκετο ὅτι ὑπόπεμπτος^b εἶη· καὶ γὰρ τῶν Τιτσαφέρνηους τις οἰκείων παρηκολούθει πίστεως ἕνεκα. 5. Καὶ ἐκ τούτου ἐδόκει τοῖς στρατηγοῖς βέλτιον εἶναι δόγμα ποιήσασθαι τὸν πόλεμον ἀκήρυκτον εἶναι ἔστε ἐν τῇ πολεμίᾳ εἶεν· διέφθειρον γὰρ προσιόντες τοὺς στρατιώτας, καὶ ἓνα γε λοχαγὸν διέφθειραν, Νίκαρχον Ἀρκάδα· καὶ ὥχετο ἀπιὼν νυκτὸς σὺν ἀνθρώποις ὥς εἴκοσι.

6. Μετὰ ταῦτα ἀριστήσαντες καὶ διαβαντες τὸν Ζάβατον ποταμὸν ἐπορεύοντο τεταγμένοι, τὰ ὑποζύγια καὶ τὸν ὄχλον ἐν τῷ μέσῳ ἔχοντες. Οὐ πολὺ δὲ προεληλυθότων αὐτῶν, ἐπιφαίνεται πάλιν ὁ Μιθριδάτης ἱππέας ἔχων ὥς διακοσίους, καὶ τοξότας καὶ σφενδονήτας εἰς τετρακοσίους μάλα ἑλαφροὺς καὶ εὐζῶνους· καὶ

(a) I. iv. 12, n.

(b) II. iv. 22.

3. διαπολεμεῖν] ‘Fight it out with him:’ δια- as in διὰ πολέμου ἵεναι sup. ii. 8, n. (διὰ φιλίας). So διαγελᾶν, II. vi. 23, n.; διακινδυνεύειν, iv. 14.

4. πίστεως ἕνεκα] *To secure his fidelity*, lest the Greeks should tempt him with such overtures as they had made to Ariæus. II. i. 4.

5. δόγμα π. τὸν πόλ. . . ἀκ.

εἶναι] ‘*To pass a resolution that the war allowed of no intercourse by herald.*’ See Dem. de Cor. οθ’, ἄσπονδος καὶ ἀκήρυκτος πόλεμος.—Æsch. Ag. 1235.

—διέφθειρον . . διέφθειραν] Note the use of these tenses to express, the one a series of attempts, the other a single completed action. See I. ix. 25; II. v. 32; inf. iv. 15; V. ii. 26; V. iii. 9.

προσῆει μὲν ὡς φίλος ὢν πρὸς τοὺς Ἑλληνας. 7. Ἐπεὶ δ' ἐγγὺς ἐγένοντο, ἑξαπίνης οἱ μὲν αὐτῶν ἐτόξευον καὶ ἵππεῖς καὶ πεζοί, οἱ δ' ἐσφενδόνων καὶ ἐτίτρωσκον. Οἱ δὲ ὀπισθοφύλακες τῶν Ἑλλήνων ἔπασχον μὲν κακῶς, ἀντεποιοῦν δ' οὐδέν· οἳ τε γὰρ Κρήτες^c βραχύτερα τῶν Περσῶν ἐτόξευον καὶ ἅμα ψιλοὶ ὄντες εἴσω τῶν ὅπλων^d κατεκέκλειντο· οἳ τε ἀκοντισταὶ βραχύτερα ἡκόντιζον ἢ^e ὡς ἐξικνεῖσθαι τῶν σφενδονητῶν. 8. Ἐκ^f τούτου Ξενοφῶντι ἐδόκει διωκτέον εἶναι· καὶ ἐδίωκον τῶν^g τε ὀπλιτῶν καὶ τῶν πελταστῶν οἱ ἔτυχον σὺν αὐτῷ ὀπισθοφυλακοῦντες· διώκοντες δὲ οὐδένα κατελάμβανον τῶν πολεμίων. 9. Οὔτε γὰρ ἵππεῖς ἦσαν τοῖς Ἑλλησιν, οὔτε οἱ πεζοὶ τοὺς πεζοὺς ἐκ^h πολλοῦ φεύγοντας ἐδύναντο καταλαμβάνειν ἐν ὀλίγῳ χωρίῳ· πολὺ γὰρ οὐχ οἷόν τε ἦν ἀπὸ τοῦ ἄλλου στρατεύματος διώκειν. 10. Οἱ δὲ βάρβαροι ἵππεῖς καὶ φεύγοντες ἅμα ἐτίτρωσκον, εἰς τοῦπισθεν τοξεύοντες ἀπὸ τῶν ἵππων· ὅποσον δὲ προδιώξειαν οἱ Ἑλληνες, τοσοῦτον πάλιν ἐπαναχωρεῖν μαχομένους ἔδει. 11. Ὡστε τῆς ἡμέρας ὅλης διῆλθον οὐ πλεόν πέντε καὶ εἴκοσι σταδίων, ἀλλὰ δείλης ἀφίκοντο εἰς τὰς κώμας. Ἐνθα δὴ πάλιν ἀθυμία ἦν. Καὶ Χειρίσοφος καὶ οἱ πρεσβύτατοι τῶν στρατηγῶν Ξενοφῶντα ἡτιῶντο ὅτι

(c) I. ii. 9.

(d) I. vii. 10.

(e) I. ii. 4.

(f) II. vi. 4.

(g) I. x. 3.

(h) I. x. 11.

7. Κρήτες βραχύτ.] Inf. iv. 17, we read that these Cretans *practised* shooting far by *firing up*, implying that they ordinarily shot at a low elevation (for force, not distance), so that, while cooped up within the hoplites, they could not use their weapons; for which reason they were subsequently posted apart (δια-ταχθ. iv. 15).

— ἢ ὡς ἐξικν.] ‘. . too short to reach the slingers;’ the genit. as with a verb of ‘hitting.’ Cf. I. v. 12, n.

11. ἡμέρας ὅλης . . δείλης] ‘In the course of . .’ See I. ix. 25, n.; VII. iii. 10.

— τὰς κώμας] Mentioned above. ii. 34.

ἐδίωκεν ἀπὸ τῆς φάλαγγος, καὶ αὐτός τε ἐκινδύνευσεν καὶ τοὺς πολεμίους οὐδὲν μᾶλλον ἡδύνατο βλάπτειν.

12. Ἀκούσας δὲ ὁ Ξενοφῶν ἔλεγεν ὅτι ὀρθῶς ἦτιῶντο, καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροίη. Ἄλλ' ἐγώ, ἔφη, ἠναγκάσθην διώκειν, ἐπειδὴ ἑώρων ἡμᾶς ἐν τῷ μένειν κακῶς μὲν πάσχοντας, ἀντιποιεῖν δ' οὐδὲν δυναμένους.

13. Ἐπειδὴ δὲ ἐδιώκομεν, ἀληθῆ, ἔφη, ὑμεῖς λέγετε· κακῶς μὲν γὰρ ποιεῖν οὐδὲν μᾶλλον ἐδυνάμεθα τοὺς πολεμίους, ἀνεχωροῦμεν δὲ πάνυ χαλεπῶς. 14. Τοῖς οὖν θεοῖς χάρις ὅτι οὐ σὺν πολλῇ ῥώμῃ ἀλλὰ σὺν ὀλίγοις ἦλθον· ὥστε βλάψαι μὲν μὴ μεγάλα, δηλῶσαι δὲ ὧν δεόμεθα. 15. Νῦν γὰρ οἱ μὲν πολέμιοι τοξεύουσι καὶ σφενδονῶσιν ὅσον οὔτε οἱ Κρήτες ἀντιτοξεύειν δύνανται οὔτε οἱ ἐκ χειρὸς βάλλοντες ἐξικνεῖσθαι ὅταν δὲ αὐτοὺς διώκωμεν, πολὺ μὲν οὐχ οἶόν τε χωρίον ἀπὸ τοῦ στρατεύματος διώκειν, ἐν ὀλίγῳ δέ, οὐδ' εἰ ταχὺς εἴη, πεζὸς πεζὸν ἂν διώκων καταλάβοι ἐκ τόξου ῥύματος. 16. Ἡμεῖς οὖν εἰ μέλλοιμεν τούτους εἶργειν, ὥστε μὴ δύνασθαι βλάπτειν ἡμᾶς πορευομένους, σφενδονητῶν τε τὴν ταχίστην δεῖ καὶ ἱππέων. Ἀκούω δ' εἶναι ἐν τῷ στρατεύματι ἡμῶν Ῥοδίους, ὧν τοὺς πολλοὺς φασιν ἐπίστασθαι σφενδονᾶν, καὶ τὸ βέλος αὐτῶν καὶ διπλάσιον φέρεσθαι τῶν Περσικῶν σφενδονῶν. 17. Ἐκείναι γάρ, διὰ τὸ χειροπληθέσι τοῖς λίθοις

12. ἦτιῶντο . . μαρτυροίη] Cf. II. i. 3, n.

13. ἀληθῆ . . λεγ.] Briefly for ἐγένετο ἅπερ ὑμεῖς ἀληθῆ λέγοντες αἰτιασθε. K.

14. ῥώμῃ] Abstr. for concr., as in English *force*, i. e. a body of men: so δύναμις, I. iii. 12.

— ἦλθον] 'They came' ('I came,' Ox. Tr.) 'so as to do us no great mischief, and yet show us what we need.'

15. ἐκ τόξου ῥ.] 'Starting at bow-shot distance.' I. x. 11, n.

16. εἰ μέλλοιμεν] 'If we are to keep them in check.' Cf. II. vi.

10. (μέλλομεν, B. P.)

— τὴν ταχίστ.] 'As quickly as possible.' Supply ὁδόν. Cf. I. ii. 20; so τὴν λοιπὴν, inf. iv. 46; μακράν, iv. 17. R.

— διπλάσιον] 'Carries twice as far as the P. slings.' Genit. as at I. iii. 21, n.; sup. ii. 14.

σφενδονᾶν, ἐπὶ βραχὺ ἐξικνούνται· οἱ δέ γε Ῥόδιοι καὶ ταῖς μολυβδίσιν ἐπίστανται χρῆσθαι. 18. Ἦν οὖν αὐτῶν ἐπισκεψώμεθα τίνες πέπανται σφενδόνας, καὶ τούτῳ μὲν δώμεν αὐτῶν ἀργύριον, τῷ δὲ ἄλλας πλέκειν ἐθέλονται ἄλλο ἀργύριον τελῶμεν, καὶ τῷ σφενδονᾶν ἐν τῷ τεταγμένῳ ἐθέλονται ἄλλην τινὰ ἀτέλειαν εὐρίσκωμεν, ἴσως τινὲς φανοῦνται ἱκανοὶ ἡμᾶς ὠφελεῖν. 19. Ὅρῳ δὲ καὶ ἵππους ὄντας ἐν τῷ στρατεύματι, τοὺς μὲν τινὰς¹ παρ' ἐμοί, τοὺς δὲ τῷ Κλεάρχῳ καταλελειμμένους· πολλοὺς δὲ καὶ ἄλλους αἰχμαλώτους σκευοφοροῦντας. Ἄν οὖν τούτους πάντας ἐκλέξαντες σκευοφόρα μὲν ἀντιδῶμεν, τοὺς δὲ ἵππους εἰς ἱππέας κατασκευάσωμεν, ἴσως καὶ οὗτοί τι τοὺς φεύγοντας ἀνιάσουσιν. 20. Ἔδοξε ταῦτα· καὶ ταύτης τῆς νυκτὸς σφενδονῆται μὲν εἰς διακοσίους ἐγένοντο, ἵπποι δὲ καὶ ἱππεῖς ἐδοκιμάσθησαν τῇ ὑστεραίᾳ εἰς πεντήκοντα, καὶ στολάδες καὶ θώρακες αὐτοῖς ἐπορίσθησαν· καὶ ἵππαρχος δὲ ἐπεστάθη Λύκιος ὁ Πολυστράτου Ἀθηναῖος.

(i) II. iii. 15.

17. μολυβδίσιν] Cf. Ovid. Met. ii. 727; Virg. Æn. ix. 588.

18. 'If then we look to see which of them possess slings, and to each one of these give money for them.'—τούτῳ μὲν has a collective force, 'to each one of these.'—αὐτῶν, scil. σφενδονῶν, 'for them' (ἀντί). Jelf, 516.

—καὶ τῷ σφενδ. ἐ. τ., κ. τ. λ.] 'To him who is willing to serve as slinger in the place assigned him...'

—ἄλλην τ. ἀτέλ.] 'Some exemption from other duties;' where ἄλλην ἀτέλειαν = ἄλλων (ἔργων)

ἀτέλειαν.

19. τῷ Κλεάρχῳ] 'Left by C.' His forty horsemen (I. v. 13) had deserted (II. ii. 7). He had probably equipped others in their place.

—σκευοφόρα] 'Boves, asinos, mulos.' B.

20. ἐγένοντο] states the result: 'Slingers were got to the number of 200.'

—ἐδοκίμ.] 'Were declared serviceable;' literally, 'were examined and approved.' 'Passed muster.'

—στολάδες] MSS. (σπολάδες, H. P.; leathern jackets, buffs.)

CAPUT IV.

1. Μείναντες δὲ ταύτην τὴν ἡμέραν τῇ ἄλλῃ ἐπορεύοντο πρῶϊτερον ἀναστάντες· χαράδραν γὰρ αὐτοὺς ἔδει διαβῆναι, ἐφ' ἣ ἐφοβοῦντο μὴ ἐπίθωιντο αὐτοῖς διαβαίνουσιν οἱ πολέμιοι. 2. Διαβεβηκόσι δὲ αὐτοῖς πάλιν ἐπιφαίνεται ὁ Μιθριδάτης ἔχων ἱππέας χιλίους τοξότας δὲ καὶ σφενδονήτας εἰς τετρακισχιλίους· τοσούτους γὰρ ἤτησε Τισσαφέρην καὶ ἔλαβεν, ὑποσχομενος, ἂν τούτους λάβῃ, παραδώσειν αὐτῷ τοὺς Ἕλληνας, καταφρονήσας, ὅτι ἐν τῇ πρόσθεν προσβολῇ ὀλίγους ἔχων ἔπαθε μὲν οὐδέν, πολλὰ δὲ κακὰ ἐνόμιζε ποιῆσαι. 3. Ἐπεὶ δὲ οἱ Ἕλληνες διαβεβηκότες ἀπείχον τῆς χαράδρας ὅσον ὀκτὼ σταδίους, διέβαινε καὶ ὁ Μιθριδάτης ἔχων τὴν δύναμιν. Παρήγγελτο δὲ τῶν τε πελταστῶν οὓς ἔδει διώκειν καὶ τῶν ὀπλιτῶν, καὶ τοῖς ἱππεῦσιν εἶρητο θαρρόνῃσι διώκειν, ὥς^a ἐφευγομένης ἱκανῆς δυνάμεως. 4. Ἐπεὶ δὲ ὁ Μιθριδάτης κατειλήφει, καὶ ἤδη σφενδόναι καὶ τοξεύματα ἐξικνούντο^b, ἐσήμηνε^c τοῖς Ἕλλησι τῇ σάλπιγγι, καὶ εὐθὺς ἔθεον ὁμόσε οἷς

(a) I. i. 6, r.

(b) I. viii. 19.

(c) I. ii. 17.

1. χαράδραν] The Khazír or Gomár-sú (the *Bumadus* of Quintus Curtius), a tributary of the Zabatus, the point of junction being twelve miles from the Tigris. The plain between the Bumadus and Zabatus was the battle-field of Arbela, which consummated the overthrow of the Persian empire. See *Introd.*; cf. *Ainsw.*, p. 135-7.

3. τῶν . . πελτ. οὓς] 'Which of the peltasts' according to D. (ex peltastis quosnam oporteret . .), the relative standing for the dependent interrogative οὓς-τινας, as it sometimes, though

rarely, does (*Arn. G. G.* 1367). If οὓς be relative, the sense will be 'orders had been given to such of the pelt. as had to pursue . .' ἐκείνοις τῶν π. οὓς ἔδει . . : as sup. i. 35.

4. κατειλήφει] 'Had overtaken.' I. viii. 20. On the group of tenses in this §, see V. ii. 13.

— ἔθεον ὁμόσε] '(Those) to whom the order had been given ran to close with the enemy.' The suffix -σε means 'motion to,' 'they ran to get together' ('*ma-num conferre*'), opp. to ἀκροβολήσθαι. — night y

εἶρητο, καὶ οἱ ἱππεῖς ἤλαυνον· οἱ δὲ οὐκ ἐδέξαντο, ἀλλ' ἔφευγον ἐπὶ τὴν χαράδραν. 5. Ἐν ταύτῃ τῇ διώξει τοῖς βαρβάροις τῶν τε πεζῶν ἀπέθανον πολλοὶ καὶ τῶν ἱππέων ἐν τῇ χαράδρᾳ ζωοὶ ἐλήφθησαν εἰς ὀκτωκαίδεκα· τοὺς δὲ ἀποθανόντας αὐτοκέλευστοι οἱ Ἕλληνες ἠκίσαντο, ὥς ὅτι φοβερώτατον τοῖς πολεμίοις εἶη ὅραν.

6. Καὶ οἱ μὲν πολέμιοι οὕτω πράξαντες ἀπῆλθον· οἱ δὲ Ἕλληνες ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας ἀφίκοντο ἐπὶ τὸν Τύγρητα ποταμόν. 7. Ἐν ταύτῃ πόλιν ἦν ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ ἦν Λάρισσα· ὥκουν δ' αὐτὴν τὸ παλαιὸν Μῆδοι· τοῦ δὲ τείχους ἦν αὐτῆς τὸ εὖρος πέντε καὶ εἴκοσι πόδες, ὕψος δ' ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος δύο παρασάγγαι· ὥκοδόμητο δὲ πλίνθοις κεραμίαις· κρηπὶς δ' ὑπὲρ λιθίνῃ, τὸ ὕψος εἴκοσι ποδῶν. 8. Ταύτην βασιλεὺς ὁ Περσῶν, ὅτε παρὰ Μήδων τὴν ἀρχὴν ἐλάμβανον Πέρσαι, πολιορκῶν οὐδενὶ τρόπῳ ἐδύνατο ἐλεῖν. Ἡλῖος δὲ νεφέλην προκαλύψας ἠφάνισε μέχρις ἐξέ-

6. οὕτω πράξαντες] *'Having thus fared.'* I. ix. 10.

7. Λάρισσα] Represented by the modern 'Nimroud,' which Mr. Layard believes to occupy the *original* site of *Nineveh* (see § 10). The Greeks found a name in the locality which suggested one very familiar to them, *Larissa*. What that name was is uncertain, —but local tradition still retains 'Al Ashur' as the ancient name of the city ('Nineveh,' Introduction, p. xxv). The text of Scripture at Genesis x. 11 and 12, assigns the foundation of Nineveh to 'Ashur,' the marginal reading to 'Nimrod.' Bochart's conjecture that Larissa = Al

Resen is rejected by Layard ('Nineveh,' vol. i. p. 4, note).

8. ἐλάμβανον] *'Were receiving,'* i. e. about 560 B.C., when the Persians under Cyrus Major were overthrowing the Median empire (Hdt. i. 127 — 130). Cyrus (Khores) is the Persian word for sun, which has doubtless something to do with the myth. —ἐξέλιπον, a euphemism probably for ἐξανέστησαν ὑπὸ . . . 'they were removed and settled elsewhere by the conquerors,' an Eastern custom, alluded to O. T. 2 Kings xviii. 32. Hdt. i. 15.

—Ἡλῖος δέ] MSS. The meaning seems to be, 'The sun, by bringing a cloud over (the city)

λιπον οἱ αἰθρωποι, καὶ οὕτως ἐάλω. 9. Παρὰ ταύτην τὴν πόλιν ἦν πυραμὶς λιθίνη, τὸ μὲν εὖρος ἐνὸς πλέθρου, τὸ δὲ ὕψος δύο πλέθρων. Ἐπὶ^d ταύτης πολλοὶ τῶν βαρβάρων ἦσαν, ἐκ τῶν πλησίον κωμῶν ἀποπεφευγότες.

10. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἓνα παρασάγγας ἐξ πρὸς τεῖχος ἔρημον, μέγα, πρὸς τῇ πόλει κείμενον· ὄνομα δὲ ἦν τῇ πόλει Μέσπιλα· Μῆδοι δ' αὐτὴν ποτε ᾤκουν. Ἦν δὲ ἡ μὲν κρηπὶς λίθου ξεστοῦ κογχυλιάτου, τὸ εὖρος πεντήκοντα ποδῶν καὶ τὸ ὕψος πεντήκοντα. 11. Ἐπὶ^d δὲ ταύτῃ ἐπωκοδόμητο πλίνθινον

(d) IV. iii. 3, n.

obscured it . . . νεφέλην (τῆς πόλεως) προκαλύψας being by hypallage for νεφέλῃ τὴν π. προκαλ.

9. Παρὰ ταύτην π.] Cf. I. iii. 7. With *things* παρὰ regularly takes the accus., whether *extension* or (as here) simple *position beside* is indicated. Cf. V. iii. 7; VII. i. 12, 40.—The *dative* is used sometimes where ambiguity might arise; thus (VII. ii. 25) παρὰ θαλάττῃ χωρία is used of isolated forts upon the coast; π. θάλατταν might denote a line of them.

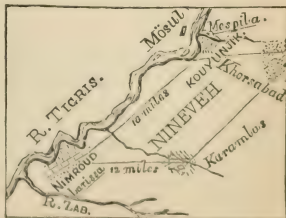
— πυραμὶς] This pyramid is still a conspicuous object from Kalah Shergat, fifty miles south of the Zab. Layard, pp. 123—129.

— Ἐπὶ ταύτης] 'On this.' The pyramid had probably a winding ascent outside, like the Temple of Belus; Herod. i. 181.

10. τεῖχ. :] = φρούριον, an outlying *fortress*. Cf. VII. iii. 19, and v. 8.—πρὸς τῇ πόλει, 'close to its city'; 'the city' of which it was an outwork.

— Μέσπιλα] 'Represented by the great ruins at Kouyunjik, opposite Mösul,'—Layard, who conjectures that the great Ni-

neveh of a later period, whose circuit was sixty miles (480 stadia, Diod. Sic.; 'a three days' journey,' Prophet Jonah iii. 3, 4), was the quadrangle comprising the ruins on the east bank of the Tigris,—the four corners being Nimroud, Kouyunjik, Khorsabad, and Karamlas, each of these quarters being 'Palace-Temples,' built at different periods,—that at Nimroud being far the oldest,—each surrounded by gardens and parks (παράδεισοι), each enclosed by fortified walls, and all forming together 'the great city Nineveh.' Layard, 'Nineveh.'



— κογχυλ.] 'The common building stone of Mösul is highly

τείχος, τὸ μὲν εὖρος πεντήκοντα ποδῶν, τὸ δὲ ὕψος ἑκατόν· τοῦ δὲ κύκλου ἢ περίοδος ἕξ παρασάγγαι. Ἐνταῦθα λέγεται Μηδία γυνὴ βασιλέως καταφυγεῖν, ὅτε ἀπώλεσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μηδοί. 12. Ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς οὐκ ἐδύνατο οὔτε χρόνῳ ἐλεῖν οὔτε βίᾳ· Ζεὺς δ' ἐμβροντήτους ποιεῖ τοὺς ἐνοικοῦντας, καὶ οὕτως ἐάλω.

13. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἓνα παρασάγγας τέσσαρας. Εἰς τοῦτον δὲ τὸν σταθμὸν Τισσαφέρνης ἐπεφάνη οὓς τε αὐτὸς ἱππέας ἦλθεν ἔχων καὶ τὴν Ὀρόντα δύναμιν, τοῦ^e τὴν βασιλέως θυγατέρα ἔχοντος, καὶ οὓς Κῦρος ἔχων ἀνέβη βαρβάρους, καὶ οὓς ὁ βασιλέως ἀδελφὸς^f ἔχων βασιλεῖ ἐβοήθει, καὶ πρὸς τούτοις ὅσους βασιλεὺς ἔδωκεν αὐτῷ· ὥστε τὸ στράτευμα πάμπολυ ἐφάνη. 14. Ἐπεὶ δ' ἐγγὺς ἐγένετο, τὰς μὲν τῶν τάξεων εἶχεν ὀπισθεν καταστήσας· τὰς δὲ εἰς τὰ πλάγια παραγαγὼν ἐμβαλεῖν μὲν οὐκ ἐτόλμησεν οὐδ' ἐβούλετο διακινδυνεύειν^g. σφενδυνᾶν δὲ παρηγγεῖλε καὶ τοξεύειν. 15. Ἐπεὶ δὲ διαταχθέντες οἱ Ῥόδιοι ἐσφενδόνησαν καὶ οἱ Σκύθαι τοξόται ἐτόξευ-

(e) II. iv. 8.

(f) II. iv. 25.

(g) iii. 3, n.

fossiliferous, indeed *replete with shells.*' Ainsw.

11. ἀπώλεσαν .. ὑπό] = ἀφῆρέθησαν ὑπό, '*they lost their dominion* (being deprived of it) *by ..*' Ὑπό in such cases intimates *an agent*,—even with intransitive verbs; ex. gr. ἀποθανεῖν ὑπό—'*to die by the hands of ..*' V. i. 15; εἰ ἀκούειν ὑπό .. VII. vii. 23.—In the *Cyrop.* (I. i. 4) Xenophon represents Cyrus as succeeding peaceably to the Median empire.

13. οὓς τε] Repeat ἔχων. '*Having as well the cavalry that he came with* (ἔχων) as' &c.

14. τὰς δέ, κ.τ.λ.] '*And the rest he brought up against our flanks, but durst not attack.*'

15. διαταχθ.] '*Having been drawn up apart,*' no longer as before (iii. 7) within the body of hoplites. See § 26. Σκύθαι are not mentioned elsewhere. On the large Scythic element in the population of Western Asia, see Rawlinson, *Hdt.* i. p. 532.

σαν καὶ οὐδεὶς ἡμάρτανεν ἀνδρός, οὐδὲ γὰρ εἰ πάνυ προθυμοῖτο, ῥάδιον ἦν, καὶ ὁ Τισσαφέρνης μάλα ταχέως ἔξω βελῶν ἀπεχώρει καὶ αἱ ἄλλαι τάξεις ἀπεχώρησαν. 16. Καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἐπορεύοντο, οἱ δ' εἶποντο· καὶ οὐκέτι ἐσίνοντο οἱ βάρβαροι τῇ τότε ἀκροβολίσει· μακρότερον γὰρ οἷ (τε) ῥόδιοι τῶν Περσῶν ἐσφενδόνων καὶ τῶν πλείστων τοξοτῶν. 17. Μεγάλα δὲ καὶ τὰ τόξα τὰ Περσικά ἐστιν· ὥστε χρήσιμα ἦν ὅποσα ἀλίσκοιτο τῶν τοξευμάτων τοῖς Κρησί· καὶ διετέλουν χρώμενοι τοῖς τῶν πολεμίων τοξεύμασι, καὶ ἐμελέτων τοξεύειν ἄνω ἰέντες μακράν. Εὐρίσκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κώμαις καὶ μόλυβδος, ὥστε χρῆσθαι εἰς τὰς σφενδόνας.

18. Καὶ ταύτῃ μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύοντο οἱ Ἕλληνες κώμαις ἐπιτυχόντες, ἀπῆλθον οἱ βάρβαροι, μείον^h ἔχοντες ἐν τῇ τότε ἀκροβολίσει· τὴν δ' ἐπιούσαν ἡμέραν ἔμειναν οἱ Ἕλληνες καὶ ἐπεσιτίσαντο· ἦν γὰρ πολὺς σῖτος ἐν ταῖς κώμαις. Τῇ δὲ ὑστεραίᾳ ἐπορεύοντο διὰ τοῦ πεδίου, καὶ Τισσαφέρνης εἶπετο ἀκροβολιζόμενος. 19. Ἐνθα δὲ οἱ Ἕλληνες ἔγνωσαν ὅτι πλαίσιον ἰσόπλευρον πονηρὰ τάξεις εἴη πολεμίων ἐπομένων. Ἀνάγκη γάρ ἐστιν, ἦν μὲν συγκύπτῃ τὰ κέρατα τοῦ πλαισίου, ἢ ὁδοῦ στε-

(h) I. x. 8.

— ἀπεχώρει . . ἀπεχώρησαν] The first denoting the commencement of an act, the other its completion.

16. ἐσίνοντο] 'Damaged us no longer with their former missile warfare.'

— οἷ (τε) ῥόδ.] 'Τε is hardly admissible here.' Long.

17. τοξεύειν ἄνω] Not 'quo gravior sagitta decideret,' P. B.,

but 'to shoot up (at the same time) sending far;' the object was to find the proper elevation for the greatest range, and this would require practice (ἐμελέτων). See note iii. 7.

19. πλαίσιον ἰσό.] An equilateral rectangle—a square.

— τὰ κέρατα] = αἱ πλευραί, § 22. K.—συγκύπτῃ, 'are compressed,' or 'squeezed together.'

νωτέρας οὔσης, ἢ ὁρέων ἀναγκαζόντων ἢ γεφύρας, ἐκθλίβεσθαι τοὺς ὀπλίτας, καὶ πορεύεσθαι πονηρῶς ἅμα μὲν πιεζομένους ἅμα δὲ καὶ ταραττομένους· ὥστε δυσχρήστους εἶναι ἀνάγκη, ἀτάκτους ὄντας. 20. "Ὅταν δ' αὖ διάσχη τὰ κέρατα, ἀνάγκη διασπᾶσθαι τοὺς τότε ἐκθλιβομένους καὶ κενὸν γίνεσθαι τὸ μέσον τῶν κεράτων, καὶ ἀθυμεῖν τοὺς ταῦτα πάσχοντας τῶν πολεμίων ἐπομένων. Καὶ ὁπότε δέοι γέφυραν διαβαίνειν ἢ ἄλλην τινὰ διάβασιν, ἔσπευδεν ἕκαστος βουλόμενος φθάσαι πρῶτος· καὶ εὐεπίθετον ἦν ἐνταῦθα τοῖς πολεμίοις. 21. 'Ἐπεὶ δὲ ταῦτ' ἔγνωσαν οἱ στρατηγοί, ἐποίησανⁱ ἕξ λόχους^k ἀνὰ ἑκατὸν ἄνδρας, καὶ λοχαγοὺς ἐπέστησαν, καὶ ἄλλους πεντηκοντῆρας, καὶ ἄλλους ἐνωμοτάρχους. Οὗτοι δὲ πορευόμενοι οἱ λοχαγοί, ὁπότε μὲν συγκύπτοι τὰ κέρατα, ὑπέμενον ὕστεροι, ὥστε μὴ ἐνοχλεῖν τοῖς κέρασι· τότε δὲ παρήγον ἔξωθεν τῶν κεράτων. 22. 'Ὅποτε δὲ διάσχοιεν αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον ἀνεξεπίμπλασαν, εἰ μὲν στενώτερον εἴη τὸ διέχον, κατὰ λόχους εἰ δὲ πλατύτερον, κατὰ

(i) I. vii. 2, n.

(k) IV. viii. 14.

— ἅμα μὲν . . ἅμα δέ] 'Partim . . partim,' D. P. Rather 'simul . . simul,' 'at one and the same time.' Cf. IV. i. 4.

20. 'But whenever the flanks (of the column) separate, those, who previously were crushed out, are (now) necessarily scattered, and the space between the flanks becomes empty,' &c.

— φθάσαι] Scil. τοὺς ἄλλους . . πρῶτος = ὥστε πρῶτον διαβαίνειν.

— εὐεπίθετον] 'There was a good opportunity of attack for the enemy.' The neuter is put absolutely, as εὐδοκον, inf. IV. viii. 12. K.

21. ἀνὰ ἑκατόν] '100 men each.' Cf. IV. vi. 4.

— ἐνωμοτάρχ.] The ἐνωμοτία is here $\frac{1}{4}$ of a λόχος, i. e. 25 men. See Arn. Thuc. v. 68; Xen. De Rep. L. xi. 4.

— ὁπότε μὲν . . τότε δὲ παρ.] 'Proprie dicendum fuisset τότε μὲν ὑπέμ. . . τότε δὲ παρ.' B. τότε δέ &c. 'at other times they marched alongside outside the wings,' along the mountains or in the woods &c., which lined the passes. See § 30.

— ὑπέμενον ὕστεροι] 'They fell behind,' literally, 'waited close to.'

22. κατὰ λόχους, κ.τ.λ.] The co-

πεντηκοστῆς· εἰ δὲ πάνυ πλατύ, κατ' ἐνωμοτίας· ὥστε αἰεὶ ἔκπλεων εἶναι τὸ μέσον. 23. Εἰ δὲ καὶ διαβαίνειν τινὰ δέοι διάβασιν ἢ γέφυραν, οὐκ ἐταράττοντο, ἀλλ' ἐν τῷ μέρει οἱ λοχαγοὶ διέβαινον· καὶ εἴ που δέοι τῆς φάλαγγος, ἐπιπαρήσαν οὗτοι. Τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμοὺς τέσσαρας.

24. Ἡνίκα δὲ τὸν πέμπτον ἐπορεύοντο εἶδον βασιλείον τι, καὶ περὶ αὐτὸ κώμας πολλὰς· τὴν δὲ ὁδὸν πρὸς τὸ χωρίον τοῦτο διὰ γηλόφων ὑψηλῶν γιγνομένην, οὐ καθήκον ἀπὸ τοῦ ὄρους ὑφ' ᾧ ἦν κώμη. Καὶ εἶδον μὲν τοὺς γηλόφους ἄσμενοί οἱ Ἕλληνες, ὡς εἰκός, τῶν πολεμίων ὄντων ἱππέων. 25. Ἐπεὶ δὲ πορευόμενοι ἐκ τοῦ πεδίου ἀνέβησαν ἐπὶ τὸν πρῶτον γηλόφον, καὶ κατέβαινον ὡς ἐπὶ τὸν ἕτερον ἀναβαίνειν, ἐνταῦθα ἐπιγίγνονται οἱ βάρβαροι, καὶ ἐκ τοῦ ὑψηλοῦ ἐς τὸ πρηνὲς ἔβαλλον, ἐσφενδόνων, ἐτόξευον ὑπὸ μαστίγων· 26. καὶ πολλοὺς κατετίτρωσκον καὶ ἐκράτησαν τῶν Ἑλλήνων γυμνήτων, καὶ κατέκλεισαν αὐτοὺς εἴσω τῶν ὀπλῶν· ὥστε παντάπασι ταύτην τὴν ἡμέραν ἄχρηστοι ἦσαν ἐν τῷ ὄχλῳ ὄντες καὶ οἱ σφενδονῆται καὶ οἱ τοξόται. 27. Ἐπεὶ δὲ πιεζόμενοι οἱ Ἕλληνες ἐπεχείρησαν διώκειν, σχολῇ μὲν ἐπὶ τὸ ἄκρον ἀφικνούνται

lums are all described by *depth*:
κατὰ λόχ. 100 deep (6 abreast).
κ. πεντ. 50 deep (12 abreast).
κ. ἐνωμ. 25 deep (24 abreast).
23. ἐν τῷ μέρει] 'In succession,'
one company after another. Cf.
VII. vi. 36.

— εἴ που δέοι τι] 'If any
thing were wanted at any point
of the army,' τῆς φάλ. depend-
ing on που. K. This view is con-
firmed by VI. v. 9. ['sicubi pha-
lange opus esset.' P.] τῆς φάλαγγ.
is the main body (as at iii. 11).

25. ὡς . . ἀναβαίνειν] 'On their

way to mount . . (um zu . .)'. 'ὡς
with infin. is final here, as at
I. viii. 10; IV. iii. 29.' P. The
infin. by itself is sometimes final
(V. iii. 4); ὡς or ὥστε (= for to)
connects the end with the means.

— ἐς τὸ πρηνές] 'Deorsum.'
P. 'From the height they threw
(stones) right down . . ' I. iii. 1.

— ὑπὸ μαστίγων] 'Verberibus
adacti, more Persarum. Cf. Herod.
vii. 21, 56, 223.' S.

27. σχολῇ] 'Slowly,' = σχο-
λαῖως (I. v. 8), as σίγη, βία, ἰδίᾳ.

ὀπλίζεται ὄντες· οἱ δὲ πολέμιοι ταχὺ ἀπεπήδων. 28. Πάλιν δὲ ὅποτε ἀπίοιεν πρὸς τὸ ἄλλο στράτευμα, ταῦτ' ἔπασχον· καὶ ἐπὶ τοῦ δευτέρου γηλόφου ταῦτ' ἐγίγνετο· ὥστε ἀπὸ τοῦ τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ κινεῖν τοὺς στρατιώτας πρὶν ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ πλαισίου ἀνήγαγον πελταστὰς πρὸς τὸ ὄρος. 29. Ἐπεὶ δ' οὗτοι ἐγένοντο ὑπὲρ τῶν ἐπομένων πολεμίων, οὐκετ' ἐπιτίθεντο οἱ πολέμιοι τοῖς καταβαίνουσι, δεδοικότες μὴ ἀποτμηθεῖσαν καὶ ἀμφοτέρωθεν αὐτῶν γένοιτο οἱ πολέμιοι. 30. Οὕτω τὸ λοιπὸν τῆς ἡμέρας πορευόμενοι, οἱ μὲν τῇ ὁδῷ κατὰ τοὺς γηλόφους, οἱ δὲ κατὰ τὸ ὄρος ἐπιπαριόντες, ἀφίκοντο εἰς τὰς κώμας καὶ ἰατροὺς κατέστησαν ὀκτώ· πολλοὶ γὰρ ἦσαν οἱ τετρωμένοι.

31. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ τῶν τετρωμένων ἕνεκα καὶ ἅμα ἐπιτήδεια πολλὰ εἶχον, ἄλευρα, οἶνον, κριθὰς ἵπποις συμβεβλημένας πολλάς. Ταῦτα δὲ συνενηνεγμένα ἦν τῷ σατραπεύοντι τῆς χώρας. Τετάρτῃ δὲ ἡμέρᾳ καταβαίνουσιν εἰς τὸ πεδῖον. 32. Ἐπεὶ δὲ κατέλαβεν αὐτοὺς Τισσαφέρνης σὺν τῇ δυνάμει, ἐδίδαξεν αὐτοὺς ἢ ἀνάγκη κατασκηνῆσαι οὐ πρῶτον εἶδον κώμην, καὶ μὴ πυρεύεσθαι ἔτι μαχομένους· πολλοὶ γὰρ ἦσαν ἀπόμαχοι οἱ τετρωμένοι καὶ οἱ ἐκεί-

28. τοὺς στρατ.] *The hoplites with the ὄχλος in their midst.* IV. iii. 22.

— πρὸς τὸ ὄρος] *The mountain from which (§ 24) the ridges (γήλοφοι) branched, and which seems to have run parallel to the line of march over the γήλοφοι.*

30. κατὰ τ. γηλ.] *'The one party (the main body) on the road by the hills, the other by the mountain, moving on abreast' (ἐπι-*

παρ.): ἐπι- (as in ἐφ-επεσθαι, IV. i. 7, and ἐπ-αναχωρ. iii. 10) means 'to the main body,' to join it at the point to which the two roads converged.

31. καὶ ἅμα] *'Expectaveris καὶ ἅμα ὅτι.* Cf. *Thuc. i. 110.* K.

— συνενηνεγμ.] *Perf. pass. of συμφέρειν. 'Had been got together,' as military stores for the Satrap. (τῷ σατο. dative as at I. vii. 20.)*

νοὺς φέροντες καὶ οἱ τῶν φερόντων τὰ ὄπλα δεξάμενοι.
 33. Ἐπεὶ δὲ κατεσκήνησαν, καὶ ἐπεχείρησαν αὐτοῖς
 ἀκροβολίζεσθαι οἱ βάρβαροι πρὸς τὴν κώμην προσ-
 ιόντες, πολὺ περιῆσαν οἱ Ἕλληνες· πολὺ γὰρ διέφε-
 ρον ἐκ τῆς χώρας ὀρμῶντες ἀλέξασθαι ἢ πορευόμενοι
 ἐπιούσι τοῖς πολεμίοις μάχεσθαι. 34. Ἡνίκα δ' ἦν
 ἤδη δαίλη, ὥρα ἦν ἀπιέναι τοῖς πολεμίοις· οὐ ποτε
 γὰρ μείον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ Ἑλ-
 ληνικοῦ ἐξήκοντα σταδίων, φοβούμενοι μὴ τῆς νυκτὸς
 οἱ Ἕλληνες ἐπίθωνται αὐτοῖς. 35. Πονηρὸν γὰρ
 νυκτὸς ἐστὶ στράτευμα Περσικόν. Οἷ τε γὰρ ἵπποι
 αὐτοῖς δέδενται, καὶ ὥς ἐπὶ τὸ¹ πολὺ πεποδισμένοι
 εἰσὶ, τοῦ μὴ φεύγειν ἔνεκα εἰ λυθείησαν· εἰάν τέ τις
 θόρυβος γίγνηται, δεῖ ἐπισάξαι τὸν ἵππον Πέρση
 ἀνδρὶ καὶ χαλινῶσαι δεῖ, καὶ θωρακισθέντα ἀναβῆναι
 ἐπὶ τὸν ἵππον. Ταῦτα δὲ πάντα χαλεπὰ νύκτωρ τε
 καὶ θορύβου ὄντος ποιεῖν^m. Τούτου ἔνεκα πόρρῳ ἀπε-
 σκήνουν τῶν Ἑλλήνων.

36. Ἐπεὶ δὲ ἐγίνωσκον αὐτοὺς οἱ Ἕλληνες βουλο-
 μένους ἀπιέναι καὶ διαγγελλομένους, ἐκήρυξεⁿ τοῖς
 Ἑλλησι συσκευάσασθαι, ἀκούοντων τῶν πολεμίων.

(l) i. 42.

(m) ii. 27.

(n) I. ii. 17.

33. διέφερον] The personal con-
 struction for διέφερεν ὀρμῶντας.. ἢ,
 the reading of P. and K.—‘*For to
 sally from their quarters and
 repel the enemy was a very dif-
 ferent thing from fighting when
 on the march with the enemy at-
 tacking them.*’

35. Πονηρὸν] i. e. ‘*ταραχῶδες
 καὶ δύσχρηστον*, Cyr. III. iii. 26.’
 B.

— εἰ λυθείησαν] ‘*To prevent
 their escaping (as they would do)
 if they were loose.*’

— δεῖ.. Πέρση κ.τ.λ.] ‘*A Persian
 has to saddle his horse..*’ Δεῖ
 with the dative is a rare construc-
 tion; there is perhaps the notion
 of *incommodi* in it. ‘*The Persian
 is put to the trouble of &c.*,’ as at
 Econ. viii. 9. Δεῖ is repeated for
 emphasis, just as ἔργον is Cyr.
 III. iii. 27.

36. διαγγελ.] ‘*Were passing
 the word through the ranks,*’ for
 departure. Δια- distributive, as in
 δια-κελευ. § 45; δια-λαχ. IV. v. 23,
 δια-λαμβ. V. iii. 4.

Καὶ χρόνον μὲν τινα ἐπέσχον τῆς πορείας οἱ Βάρβαροι· ἐπειδὴ δὲ ὄψε ἐγίγνετο ὁ ἀπῆεσαν· οὐ γὰρ ἐδόκει λύειν αὐτοὺς νυκτὸς πορεύεσθαι καὶ κατάγεσθαι ἐπὶ τὸ στρατόπεδον. 37. Ἐπειδὴ δὲ σαφῶς ἀπιόντας ἤδη ἐώρων οἱ Ἕλληνες, ἐπορεύοντο καὶ αὐτοὶ ἀναζεύξαντες, καὶ διῆλθον ὅσον ἐξήκοντα σταδίους· καὶ γίγνεται τοσοῦτον μεταξὺ τῶν στρατευμάτων ὥστε τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμιοι, οὐδὲ τῇ τρίτῃ· τῇ δὲ τετάρτῃ, νυκτὸς προελθόντες, καταλαμβάνουσι χωρίον ὑπερδέξιον^p οἱ Βάρβαροι, ἣ ἔμελλον οἱ Ἕλληνες παριέναι, ἀκρωνυχίαν ὄρους, ὑφ' ἣν ἡ κατάβασις ἦν εἰς τὸ πεδῖον. 38. Ἐπειδὴ δὲ ἐώρα ὁ Χειρίσοφος προκατειλημμένην τὴν ἀκρωνυχίον, καλεῖ Ξενοφῶντα ἀπὸ τῆς οὐράς· καὶ κελεύει λαβόντα τοὺς πελταστὰς παραγενέσθαι εἰς τὸ πρόσθεν. 39. Ὁ δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἦγεν· ἐπιφαινόμενον γὰρ ἐώρα Τισσαφέρνην καὶ ἅπαν τὸ στράτευμα· αὐτὸς δὲ προσελάσας ἠρώτα· Τί καλεῖς; Ὁ δὲ λέγει αὐτῷ· Ἐξεστὶν ὁρᾶν· προκατεῖληπται γὰρ ἡμῖν ὁ ὑπὲρ τῆς καταβάσεως λόφος, καὶ οὐκ ἔστι παρελθεῖν, εἰ μὴ τούτους ἀποκόψομεν. Ἀλλὰ τί οὐκ ἦγες τοὺς πελταστὰς; 40. Ὁ δὲ λέγει ὅτι οὐκ ἐδόκει αὐτῷ ἔρημα καταλιπεῖν τὰ ὀπισθεν τῶν πολεμίων ἐπιφαινομένων. Ἀλλὰ μὴν ὥρα γ', ἔφη, βουλευέσθαι πῶς τις τοὺς ἄνδρας ἀπελᾷ ἀπὸ τοῦ λόφου.

(o) I. viii. 8.

(p) IV. viii. 2.

— λύειν] Poeticè for λυσιτέλειν. The writer speaks in contempt of their unmilitary habits. 'Whatever the Greeks might mean to do, *they saw no good in their travelling and getting back to their camp by night.*'

37. ἀναζεύξαντες] 'To yoke again' for a march = 'to break

up one's quarters;' opposed to καταξενύγναι (καταλύειν, I. x. 19, n.), 'to fix one's quarters,' or 'encamp.'

40. πῶς τις] 'How one may drive &c.:' τίς, like the French 'on,' or German 'man;' so quis Virg. Æn. vi. 568. Cf. v. 17; IV i. 25; iii. 6.

41. Ἐνταῦθα Ξενοφῶν ὁρᾷ τοῦ ὄρους τὴν κορυφὴν ὑπὲρ αὐτοῦ¹ τοῦ ἑαυτῶν στρατεύματος οὖσαν, καὶ ἀπὸ ταύτης ἔφοδον ἐπὶ τὸν λόφον ἔνθα ἦσαν οἱ πολέμιοι καὶ λέγει· Κράτιστον, ὦ Χειρίσοφε, ἡμῖν ἴεσθαι ὡς τάχιστα ἐπὶ τὸ ἄκρον· ἦν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν οἱ ὑπὲρ τῆς ὁδοῦ. Ἀλλά, εἰ βούλει, μένε ἐπὶ τῷ στρατεύματι· ἐγὼ δ' ἐθέλω πορεύεσθαι· εἰ δὲ χρήξεις, πορεύου ἐπὶ τὸ ὄρος, ἐγὼ δὲ μενῶ αὐτοῦ. 42. Ἀλλὰ δίδωμί σοι, ἔφη ὁ Χειρίσοφος, ὁπότερον βούλει ἐλέσθαι. Εἰπὼν ὁ Ξενοφῶν ὅτι νεώτερός ἐστιν, αἰρεῖται πορεύεσθαι· κελεύει^r δὲ οἱ συμπέμψαι ἀπὸ τοῦ στόματος ἄνδρας· μακρὸν γὰρ ἦν ἀπὸ τῆς οὐρᾶς λαβεῖν. 43. Καὶ ὁ Χειρίσοφος συμπέμπει τοὺς ἀπὸ^s τοῦ στόματος πελταστάς· ἔλαβε δὲ τοὺς κατὰ μέσον τοῦ πλαισίου. Συνέπεσθαι δ' ἐκέλευσεν αὐτῷ καὶ τοὺς τριακοσίους οὓς αὐτὸς εἶχε τῶν ἐπιλέκτων ἐπὶ τῷ στόματι τοῦ πλαισίου.

44. Ἐντεῦθεν ἐπορεύοντο ὡς ἡδύναντο τάχιστα. Οἱ δ' ἐπὶ τοῦ λόφου πολέμιοι ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον, εὐθὺς καὶ αὐτοὶ ὥρμησαν ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον. 45. Καὶ ἐνταῦθα πολλὴ μὲν κραυγὴ ἦν τοῦ Ἑλληνικοῦ στρατεύματος, διακελενομένων τοῖς ἑαυτῶν· πολλὴ δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρην τοῖς ἑαυτῶν διακελενομένων. 46. Ξενοφῶν δὲ παρελαύνων

(q) I. vii. 15; IV. i. 2.

(r) I. vi. 3.

(s) I. ii. 18.

41. ὁρᾷ] 'Xenophon observes that the summit, or peak (κορυφὴν) of the mountain was *just above* their own army, and that from it there was &c.;' the enemy had pre-occupied a lower point (λόφον).

42. στόματος] 'From the van;' μακρὸν . . . ἦν, 'longum erat;' 'it was too far to get them

from . . .'

44. ἀμιλλᾶσθαι ἐπ[ί] (So inf. 4C.) 'to struggle to win,' the ἀμιλλα being a race, § 49. 'They dashed forward to win the height.'

45. διακελ.] 'As they cheered on their comrades;' 'suos cohortantibus.'

ἀπὸ^t τοῦ ἵππου παρεκελεύετο· Ἄνδρες, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε ἀμιλλᾶσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας, [νῦν] ὀλίγον πονήσαντες [χρόνον] ἀμαχεῖ τὴν λοιπὴν πορευσόμεθα. Σωτηρίδας δὲ ὁ Σικυώνιος εἶπεν· 47. Οὐκ ἐξ ἴσου, ὦ Ξενοφῶν, ἐσμεν. σὺ μὲν γὰρ ἐφ' ἵππου ὀχῇ, ἐγὼ δὲ χαλεπῶς κάμνω τὴν ἀσπίδα φέρων. 48. Καὶ ὃς^u ἀκούσας ταῦτα, καταπηδήσας ἀπὸ τοῦ ἵππου, ὠθεῖται αὐτὸν ἐκ τῆς τάξεως, καὶ τὴν ἀσπίδα ἀφελόμενος ὡς ἐδύνατο τάχιστα ἔχων ἐπορεύετο· ἐτύγχανε^v δὲ καὶ θώρακα ἔχων τὸν ἱππικόν· ὥστε ἐπιέζετο. Καὶ τοῖς μὲν ἔμπροσθεν ὑπάγειν^w παρεκελεύετο. τοῖς δὲ ὀπισθεν παριέναι μόλις ἐπομένοις. 49. Οἱ δ' ἄλλοι στρατιῶται παίουσι καὶ βάλλουσι καὶ λαιδοροῦσι τὸν Σωτηρίδαν, ἔστε ἠνάγκασαν λαβόντα τὴν ἀσπίδα πορεύεσθαι. Ὁ δὲ ἀναβάς, ἕως μὲν βάσιμα ἦν, ἐπὶ τοῦ ἵππου ἦγεν· ἐπεὶ δὲ ἄβατα ἦν, καταλιπὼν τὸν ἵππον ἔσπευδε περὶ^z. Καὶ φθάνουσιν^x ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους.

(t) I. ii. 7.

(u) V. ii. 30, n.

(v) I. i. 2.

(w) IV. ii. 16.

(x) I. iii. 14.

47. ἐξ ἴσου] *'On equal terms.'* Cf. IV. vi. 18; Cyr. I. iv. 12.

48. τὸν ἱππικόν] *'Alius pediti, alius equiti thorax erat.* Cf. Plut. Philop. 6.' H.

— ὑπάγειν] *'To draw away,'* i. e. a little in advance of himself and the men behind. *'He exhorted the men in front (the picked men of § 43) to draw ahead, and the men behind to follow up...'* This was Xen.'s way of urging on his men to win the height, and at the same time to keep well together. The notion of slow or gradual movement (*'pedetentim procedere,'* P. and K.) is surely out of place here in a hard race (ἀμιλλα, § 44) with the

enemy to win the height. Ὑπό (like *sub*) in compos. with verbs of motion intimates simply a *terminus*—either *a quo* or *ad quem*—and whether the motion be *'up to,'* as at I. viii. 15, n., or *'away from,'* as here,—*forwards*, as here, or *backwards*, as at Thuc. iv. 127,—*quickly* (VI. v. 27), or *slowly* (IV. ii. 16),—depends wholly on the context. In the colloquial ὑπαγε = *'get away'* = *dis-cede* = *va-t-en*, ὑπ- expresses much what *dis-* and *-en* do, i. e. a point of separation and departure.

49. βάσιμα . . . ἄβατα] Scil. τὰ χωρία. *'While (the ground) continued passable, &c.'*

CAPUT V.

1. "Ενθα δὴ οἱ μὲν βάρβαροι στραφέντες ἔφευγον ἢ ἕκαστος ἐδύνατο· οἱ δὲ "Ελληνες εἶχον τὸ ἄκρον. Οἱ δὲ ἀμφὶ Τισσαφέρην καὶ Ἀριαῖον ἀποτραπόμενοι ἄλλην ὁδὸν ὥχοντο· οἱ δὲ ἀμφὶ^α Χειρίσοφον καταβάντες [εἰς τὸ πεδίον] ἐστρατοπεδεύοντο ἐν κώμῃ μεστῇ πολλῶν ἀγαθῶν. Ἦσαν δὲ καὶ ἄλλαι κῶμαι πολλαὶ πλήρεις πολλῶν ἀγαθῶν ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν Τίγρητα ποταμόν. 2. Ἠνίκα δ' ἦν δεῖλη, ἕξαπίνης οἱ πολέμιοι ἐπιφαίνονται ἐν τῷ πεδίῳ, καὶ τῶν Ἑλλήνων κατέκοψάν τινες τῶν ἐσκεδασμένων ἐν τῷ πεδίῳ καθ' ἀρπαγὴν· καὶ γὰρ νομαὶ πολλαὶ βοσκημάτων διαβιβαζόμεναι εἰς τὸ πέραν τοῦ ποταμοῦ κατελήφθησαν. 3. Ἐνταῦθα Τισσαφέρης καὶ οἱ σὺν αὐτῷ καίειν ἐπεχείρησαν τὰς κώμας. Καὶ τῶν Ἑλλήνων μάλα ἠθύμησάν τινες, ἐννοοῦμενοι μὴ τὰ ἐπιτήδεια, εἰ καίοιεν, οὐκ ἔχοιεν ὁπόθεν λαμβάνοιεν. 4. Καὶ οἱ μὲν ἀμφὶ Χειρίσοφον ἀπήεσαν ἐκ τῆς βοηθείας· ὁ δὲ Ξενοφῶν, ἐπεὶ κατέβη, παρελαύνων τὰς τάξεις, ἠνίκα ἀπὸ τῆς βοηθείας ἀπήντησαν οἱ "Ελληνες, ἔλεγεν· 5. Ὁρᾶτε, ὦ ἄνδρες "Ελληνες, ὑφιέντας τὴν χώραν ἥδη ἡμετέραν εἶναι; ἃ γὰρ ὅτε ἐσπένδοντε

(a) II. iv. 2.

2. διαβιβαζ.] 'Were intercepted in the act of being carried across.'

3. ἐννοοῦμενοι μή] 'Apprehending that.' Cf. VI. i. 28; IV. a. 13.

4. ἐκ τῆς βοηθ.] 'From the rescue' of the Greek stragglers.

— ἐπεὶ κατέβη] 'When he came down,' into the plain from

the mountain, where he had remained to cover Chirisophus' retreat; meantime had transpired what has been just related.

5. ὑφιέντας] 'Acknowledging that the country is already yours.' P. B. VI. vi. 31.

— & γάρ] 'Structura in apodosis aliquantum mutata.' P. 'Αὐτοὶ καλοῦσιν—breviter dictum pro

διεπράττοντο, μὴ καίειν τὴν βασιλέως χώραν, νῦν αὐτοὶ καίουσιν ὡς ἀλλοτρίαν. Ἀλλὰ ἐάν που καταλίπωσί γε αὐτοῖς τὰ ἐπιτήδεια, ὄψονται καὶ ἡμᾶς ἐνταῦθα πορευομένους. 6. Ἀλλ', ὦ Χειρίσοφε, ἔφη, δοκεῖ μοι βοηθεῖν ἐπὶ τοὺς κᾶοντας ὡς ὑπὲρ τῆς ἡμετέρας. Ὁ δὲ Χειρίσοφος εἶπεν· Οὐκ οὖν ἔμοιγε δοκεῖ· ἀλλὰ καὶ ἡμεῖς, ἔφη, καίωμεν, καὶ οὕτω θάπτον παύσονται.

7. Ἐπεὶ δὲ ἐπὶ τὰς σκηνὰς ἀπῆλθον, οἱ μὲν ἄλλοι περὶ τὰ ἐπιτήδεια ἦσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνῆλθον. Καὶ ἐνταῦθα πολλὴ ἀπορία ἦν. Ἐνθεν μὲν γὰρ ὄρη ἦν ὑπερύψηλα, ἔνθεν δὲ ὁ ποταμὸς τοσοῦτος τὸ βάθος ὡς μηδὲ τὰ δόρατα ὑπερέχειν πειρωμένοις^b τοῦ βάθους. 8. Ἀπορουμένοις δ' αὐτοῖς προσελθὼν τις ἀνὴρ Ῥόδιος εἶπεν· Ἐγὼ θέλω, ὦ ἄνδρες, διαβιβάσαι ὑμᾶς κατὰ τετρακισχιλίους ὀπλίτας, ἂν μοι ὦν δέομαι ὑπηρετήσητε καὶ τάλαντον μισθὸν πορίσητε. 9. Ἐρωτώμενος δὲ ὅτου δέοιτο· Ἀσκῶν, ἔφη, δισχιλίῳν δεήσομαι· πολλὰ δὲ ὁρῶ ταῦτα πρόβατα

(b) ii. 22.

αὐτοὶ ποιοῦσι καίοντες.' K. 'For whereas . . . they stipulated that we should not burn the king's country, they do it themselves now, burning it as belonging to others.'

6. βοηθεῖν ἐπί, followed by a noun of *person*, is 'to carry aid against;' with a noun of *place*, it signifies 'to carry aid to.' Arn. Thuc. viii. 11.

— Οὐκ οὖν] 'As it is, I think not' [non sane. K.]. Οὖν = ἐόν, 'it being as it is;' i.e. 'under the circumstances it does not seem good.'

7. τὰς σκηνάς] 'Their quarters

in the village.' Their tents had been burnt, iii. 1. See on σκηνεῖν, IV. v. 33, n.

— περὶ . . . ἦσαν] 'Were engaged with . . .' Cf. V. ii. 26.

— ὄρη] The Carduchian mountains.

— ὑπερέχειν] Scil. τοῦ ὕδατος: 'that not even their spears were above (water), when they tried the depth.' For the genit. cf. III. ii. 19.

8. κατὰ τετρακισχ.] '4000 at a time' = quaterna millia: κατὰ (like ἀνά, iv. 21) being distributive, as sup. I. viii. 9; IV. vii. 8; VII. vi. 29.

καὶ αἶγας καὶ βοῦς καὶ ὄνους, ἃ ἀποδαρέντα καὶ φυσηθέντα ῥαδίως ἂν παρέχοι τὴν διάβασιν. 10. Δεήσομαι δὲ καὶ τῶν δεσμῶν οἷς χρήσθε περὶ τὰ ὑποζύγια. Τούτοις δ', ἔφη, ζεύξας τοὺς ἄσκους πρὸς ἀλλήλους, ὀρμίσας ἕκαστον ἄσκον λίθους ἀρτήσας καὶ ἀφείς ὥσπερ ἀγκύρας εἰς τὸ ὕδωρ, διαγαγὼν καὶ ἀμφοτέρωθεν δήσας, ἐπιβαλὼ ὕλην καὶ γῆν ἐπιφορήσω. 11. "Οτι μὲν οὖν οὐ καταδύσεσθε αὐτίκα μάλα εἴσεσθε· πᾶς γὰρ ἄσκος δύο ἄνδρας ἔξει τοῦ μὴ^c καταδύναι· ὥστε δὲ μὴ ὀλισθάνειν ἢ ὕλη καὶ ἢ γῆ σχήσει.

12. Ἀκούσασι ταῦτα τοῖς στρατηγοῖς τὸ μὲν ἐνθύμημα χαρίεν ἐδόκει εἶναι, τὸ δ' ἔργον ἀδύνατον· ἦσαν γὰρ οἱ^d κωλύσοντες πέραν πολλοὶ ἱππεῖς, οἱ εὐθύς τοῖς πρώτοις οὐδὲν ἂν ἐπέτρεπον τούτων ποιεῖν. 13. Ἐνταῦθα τὴν μὲν ὑστεραίαν ὑπανεχώρουν εἰς τοῦμπαλιν ἢ πρὸς Βαβυλῶνα, εἰς τὰς ἀκαύστους κώμας, κατακαύσαντες ἔνθεν ἐξήεσαν· ὥστε οἱ πολέμιοι οὐ προσήλαννον, ἀλλὰ ἐθεῶντο καὶ ὅμοιοι ἦσαν θαυμάζοντες ὅποι ποτὲ τρέψονται· οἱ Ἕλληνες, καὶ τί ἐν νῶ ἔχοιεν. 14. Ἐνταῦθα οἱ μὲν ἄλλοι στρατιῶται ἀμφὶ τὰ ἐπιτήδεια ἦσαν· οἱ δὲ στρατηγοὶ [καὶ οἱ λοχαγοὶ]

(c) I. iii. 2.

(d) II. iii. 5.

(e) II. i. 3, n.

10. ὀρμίσας, κ.τ.λ.] 'Having moored each bladder, by attaching stones and dropping them like anchors into the water,—having extended (the skins) across (the river), and having fastened them on each side (i.e. bank) &c.'

11. ἔξει τοῦ μὴ κ.] 'Will keep from sinking;' in the same sense as ὥστε μὴ . . σχήσει, which follows; 'will keep so that they slip not . .'

12. ἐνθύμ. χαρίεν] 'A pleasant conceit;' 'scite excogitatum.' K.

See II. i. 13, n.

— εὐθύς τ. πρώτοις] *Statim ab initio.* 'At the very first.'

13. τοῦμπαλιν ἢ] They turned back (but) in a direction different from that towards B.

— ἔνθεν] = τὰς κώμας ἐξ ὧν ἐξ.

— ὅμοιοι ἦσ. θαυμ.] 'Were like as if they wondered.' The partic. agrees with the subject of ὅμοιοι ἦσαν, instead of the object; so with εἴοικατε, Xen. Hell. VI. iii. 8. Jelf, 682, 2.

πάλιν συνήλθον, καὶ συναγαγόντες τοὺς ἐαλωκότας ἤλεγχον τὴν κύκλῳ πᾶσαν¹ χώραν τίς ἐκάστη εἶη. 15. Οἱ δὲ ἔλεγον ὅτι τὰ μὲν πρὸς μεσημβρίαν τῆς ἐπὶ Βαβυλῶνα εἶη καὶ Μηδίαν, δι' ἧσπερ ἤκοιεν· ἡ δὲ πρὸς ἑὼ ἐπὶ Σοῦσά τε καὶ Ἐκβάτανα φέροι, ἔνθα θερίζειν καὶ ἐαρίζειν λέγεται βασιλεύς· ἡ δὲ διαβάντι² τὸν ποταμὸν πρὸς ἐσπέραν ἐπὶ Λυδίαν καὶ Ἰωνίαν φέροι· ἡ δὲ διὰ τῶν ὁρέων καὶ πρὸς ἄρκτον τετραμμένη ὅτι εἰς Καρδούχους ἄγοι. 16. Τούτους δὲ ἔφασαν οἰκεῖν ἀνὰ τὰ ὄρη καὶ πολεμικοὺς εἶναι καὶ βασιλέως οὐκ ἀκούειν· ἀλλὰ καὶ ἐμβαλεῖν ποτε εἰς αὐτοὺς βασιλικὴν στρατιάν, δώδεκα μυριάδας· τούτων δ' οὐδένα ἀπονοστήσαι διὰ τὴν δυσχωρίαν· ὁπότε μέντοι πρὸς τὸν σατράπην τὸν ἐν τῷ πεδίῳ σπείσαιντο, καὶ ἐπιμίγνυσθαι σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς αὐτούς.

17. Ἀκούσαντες ταῦτα οἱ στρατηγοὶ ἐκάθισαν χωρὶς τοὺς ἐκασταχόσε φάσκοντας εἰδέναι, οὐδὲν δῆλον ποιήσαντες ὅποι πορεύεσθαι ἔμελλον. Ἐδόκει δὲ τοῖς στρατηγοῖς ἀναγκαῖον εἶναι διὰ τῶν ὁρέων εἰς Καρδούχους ἐμβαλεῖν· τούτους γὰρ διελθόντας ἔφασαν

(f) I. ii. 21, n.

(g) ii. 22.

14. ἤλεγχον] = ἡρώτων. Cf. IV. i. 23. K.

15. τῆς ἐπὶ B.] = τῆς (ὁδοῦ) ἐπὶ B. . . 'was on the way to B.' Genit. as at I. ii. 7, n.

— ἔνθα θερ. κ. ἐαρ.] Cf. Cyr. VIII. vi. 22.—'θερίζ. Ecbatana spectat, ἐαρίζ. Susa.' K.

— Καρδούχους] The *Kurds* of modern times,—the *Corduēni* of Pliny (vi. 15, H. N.), and the *Gordyæi* of Strabo (xvi. 1). They occupied the N.W. of modern Kurdistan.

16. καὶ ἐπιμίγν.] 'They even

had intercourse, (some) of them (the Kurds) with those (the Persians of the plain), and (some) of those with them.' The genitives are partitive.

17. ἐκασταχόσε] 'Those who said they knew the direction in each case.' The suffix -σε denotes 'motion to,' like -δε in οἴκαδε, θύραζε; cf. ὁμόσε (iv. 4); ἐκεῖσε, &c.

— τοίτους γάρ] 'They (the captives) said that (the Greeks) after passing through this people (the Carduchians) . . '

εἰς Ἀρμενίαν ἤξουσιν, ἥς Ὀροντας ἤρχε πολλῆς καὶ εὐδαίμονος. Ἐντεῦθεν δ' εὐπορὸν ἔφασαν εἶναι ὅποι τις^h ἐθέλοι πορευεσθαι. 18. Ἐπὶ τούτοις ἐθύσαντο, ὅπως, ὀπηνίκα καὶ δοκοίῃ τῆς ὥρας, τὴν πορείαν ποιοῦντο· τὴν γὰρ ὑπερβολὴν τῶν ὁρέων ἐδεδοίκεσαν μὴ προκαταληφθεῖν· καὶ παρήγγειλαν ἐπειδὴ δειπνήσειαν συνεσκευασμένους παντας ἀναπαυεσθαι, καὶ ἔπεσθαι ἡνικ ἂν τις παραγγείλῃ.

(h) iv. 40.

18. Ἐπὶ τούτοις] ‘*On this question they sacrificed,*’ i. e. with reference to their crossing these mountains, to ascertain whether the issue would be favourable or not. The same use of ἐπί occurs passim V. vi. 16 and 22; VI. iv. 16 and 19, where it is added καὶ οὐκ ἐγίγνετο τὰ ἱερά. See II. iv. 5, n. Note the use of the middle voice in all these cases. See VI.

iv. 16, n.

— ὀπηνίκα καὶ . . ὥρας] ὥρας depends on ὀπηνίκα, as in ‘*tum temporis.*’ (Cf. VI. v. 22.) ‘*At whatever hour* it should seem good, they might be ready to start.’ On καί see note I. viii. 16 (ὅτι καὶ εἴη). The time fixed on was a few hours before sunrise; inf. IV. i. 5.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΙΣ Δ.

CAPUT I.

1. "Οσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγενετο μεχρι τῆς μάχης, καὶ ὅσα μετὰ τὴν μάχην ἐν ταῖς σπονδαῖς ἃς^α βασιλεὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες "Ελληνες ἐσπείσαντο, καὶ ὅσα, παραβάντος τὰς σπονδὰς βασιλέως καὶ Τισσαφέρνους, ἐπολεμήθη πρὸς τοὺς "Ελληνας ἐπακολουθοῦντος τοῦ Περσῶν στρατεύματος, ἐν τῷ πρόσθεν λόγῳ δεδήλωται.

[2. Ἐπεὶ δὲ ἀφίκοντο ἔνθα ὁ μὲν Τίγρης ποταμὸς πανταπασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέγεθος, παροδος δὲ οὐκ ἦν, ἀλλὰ τὰ Καρδούχια ὄρη ἀπότομα ὑπὲρ αὐτοῦ^β τοῦ ποταμοῦ ἐκρέματο, ἐδόκει δὲ τοῖς στρατιώταις διὰ τῶν ὁρέων πορευτέον εἶναι. 3. "Ηκουον γὰρ τῶν ἀλισκομένων ὅτι, εἰ διέλθοιεν τὰ Καρδούχια ὄρη, ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ, ἦν μὲν βούλωνται, διαβησονται· ἦν δὲ μὴ βούλωνται,

(a) I. iii. 15.

(b) III. iv. 41.

2. ἐδόκει δέ] MSS.—δὴ P. K. D. Δέ *in apodosi* (a weaker form of δὴ) occurs in Attic Greek not only where there is something of an antithesis between the protasis and apodosi (Buttm. in Midiam,

p. 150), as inf. V. v. 22; vii. 6; VI. vi. 16; VII. vii. 7: but also, it would seem, when the protasis is long, or parenthetical; see Hel- len. V. i. 28; VI. i. 13; Thuc. i. 2; iv. 132.

περιῖτασι· καὶ τοῦ Εὐφράτου δὲ τὰς πηγὰς ἐλέγετο οὐ
πρόσω τοῦ Τίγρητος εἶναι· καὶ ἔστιν *οὕτω* στενον.

4. Τὴν δ' εἰς τοὺς Καρδούχους ἐμβολὴν ὧδε ποιοῦνται,
ἅμα μὲν λαθεῖν πειρώμενοι. ἅμα δὲ φθάσαι πρὶν τοὺς
πολεμίους καταλαβεῖν τὰ ἄκρα.]

5. Ἦνίκα δ' ἦν ἀμφὶ τὴν τελευταίαν φυλακὴν καὶ
ἐλείπετο τῆς νυκτὸς ὅσον σκοταίους^c διελθεῖν τὸ
πεδῖον, τηρικαῦτα ἀναστάντες ἀπὸ^d παραγγέλσεως
πορευόμενοι ἀφικνοῦνται ἅμα τῇ ἡμέρᾳ πρὸς τὸ ὄρος.

6. Ἐνθα δὲ Χειρίσοφος μὲν ἡγείτο τοῦ στρατεύματος
λαβὼν τὸ ἀμφ' αὐτὸν καὶ τοὺς γυμνήτας πάντας·
Ξενοφῶν δὲ σὺν τοῖς ὀπισθοφύλαξιν ὀπλίταις εἶπετο
οὐδένα ἔχων γυμνήτα· οὐδεὶς γὰρ ἐδόκει κίνδυνος εἶναι
μή τις ἄνω πορευομένων^e ἐκ τοῦ ὀπισθεν ἐπίσποιτο.

7. Καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χειρίσοφος, πρὶν
τινας αἰσθῆσθαι τῶν πολεμίων· ἔπειτα δὲ ὑφηγεῖτο·

(c) II. ii. 17.

(d) II. v. 32.

(e) I. ii. 17.

3. περιῖτασι] *'They would go round them.'* Compounds of εἶμι are often future: I. iii. 6, n.; viii. 12; VII. ii. 14.

— ἐλέγετο] Xenophon himself knew better: for from the source of the Tigris (iv. 3) the Greeks actually travelled 45 paras. (135 miles) before reaching the Euphrates at all: the source of the river is 60 miles higher up.

— καὶ ἔστιν οὕτω στενόν] MSS. The text as it stands yields no sense; and is, I believe, a corruption of καὶ ἔστιν οὕτως στενόν. From its brevity it reads like a marginal note, brought into the text, intended to explain ἐλέγετο κ.τ.λ.; q. d. *'Though the sources are not near each other, there really is a strait between the rivers,'* skirting as they do op-

posite sides of Mount Niphates. On στενόν see Appendix, p. 412. For οὕτως, used like τῶ οὕτω with reference to a statement going before, cf. Aristoph. Plut. 286; 82. Xen. uses the word only in his later works, I believe; Hell. III. iv. 17. Ages. i. 26. Sections 2, 3, 4 are not in some good MSS., and K. brackets them as spurious.

5. τελευταίαν] i. e. third; the Greeks made three watches of the night, the Romans four.

— νυκτὸς ὅσον] Scil. τοσοῦτον τῆς νυκτὸς ὥστε διελθεῖν. *'So much of the night as (sufficed) for them to cross the plain in the dark.'*

— παραγγέλ.] A command passed through the ranks from one man to another noiselessly; opposed to proclamation by trumpet.

7. ὑφηγεῖτο] *'Drew a little*

ἐφειπετο δὲ αἰεὶ τὸ ὑπερβάλλον τοῦ στρατεύματος εἰς τὰς κώμας τὰς ἐν τοῖς ἄγκεσί τε καὶ μυχοῖς τῶν ὁρέων.

8. Ἐνθα δὴ οἱ μὲν Καρδοῦχοι ἐκλιπόντες τὰς οἰκίας, ἔχοντες καὶ γυναῖκας καὶ παῖδας, ἔφευγον ἐπὶ τὰ ὄρη· τὰ δὲ ἐπιτήδεια πολλὰ ἦν λαμβάνειν· ἦσαν δὲ καὶ χαλκώμασι παμπόλλοις κατεσκευασμεναι^f αἱ οἰκίαι, ὧν οὐδὲν ἔφερον οἱ Ἕλληνες· οὐδὲ τοὺς ἀνθρώπους ἐδίωκον ὑποφειδόμενοι, εἴ πως ἐθελήσειαν οἱ Καρδοῦχοι διῆναι αὐτοὺς ὡς διὰ φιλίας^g τῆς χώρας, ἐπεὶ περ βασιλεῖ πολέμιοι ἦσαν. 9. Τὰ μέντοι ἐπιτήδεια, ὅ τι τις ἐπιτυγχάνοι, ἐλαμβανον· ἀναγκη γὰρ ἦν. Οἱ δὲ Καρδοῦχοι οὔτε καλούντων ὑπήκουον οὔτε ἄλλο τι φιλικὸν οὐδὲν ἐποιοῦν. 10. Ἐπεὶ δὲ οἱ τελευταῖοι τῶν Ἑλλήνων κατέβαινον εἰς τὰς κώμας ἀπὸ τοῦ ἄκροι ἤδη σκοταῖοι, (διὰ γὰρ τὸ στενὴν εἶναι τὴν ὁδὸν ὅλην τὴν ἡμέραν ἢ ἀνάβασις αὐτοῖς ἐγένετο καὶ κατάβασις) τότε δὴ συλλεγέντες τινὲς τῶν Καρδούχων τοῖς τελευταίοις ἐπέθεντο καὶ ἀπέκτεινάν τινας καὶ λίθοις καὶ τοξεύμασι κατέτρωσαν, ὀλιγοὶ τινὲς ὄντες· ἐξ ἀπροσδοκητοῦ γὰρ αὐτοῖς ἐπέπεσε τὸ Ἑλληνικόν.

(f) III. ii. 24.

(g) I. iii. 14.

ahead. He led on keeping close to (ὑπὸ) the main body. So ὑποφεύγειν (Cyr. III. ii. 8) is 'to flee keeping *just ahead* of the pursuers, to lure them on.'

— τὸ ὑπερβάλλον τ. σ.] 'Each part of the army as it crossed (the height) from time to time followed him on to the villages.' (αἰεὶ, III. ii. 38.)

8. ὑποφειδ.] Scil. μὴ διώκειν. 'Refraining from pursuit in the hope that they would be willing to let them pass through.' Ὑπό is variously rendered, 'non-

nihil' P. K; 'eo consilio ut' D.; it expresses 'the inner thought or purpose,' as in ὑπο-πέμπ. (II. iv. 22); ὑπο-λογίζ., &c.

9. ὅ τι] MSS. L. (ὅτῳ D. B. P. R., but see I. vii. 6, n.)

— καλούντων] 'Listened to them *when they called*.' Genitive absolute probably (as sup. § 6); though ὑπακού. governs either genit. or dat. Thuc. iv. 56; vi. 82.

10. ὀλίγοι τινές] 'Though few in number:?' τινές indefinite, cf. II. iii. 4, n.; V. i. 6.

11. Εἰ μέντοι τότε πλείους συνελέγησαν, ἐκινδύνευσεν^h ἂν διαφθαρῆναι πολὺ τοῦ στρατεύματος. Καὶ ταύτην μὲν τὴν νύκτα οὕτως ἐν ταῖς κώμαις ἡϋλίσθησαν· οἱ δὲ Καρδοῦχοι πυρὰ πολλὰ ἔκαιον κύκλῳ ἐπὶ τῶν ὁρέων, καὶ συνεώρων ἀλλήλους.

12. Ἀμα δὲ τῇ ἡμέρᾳ συνελθοῦσι τοῖς στρατηγοῖς καὶ λοχαγοῖς τῶν Ἑλλήνων ἔδοξε τῶν τε ὑποζυγίων τὰ ἀναγκαῖα καὶ τὰ δυνατώτατα πορεύεσθαι ἔχοντας, καταλιπόντας τὰ ἄλλα, καὶ ὅποσα ἦν νεωστὶ αἰχμάλωτα ἀνδράποδα ἐν τῇ στρατιᾷ, πάντα ἀφεῖναι. 13. Σχολαίαν γὰρ ἐποιοῦν τὴν πορείαν πολλὰ ὄντα τὰ ὑποζύγια καὶ τὰ αἰχμάλωτα· καὶ πολλοὶ δὲ οἱ ἐπὶ τούτοις ὄντες ἀπόμαχοι ἦσαν· διπλάσιά τε τὰ ἐπιτήδεια ἔδει πορίζεσθαι καὶ φέρεσθαι, πολλῶν τῶν ἀνθρώπων ὄντων. Δόξαν δὲ ταῦτα ἐκήρυξαν οὕτω ποιεῖν.

14. Ἐπεὶ δὲ ἀριστήσαντες ἐπορεύοντο, ὑποστάντες ἐν στενῷ οἱ στρατηγοί, εἴ τι εὕρισκοιεν τῶν εἰρημένων μὴ ἀφειμένον, ἀφηροῦντο· οἱ δ' ἐπείθοντο πλὴν εἴ τις τι ἔκλεψεν οἶον ἢ παιδὸς ἐπιθυμήσας ἢ γυναικὸς τῶν εὐπρεπῶν. Καὶ ταύτην μὲν τὴν ἡμέραν οὕτως ἐπο-

(h) ii. 10.

11. συνεώρων ἀλ.] *They* (the Kurds) *kept an eye on each other,* i.e. they looked out for signals, the fires being signal fires (cf. πυρσεύειν, VII. viii. 15); συν- = *mutuū*, adding force to ἀλλήλοις, as inf. V. ii. 13, and in *συνήκουν*, V. iv. 31.

13. Σχολαίαν . . ἐπ.] *Predicative; tardam reddebant.*

— οἱ ἐπὶ τούτοις] *'Those in charge of them.'* I. iv. 3, n.

— Δόξαν . . ταῦτα] *'When this had been resolved upon:'* the participial form corresponding to ἔδοξε ταῦτα, the singular construction

being retained, and δόξαν used as an absolute case.

14. ὑποστάντες] *'Having posted themselves in a narrow pass.'* Ὑποστῆναι *'to stand close up to,'* generally to confront or intercept. Cf. III. ii. 11; VII. iii. 44. Thuc. vi. 99 (ὑπο-τειχίς). Dist. § 26.

— εἰρημένων] *'Things which had been ordered (to be left).'*

— οἶον ἢ] *For οἶον ἢ παῖδα ἢ γυναικα . . ἐπιθυμήσας αὐτῶν. K. 'As for instance if he set his heart upon &c.'*

ρεύθησαν, τὰ μὲν τι μαχομενοι, τὰ δὲ καὶ ἀναπανόμενοι.
 15. Εἰς δὲ τὴν ὑστεραίαν χειμὼν γιγνεται πολὺς, ἀναγκαῖον δ' ἦν πορεύεσθαι· οὐ γὰρ ἦν ἱκανὰ τὰ ἐπιτήδεια. Καὶ ἡγείτο μὲν Χειρίσοφος, ὠπισθοφυλάκει δὲ Ξενοφῶν. 16. Καὶ οἱ πολέμοιοι ἰσχυρῶς ἐπετίθεντο, καί, στενῶν ὄντων τῶν χωρίων, ἐγγὺς προσιόντες ἐτόξευον καὶ ἐσφενδόνων· ὥστε ἡναγκάζοντο οἱ Ἕλληνες ἐπιδιώκοντες καὶ πάλιν ἀναχάζοντες σχολῇ πορεύεσθαι· καὶ θαμινὰ παρήγγελλεν ὁ Ξενοφῶν ὑπομένειν, ὅτε οἱ πολέμοιοι ἰσχυρῶς ἐπικέοιντο. 17. Ἐνταῦθα ὁ Χειρίσοφος ἄλλοτε μὲν ὅτε παρεγγυῶτο ὑπέμενε, τότε δὲ οὐχ ὑπέμενε, ἀλλ' ἦγε ταχέως καὶ παρηγγύα ἔπεσθαι· ὥστε δῆλον ἦν ὅτι πρᾶγμα τι εἶη· σχολῇ δ' οὐκ ἦν ἰδεῖν παρελθόντι τὸ αἴτιον τῆς σπουδῆς· ὥστε ἡ πορεία ὁμοία φυγῆς ἐγίνετο τοῖς ὠπισθοφύλαξι. 18. Καὶ ἐνταῦθα ἀποθνήσκει ἀνὴρ ἀγαθὸς Λακωνικὸς Κλεώνυμος, τοξευθεὶς διὰ τῆς ἀσπίδος καὶ τῆς στολάδος εἰς τὰς πλευράς, καὶ Βασίας Ἀρκὰς διαμπερὲς εἰς τὴν κεφαλὴν. 19. Ἐπεὶ δὲ ἀφίκοντο ἐπὶ σταθμόν, εὐθὺς ὥσπερ εἶχεν ὁ Ξενοφῶν ἐλθὼν πρὸς τὸν Χειρίσοφον ἡτιᾶτο αὐτόν, ὅτι οὐχ ὑπέμεινε, ἀλλ' ἡναγκάζοντο φεύγοντες ἅμα μάχεσθαι. Καὶ νῦν δύο καλῶ¹ τε

(i) II. vi. 20.

— τὰ μὲν τι] *'Partly fighting a little.'* Matt. 288, b.

16. ἀναχάζ.] *Verbum poeticum et alibi deponens.* P. Cf. vii. 10.

17. παρεγγυῶτο] *'Whenever the word was passed on to him' (to halt).* Cf. παραγγέλλ. sup., and I. viii. 16.—τότε δέ . . . *'but on one occasion.'*

— παρελθόντι] *'There was no time for (any one) to go forward and see.'* Παρ-ελθεῖν is *'to go along the line.'* So παρ-ατρέχειν, v. 8;

παρ-ίων and παρ-απεμπων, v. 20; παρ-ελαύνων (VI. v. 28) = παριών παρὰ τὴν φάλαγγα, VI. v. 23.

— ὁμοία φυγῆς] Matt. 386, 5 : ὁμ. (like Lat. *similis*) admits of a gen. for its usual constr. with dat.

19. εὐθὺς ὥσ. εἶχεν] Literally *'just as he was,'* i. e. *at once . . . 'nulla morâ interpositâ.'* Cf. Thuc. iii. 30. K.

— καλῶ τε κἀγ.] *'Two fine brave fellows.'*

καγαθὸν ἄνδρε τεθνήσκειν, καὶ οὔτε ἀνελέσθαι οὔτε θάψαι [αὐτὸν] ἐδυνάμεθα. 20. Ἀποκρίνεται [πρὸς ταῦτα] ὁ Χειρίσοφος· Βλέψον, ἔφη, εἰς τὰ ὄρη, καὶ ἴδε ὡς ἄβατα πάντα ἐστί· μία δὲ αὕτη ἡ ὁδός, ἣν ὀράς, ὀρθία· καὶ ἐπὶ ταύτῃ ἀνθρώπων ὀράν ἔξεστί σοι ὄχλον τοσοῦτον, οἷ κατειληφότες φυλάττουσι τὴν ἐκβασιν. 21. Ταῦτ' ἐγὼ ἔσπενδον καὶ διὰ τοῦτό σε οὐχ ὑπέμενον, εἴ^k πως δυναίμην φθάσαι πρὶν κατελῆφθαι τὴν ὑπερβολήν· οἱ δ' ἡγεμόνες, οὓς ἔχομεν, οὗ φασιν εἶναι ἄλλην ὁδόν. 22. Ὁ δὲ Ξενοφῶν λέγει· Ἀλλ' ἐγὼ ἔχω δύο ἄνδρας. Ἐπεὶ γὰρ ἡμῖν πράγματα παρεῖχον, ἐνηδρεύσαμεν, ὅπερ ἡμᾶς καὶ ἀναπνεῦσαι ἐποίησε, καὶ ἀπεκτείναμέν τινας αὐτῶν· καὶ ζῶντας προϋθυμήθημεν λαβεῖν αὐτοῦ τούτου ἔνεκα, ὅπως ἡγεμόσιν εἰδόσι τὴν χώραν χρησαίμεθα¹.

23. Καὶ εὐθὺς ἀγαγόντες τοὺς ἀνθρώπους ἤλεγχον^m, διαλαβόντες, εἴ τινα εἰδεῖεν ἄλλην ὁδὸν ἢ τὴν φανεράν. Ὁ μὲν οὖν ἕτερος οὐκ ἔφη, καὶ μάλα πολλῶν φόβων προσαγομένων· ἐπεὶ δὲ οὐδὲν ὠφέλιμον ἔλεγεν, ὀρώντος τοῦ ἑτέρου κατεσφάγη. 24. Ὁ δὲ λοιπὸς ἔλεξεν ὅτι οὗτος μὲν διὰ ταῦτα οὐ φαίη εἰδέναι, ὅτι αὐτῷ τυγχάνει θυγάτηρ ἐκεῖ παρ' ἀνδρὶ ἐκδεδομένη· αὐτὸς δ'

(k) § 8.

(l) I. ix. 17.

(m) III. v. 14.

20. τοσοῦτον] i.e. ὅσον ὀράς. K.

21. Ταῦτ'] i.e. διὰ ταῦτ'. 'This was why I hastened.' Cf. 'id nos ad te venimus,' Plaut.—This colloquial use of the neut. pron. without regimen is very common. Cf. τοῦτο ἔχθεσθε, III. ii. 20; χρῆσθαι τινί τι, III. i. 40; V. vii. 6, n. Arn. G. G. 963.

— οὗ φασιν] 'Negant aliam esse viam.' I. iii. 1, n.

22. πράγματα παρεῖχον] 'When

they gave us trouble' (cum negotia facessero): inf. ii. 27.

23. οὐκ ἔφη] Scil. εἰδέναι.

— φόβων] Abstract for concrete (φοβερῶν). Cf. II. v. 1; so ἀνάγκας = (means of) compulsion, Thuc. i. 99.

24. ὅτι αὐτῷ] '... because he happened to have a daughter there living with a man in marriage' (nuptui data).

ἔφη ἡγήσεσθαι δυνατὴνⁿ καὶ ὑποζυγίοις πορεύεσθαι ὁδόν. 25. Ἐρωτώμενος δ' εἰ εἴη τι ἐν αὐτῇ δυσπάριτον χωρίον, ἔφη εἶναι ἄκρον, ὃ εἰ μὴ τις^o προκαταλήψοιτο, ἀδύνατον ἔσεσθαι παρελθεῖν. 26. Ἐνταῦθα ἐδόκει συγκαλέσαντας λοχαγούς καὶ πελταστὰς καὶ τῶν ὀπλιτῶν λέγειν τε τὰ παρόντα, καὶ ἐρωτᾶν εἴ τις αὐτῶν ἔστιν ὅστις ἀνὴρ ἀγαθὸς ἐθέλει γενέσθαι, καὶ ὑποστὰς ἐθελοντῆς πορεύεσθαι. 27. Ὑφίστανται τῶν μὲν ὀπλιτῶν Ἀριστάνυμος Μεθυδριεὺς Ἀρκὰς καὶ Ἀγασίας Στυμφάλιος Ἀρκὰς, ἀντιστασιάζων δὲ αὐτοῖς Καλλίμαχος Παρρῥάσιος Ἀρκὰς καὶ οὗτος^p ἔφη ἐθέλειν πορεύεσθαι προσλαβὼν ἐθελοντὰς ἐκ παντὸς τοῦ στρατεύματος· ἐγὼ γάρ, ἔφη, εὖ οἶδα ὅτι ἔψονται πολλοὶ τῶν νέων ἐμοῦ ἡγουμένου. 28. Ἐκ τούτου ἐρωτῶσιν εἴ τις καὶ τῶν γυμνήτων ταξιάρχων ἐθέλοι συμπορεύεσθαι. Ὑφίσταται Ἀριστεάς Χίος, ὃς πολλαχοῦ πολυλοῦ ἄξιος τῇ στρατιᾷ εἰς τὰ τοιαῦτα ἐγένετο.

CAPUT II.

1. Καὶ ἦν μὲν δείλη ἤδη, οἱ δ' ἐκέλευον αὐτοὺς ἐμφαγόντας πορεύεσθαι· καὶ τὸν ἡγεμόνα δῆσαντες παραδιδόασιν αὐτοῖς· καὶ συντίθενται τὴν μὲν νύκτα, ἦν λάβωσι τὸ ἄκρον, τὸ χωρίον φυλάττειν, ἅμα δὲ τῇ

(n) I. ii. 21.

(o) III. iv. 40.

(p) II. vi. 30.

26. πελταστὰς] Adjectivè usurpatur. K. 'Both captains of peltasts and captains of hoplites.' Cf. i. 6; vii. 8; VI. v. 9. So inf. γυμνήτων ταξιαρχ. § 28; vii. 8.

— ὑποστὰς] 'Having offered himself to go as a volunteer.'

28. ἐγένετο] 'Proved of great

value to . . .' Cf. I. x. 7, n.—τῇ στρ., the dat. of reference, common with ἄξιος. Jelf, 600, 1.

1. αὐτοὺς] Aristonymus and the other volunteers.

— ἐμφαγόντας πορ.] 'After eating to start,' or 'to take food and

ἡμέρα τῇ σάλπιγγι σημαίνειν· καὶ τοὺς μὲν ἄνω ὄντας
 ἰέναι ἐπὶ τοὺς κατέχοντας τὴν φανεράν ἐκβασιν^a, αὐτοὶ
 δὲ συμβολῆς ἔνεκεν βαίνοντες ὡς ἂν δύνωνται τάχιστα.
 2. Ταῦτα συνθέμενοι, οἱ μὲν ἐπορεύοντο πλήθος ὡς
 δισχίλιοι· καὶ ὕδωρ πολὺ ἦν ἐξ οὐρανοῦ· Ξενοφῶν δὲ
 ἔχων τοὺς ὀπισθοφύλακας ἡγεῖτο πρὸς τὴν φανεράν
 ἐκβασιν, ὅπως ταύτῃ τῇ ὁδῷ οἱ πολέμιοι προσέχοιεν
 τὸν νοῦν καὶ ὡς μάλιστα λάθοιεν οἱ περιόντες. 3.
 Ἐπεὶ δὲ ἦσαν ἐπὶ χαράδρᾳ οἱ ὀπισθοφύλακες ἦν ἔδει
 διαβάντας πρὸς τὸ ὄρθιον ἐκβαίνειν, τηνικαῦτα ἐκυλίν-
 δουν οἱ βάρβαροι ὅλοιτρόχους ἀμαξιαίους καὶ μείζους
 καὶ ἐλάττους [λίθους], οἳ φερόμενοι πρὸς τὰς πέτρας
 πταίνοντες διεσφενδονῶντο· καὶ παντάπασιν οὐδὲ
 πελάσαι οἶόν^b τ' ἦν τῇ εἰσόδῳ. 4. Ἐνιοὶ δὲ τῶν
 λοχαγῶν, εἰ μὴ ταύτῃ δύναιτο, ἄλλῃ ἐπειρῶντο· καὶ
 ταῦτα ἐποιοῦν μέχρι σκότος ἐγένετο. Ἐπεὶ δὲ ᾤοντο
 ἀφανεῖς εἶναι ἀπίοντες, τότε ἀπῆλθον ἐπὶ τὸ δεῖπνον·
 ἐτύγχανον δὲ καὶ ἀνάριστοι ὄντες αὐτῶν οἱ ὀπισθοφυ-
 λακήσαντες. Οἱ μέντοι πολέμιοι, φοβούμενοι δηλονότι,
 οὐδὲν ἐπαύσαντο δι' ὅλης τῆς νυκτὸς κυλινδούντες τοὺς
 λίθους· τεκμήρασθαι δ' ἦν^c τῷ ψόφῳ. 5. Οἱ δ'

(a) iii. 3.

(b) I. iii. 17.

(c) I. ix. 13.

then start. Plainly the aorist is as necessary here as it was unnecessary at II. ii. 4, ἀπίοντας being a formal—ἐμφάγοντας an essential—part of the order.

—συμβολῆς is Mr. Long's correction of the MSS. reading συμβουλῆς. Συμβολή = *conflict* (cf. VI. v. 32). After αὐτοὶ repeat συντίθενται ἰέναι: 'and for themselves (the Generals with the main body) they settle to advance, moving with all the speed they can with a view to a conflict (to join in it).'

3. The Pass of Chelek according to Ainsw. p. 160.

—ἦν ἔδει . . = ἦν ἔδει διαβῆναι ὡς . . ἐκβαίνειν, 'which they had to cross before coming out upon the steep.' Cf. VI. vi. 4.

—ὅλοιτρόχ.] *Rolling stones* (as Anglicè *bowl-der stones*), compounded probably of *Feil-ω, volu-o*, and *τρέχω*. (*ὀλοός, τρέχω, a destructive roller*, Buttm. Lexil.)—*δι-εσφενδ*. 'flew about in splinters,' as if flung from a sling (*σφενδόνη*).

4. εἰ μὴ ταύτῃ] 'If they could not (approach) this way . . '

ἔχοντες τὸν ἡγεμόνα, κύκλῳ περιιόντες, καταλαμβάνουσι τοὺς φύλακας ἀμφὶ πῦρ καθημένους· καὶ τοὺς μὲν κατακανόντες τοὺς δὲ καταδιώξαντες αὐτοὶ ἐνταῦθ' ἔμενον ὡς τὸ ἄκρον κατέχοντες. 6. Οἱ δ' οὐ κατεῖχον, ἀλλὰ μαστὸς^d ἦν ὑπὲρ αὐτῶν, παρ' ὃν ἦν ἡ στενὴ αὕτη ὁδὸς ἐφ' ἣ ἐκάθηντο οἱ φύλακες· ἔφοδος μέντοι αὐτόθεν ἐπὶ τοὺς πολεμίους ἦν οἱ ἐπὶ τῇ φανεράῃ ὁδῷ ἐκάθηντο. 7. Καὶ τὴν μὲν νύκτα ἐνταῦθα διήγαγον. Ἐπεὶ δ' ἡμέρα ὑπέβαινεν, ἐπορεύοντο σιγῇ συντεταγμένοι ἐπὶ τοὺς πολεμίους· καὶ γὰρ ὁμίχλη ἐγένετο, ὥστ' ἔλαθον ἐγγὺς προσελθόντες. Ἐπεὶ δὲ εἶδον ἀλλήλους, ἣ τε σάλπιγξ ἐπεφθέγγετο καὶ ἀλαλάζαντες ἔεντο^e ἐπὶ τοὺς ἀνθρώπους· οἱ δ' οὐκ ἐδέξαντο, ἀλλὰ λιπόντες τὴν ὁδὸν φεύγοντες ὀλίγοι ἀπέθνησκον· εὐζωνοὶ γὰρ ἦσαν. 8. Οἱ δὲ ἀμφὶ Χειρίσοφον, ἀκούσαντες τῆς σάλπιγγος, εὐθὺς ἔεντο ἄνω κατὰ τὴν φανεράν ὁδὸν ἄλλοι δὲ τῶν στρατηγῶν κατὰ ἀτριβεῖς ὁδοὺς ἐπορεύοντο ἢ ἔτυχον ἕκαστοι ὄντες, καὶ ἀναβάντες ὡς ἐδύναντο ἀνίμων ἀλλήλους τοῖς δόρασι.

9. Καὶ οὗτοι πρῶτοι συνέμιξαν τοῖς προκαταλαβοῦσι

(d) § 14.

(e) I. v. 8.

5. κύκλῳ περι.] '*Who were going round,*' i.e. making a circuit along the height, sup. § 2.

— ὡς τὸ ἄκρ.] '*Thinking that they were occupying the summit.*'

6. αὕτη ὁδός] '*past which lay this narrow path,*' opposed to τῇ φανεράῃ ὁδῷ, the pass below commanded by the enemy in force. — φανερά: it was pointed out by Chirisophus, i. 20.

7. ὑπέβαινεν] '*Was dawning*' (*illucebat*), cf. III. ii. 1. In ὑποφαίν. and ὑποδείκν. (V. vii. 12), denoting faint manifestation, or feeble development, ὑπο- expresses

incipient action ('close to' its origin, so to speak), just as ἀπο- ('away from') in ἀπο-φαίν. (V. vii. 12) and ἀπο-δείκν. (VII. i. 26) expresses the opposite notion of complete manifestation or development. See V. viii. 15, n. From this primary force of ὑπο- flow its meanings of gradual, gentle, or stealthy action, passim.

— ἔλαθον] '*So that without being observed they got close to them.*' Cf. I. i. 9; iii. 14.

9. συνέμιξαν] '*Joined* (the Greeks) *who had previously secured the position.*' Cf. II. i. 2.

τὸ χωρίον. Ξενοφῶν δέ, ἔχων τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις, ἐπορεύετο ἥπερ οἱ τὸν ἡγέμονα ἔχοντες· εὐδωτάτη γὰρ ἦν τοῖς ὑποζυγίοις· τοὺς δὲ ἡμίσεις ὀπισθεν τῶν ὑποζυγίων ἔταξε. 10. Πορευόμενοι δ' ἐντυγχάνουσι λόφῳ ὑπὲρ τῆς ὁδοῦ κατειλημμένῳ ὑπὸ τῶν πολεμίων, οὓς ἡ ἀποκόψαι ἦν ἀνάγκη ἢ διεξεῦχθαι ἀπὸ τῶν ἄλλων Ἑλλήνων. Καὶ αὐτοὶ μὲν ἂν ἐπορεύθησαν ἥπερ οἱ ἄλλοι, τὰ δὲ ὑποζύγια οὐκ ἦν ἄλλη ἢ ταύτη ἐκβῆναι. 11. Ἐνθα δὲ παρακελευσάμενοι ἀλλήλοις προσβάλλουσι πρὸς τὸν λόφον ὀρθίοις τοῖς λόχοις, οὐ κύκλῳ, ἀλλὰ καταλιπόντες ἄφοδον τοῖς πολεμίοις, εἰ βούλονται φεύγειν. 12. Καὶ τέως μὲν αὐτοὺς ἀναβαίνοντας ὅπη ἐδύναντο ἕκαστος οἱ βάρβαροι ἐτόξευον καὶ ἔβαλλον, ἐγγὺς δ' οὐ προσίεντο, ἀλλὰ φυγῇ λείπουσιν τὸ χωρίον. Καὶ τοῦτόν τε παρεληλύθεσαν οἱ Ἕλληνες, καὶ ἕτερον ὁρῶσιν ἔμπροσθεν λόφον κατεχόμενον· ἐπὶ τοῦτον αὖθις ἐδόκει πορεύεσθαι. 13. Ἐννοήσας δ' ὁ Ξενοφῶν, μή^ς, εἰ ἔρημον καταλίποι τὸν ἡλωκότα λόφον, καὶ πάλιν λαβόντες οἱ πολέμιοι

(f) III. i. 30.

(g) III. v. 3.

10. ἂν ἐπορεύθησαν] ‘*Would have gone by the same road as the rest,*’ i.e. *if they had had no cattle.*

11. ὀρθίοις τ. λόχοις] ‘*Livy’s recti ordines, battalions in column or file, whereas in φάλαγξ they stood in line, forming a long front of various depths.*’ L. and Sc. The latter formation is called ἐπὶ φάλαγγος or κατὰ φάλαγγα: vi. 6.

12. Καὶ τέως μὲν . . ἐγγὺς δ’] ‘*For some time the barbarians shot arrows at them, &c., but did not allow (i.e. wait for) them to come near.*’—ἐγγὺς is predicative and proleptic (I. v. 7, n.), as ἔξω

in κατεκώλυε . . ἔξω (V. ii. 16, n.). [Ἐπεὶ ἐγγὺς ἐγένοντο, οὐκ ἐδέξαντο. K.—‘*Prope autem non accedebant.*’ D.]

— ἐδύναντο] Why Plural?

— τοῦτόν τε . . καί] ‘*They had passed this . . when they see &c.*’ Καί (and then) is here a *temporal* conjunction, indicating that the second of two propositions was cotemporary with the first. Cf. III. ii. 1; VI. ii. 26, and sup. I. viii. 8, and II. i. 7, and inf. vi. 2.

13. καὶ πάλιν] ‘*Adeo rursus.*’ B. ‘*Again also.*’

ἐπίθουσιν τοῖς ὑποζυγίοις παριούσιν, (ἐπὶ πολὺ δ' ἦν τὰ ὑποζύγια, ἅτε διὰ στενῆς τῆς ὁδοῦ πορευόμενα), καταλείπει ἐπὶ τοῦ λόφου λοχαγούς Κηφισόδωρον Κηφισοφῶντος Ἀθηναῖον, καὶ Ἀμφικράτην Ἀμφιδήμον Ἀθηναῖον, καὶ Ἀρχαγόραν Ἀργεῖον φυγάδα· αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν δεύτερον λόφον, καὶ τῷ αὐτῷ τρόπῳ καὶ τοῦτον αἰροῦσιν. 14. Ἔτι δ' αὐτοῖς τρίτος μαστὸς λοιπὸς ἦν πολὺ ὀρθιώτατος ὁ ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθείσης φυλακῆς τῆς νυκτὸς ὑπὸ τῶν ἐβελόντων. 15. Ἐπεὶ δ' ἐγγὺς ἐγένοντο οἱ Ἕλληνες, λείπουσιν οἱ βάρβαροι ἀμαχητὶ τὸν μαστόν· ὥστε^h θαυμαστὸν πᾶσι γενέσθαι, καὶ ὑπώπτευνον δείσαντας αὐτοὺς μὴ κυκλωθέντες πολιορκοῖντο ἀπολιπεῖν. Οἱ δ' ἄρα ἀπὸ τοῦ ἄκρου καθορῶντες τὰ ὀπισθεν γιγνόμενα, πάντες ἐπὶ τοὺς ὀπισθοφύλακας ἐχώρουν.

16. Καὶ Ξενοφῶν μὲν σὺν τοῖς νεωτάτοις ἀνέβαινεν ἐπὶ τὸ ἄκρον, τοὺς δὲ ἄλλους ἐκέλευσεν ὑπάγειν ὅπως

(h) vii. 17, n.

— ἐπὶ πολὺ] ‘Reached far;’ there was a long line of them. Supply ἐκτεταμένον as in Hell. IV. viii. 38. Cf. vi. 11 (ἐφ’ ἑξ.).—ἅτε, &c., ‘*quippe quæ incederent.*’—στενῆς, predicative; ‘as the road by which they were going was narrow.’ Cf. I. iii. 14, n.; VI. v. 26.

15. Οἱ δ' ἄρα] ‘But in reality they (the enemy), observing from the knoll what was going on in our rear, were moving &c.’—“Ἄρα (ἄν-ρα), literally ‘still further,’ ‘beyond that,’ is generally a particle of inference (therefore). It is used idiomatically with past tenses to denote that ‘after all,’ or ‘as it now seems’ the state of the case differs widely from our antecedent notion of it.” Don. G. G. p. 567.

In combination with δέ, ἄρα contrasts one thing with another, ex. gr. the *fact* with the misconception here (ὑπώπτευνον),—as with the mis-statement at VII. iv. 13,—a custom with a remark (Cyr. I. iii. 9), &c. &c. In general, like the emphatic (or ironical) δὴ, ἄρα directs attention to the word before (sometimes after) it, only more with a tone of surprise as at something strange or incongruous (‘*actually,*’ ‘*forsooth*’). Cf. IV. vi. 15; V. vii. 5; VII. vi. 11. This notion of surprise seems also to distinguish it from the inferential οὖν: cf. I. vii. 18, οὐκ ἄρα ἔτι μαχεῖται, ‘why then he won’t fight at all!’

16. ὑπάγειν] III. iv. 49, n.

οἱ τελευταῖοι λόχοι προσμίξιαν· καὶ προελθόντας κατὰ τὴν ὁδὸν ἐν τῷ ὁμαλῷ θέσθαι¹ τὰ ὄπλα εἶπε. 17. Καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν Ἀρχαγόρας ὁ Ἀργεῖος πεφευγώς, καὶ λέγει ὡς ἀπεκόπησαν ἀπὸ τοῦ πρώτου λόφου, καὶ ὅτι τεθνᾶσι Κηφισόδωρος καὶ Ἀμφικράτης, καὶ ἄλλοι, ὅσοι μὴ ἀλλόμενοι κατὰ τῆς πέτρας πρὸς τοὺς ὀπισθοφύλακας ἀφίκοντο. 18. Ταῦτα δὲ διαπραξάμενοι οἱ βάρβαροι ἦκον ἐπ' ἀντίπορον λόφον τῷ μαστῷ· καὶ ὁ Ξενοφῶν διελέγετο αὐτοῖς δι' ἐρμηνέως περὶ σπονδῶν, καὶ τοὺς νεκροὺς ἀπῆτει. 19. Οἱ δὲ ἔφασαν ἀποδώσειν ἐφ' ᾧ μὴ καίειν τὰς κώμας. Συνωμολόγει ταῦτα ὁ Ξενοφῶν. Ἐν ᾧ δὲ τὸ μὲν ἄλλο στράτευμα παρῆει, οἱ δὲ ταῦτα διελέγοντο, πάντες οἱ ἐκ τούτου τοῦ τόπου συνεῤῥύησαν. 20. Ἐνταῦθα ἵσαντο οἱ πολέμιοι· καὶ ἐπεὶ ἤρξαντο καταβαίνειν ἀπὸ τοῦ μαστοῦ πρὸς τοὺς ἄλλους, ἔνθα τὰ ὄπλα ἔκειντο, ἔιντο δὴ οἱ πολέμιοι πολλῷ πλήθει καὶ θορύβῳ· καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ ἀφ' οὗ Ξενοφῶν κατέβαινεν, ἐκυλίνδουν πέτρας· καὶ ἐνὸς μὲν

(i) I. v. 14.

Xen. orders his men to move slowly on by the narrow path (§ 6), so that the hindmost companies might join them, and both halt under arms on the open ground.

— προσμίξ.] *'Might march on to join them.'* Προσμιγν. is to join by marching direct towards the object; συμμιγν. is to join simply, fortuitously, or any how: § 9, cf. II. i. 2.

17. ὅσοι μὴ ἄλλ.] *'Quicumque non desiliissent et . .'* D. On μὴ cf. I. v. 9; II. ii. 14; IV. iv. 11, n. K. proposes ἀλόμενοι; but see note III. ii. 38.

18. ἀντίπορον] *'To a hill over*

against the knoll;' the second of the three.

19. ἐφ' ᾧ] *'On condition of the Greeks not burning'* = ἐπὶ τούτῳ, ὥστε: Arn. G. P. 267.

— πάντες οἱ ἐκ . .] *'All the enemy from this quarter flocked together:'* οἱ ἐκ like οἱ ἐκ τῆς ἀγορᾶς, I. ii. 18.

20. ἤρξαντο] Xenophon's party.

— τὰ ὄπλα] The party in advance are meant (sup. 16), who had been ordered θέσθαι τὰ ὄπλα (the τοὺς συντεταγμ. of § 21). *'Where the arms were grounded,'* i. e. *where they were resting under arms.*

κατέαξαν τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπασπιστὴς ἔχων τὴν ἀσπίδα ἀπέλιπεν· 21. Εὐρύλοχος δὲ Λουσιεὺς Ἀρκὰς προσέδραμεν αὐτῷ ὀπλίτης, καὶ πρὸ ἀμφοῖν προβεβλημένος ἀπεχώρει, καὶ οἱ ἄλλοι πρὸς τοὺς συντεταγμένους ἀπῆλθον.

22. Ἐκ δὲ τούτου πᾶν ὁμοῦ ἐγένετο τὸ Ἑλληνικόν, καὶ ἐσκήνησαν αὐτοῦ ἐν πολλαῖς καὶ καλαῖς οἰκίαις καὶ ἐπιτηδείοις δαψιλέσιν· καὶ γὰρ οἶνος πολὺς ἦν, ὥστε ἐν λάκκοις κονιατοῖς εἶχον. 23. Ξενοφῶν δὲ καὶ Χειρίσοφος διεπράξαντο ὥστε λαβόντες τοὺς νεκροὺς ἀπέδωσαν τὸν ἡγεμόνα· καὶ πάντα ἐποίησαν τοῖς ἀποθανοῦσιν ἐκ τῶν δυνατῶν ὥσπερ νομίζεται^k ἀνδράσιν ἀγαθοῖς. 24. Τῇ δὲ ὑστεραίᾳ ἄνευ ἡγεμόνος ἐπορεύοντο· μαχόμενοι δ' οἱ πολέμιοι καὶ ὅπη εἴη στενὸν χωρίον προκαταλαμβάνοντες ἐκώλυνον τὰς παρόδους. 25. Ὅποτε μὲν οὖν τοὺς πρῶτους κωλύοιεν, Ξενοφῶν ὅπισθεν ἐκβαίνων πρὸς τὰ ὄρη ἔλκε τὴν ἀπόφραξιν τῆς παρόδου τοῖς πρῶτοις, ἀνωτέρω πειρώμενος γίνεσθαι τῶν κωλυνόντων· 26. ὅποτε δὲ τοῖς ὅπισθεν ἐπιθιοιτο, Χειρίσοφος ἐκβαίνων καὶ πειρώμενος ἀνωτέρω γίγνεσθαι τῶν κωλυνόντων ἔλκε τὴν ἀπόφραξιν τῆς παρόδου τοῖς ὅπισθεν. Καὶ αἰεὶ οὕτως ἐβοήθουν ἀλλήλοις καὶ ἰσχυρῶς ἀλλήλων ἐπεμέλοντο. 27. Ἦν δὲ

(k) I. ii. 27.

21. προβεβλημ.] ‘*Shielding both.*’ Supply τὴν ἀσπίδα, the accus., as at VII. iv. 17. Cf. Cyr. II. iii. 10.

22. λάκκοις κον.] ‘*Cisterns plastered with cement.*’ They are found commonly in Kurdistan and Armenia, used now as depôts of corn, &c. Ains. p. 164.

23. ὥστε . . ἀπέδωσαν] The indicat. gives prominence to the

result—‘they concluded an agreement to receive, and *did* receive, &c. . .’ The infin. would not express so much. Cf. Cyr. VII. iv. 9. Arn. G. G. 1317.

25. ἐκβαίνων] ‘*Would go off (out of the line of march) to the mountains and remove the obstruction.*’ See inf. iii. 3, n.; v. 15, ἐκ-τραπομ., and V. ii. 31, ἐκ-πεσεῖν.

ὁπότε καὶ αὐτοῖς τοῖς ἀναβᾶσι πολλὰ πράγματα¹ παρ-
εἶχον οἱ βάρβαροι πάλιν καταβαίνουσιν· ἐλαφροὶ
γὰρ ἦσαν, ὥστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν·
οὐδὲν γὰρ εἶχον ἄλλο ἢ τόξα καὶ σφενδόνας. 28.
Ἄριστοι δὲ καὶ τοξόται ἦσαν· εἶχον δὲ τόξα ἐγγὺς
τριπλήχη, τὰ δὲ τοξεύματα πλέον ἢ διπλήχη· εἰλκον
δὲ τὰς νευρὰς ὁπότε τοξεύθιεν πρὸς τὸ κάτω τοῦ τόξου
τῷ ἀριστερῷ ποδὶ προβαίνοντες. Τὰ δὲ τοξεύματα
ἐχώρει διὰ τῶν ἀσπίδων καὶ διὰ τῶν θωράκων.
Ἐχρῶντο δὲ αὐτοῖς οἱ Ἕλληνες, ἐπεὶ λάβοιεν, ἀκοντίοις
ἐναγκυλῶντες^m. Ἐν τούτοις τοῖς χωρίοις οἱ Κρήτες
χρησιμώτατοι ἐγένοντοⁿ. ἦρχε δὲ αὐτῶν Στρατοκλῆς
Κρήης.

(l) i. 22.

(m) iii. 28.

(n) i. 28, n.

27. Ἦν . . ὁπότε] ‘*There were times when . .*’ See ἐσθ’ ὅτε, II. vi. 9.

— ἐγγύθεν] = ἐξ ὀλίγου. Cf. I. x. 11. K. *Ex propinquo fugientes*, D.

28. Ἄριστοι] ‘*Excellent bowmen.*’ So ‘bonus’ in ‘jaculo bonus,’ Virg. *Æn.* ix. 572. See note II. vi. 20, and IV. iii. 29.

— εἰλκον . .] ‘*And they drew the strings, whenever they shot, stepping forward with the left foot to the lower end of the bow.*’

From the great length of the arrow compared with the bow, it seems that the peculiarity of Kurdistan archery was the extent to which they could draw the string in discharging their fatal shafts. For this purpose, and to steady his aim, the archer threw forward his

left foot as a fulcrum to the lower extremity of the bow. The Persian bow did not touch the ground; see Dict. Antiq. p. 315 (fig. of *Daric*).

A passage from Arrian, *Indic.* 16, quoted by Spelman, illustrates this very clearly. Τὸ τόξον κάτω ἐπὶ τὴν γῆν θέντες, καὶ τῷ ποδὶ τῷ ἀριστερῷ ἀντιβάντες, οὕτως ἐκτοξεύουσι, τὴν νευρὴν ἐπὶ μέγα ὀπίσω ἀναγαγόντες· ὃ γὰρ ὁῖστος ὀλίγον ἀποδέων τριπλήχεος.

— ἑναγκυλῶντες] *Fitting them with ἄγκυλαι*: ἄγκυλη is used for a bent rope, a loop, (cf. Herm. Eur. I. T. 1377,) and here corresponds probably to the Lat. *amentum*, the thong fastened to the middle of the javelin, by which it was hurled. (See, however, Dict. Antiq. *Ansa*.)

CAPUT III.

1. Ταύτην δ' αὖ τὴν ἡμέραν ὑπὸ λίσθησαν ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμόν, εὖρος ὡς δίπλεθρον, ὃς ὀρίζει τὴν Ἀρμενίαν καὶ τὴν τῶν Καρδούχων χώραν· καὶ οἱ Ἕλληνες ἐνταῦθα ἀνεπαύσαντο ἄσμενοι ἰδόντες πεδίον· ἀπέιχε δὲ τῶν ὁρέων ὁ ποταμὸς [ὡς] ἕξ ἢ ἑπτὰ στάδια τῶν Καρδούχων. 2. Τότε μὲν οὖν ὑπὸ λίσθησαν μάλα ἡδέως, καὶ τὰ ἐπιτήδεια ἔχοντες καὶ πολλὰ τῶν παρεληλυθότων πόνων μνημονεύοντες. Ἑπτὰ γὰρ ἡμέρας, ὅσας περ ἐπορεύθησαν διὰ τῶν Καρδούχων, πάσας μαχόμενοι διετέλεσαν, καὶ ἔπαθον κακὰ ὅσα οὐδὲ τὰ σύμπαντα ὑπὸ βασιλέως καὶ Τισσαφέρνους. Ὡς οὖν ἀπηλλαγμένοι τούτων ἡδέως ἐκοιμήθησαν.

3. Ἀμα δὲ τῇ ἡμέρᾳ ὁρῶσιν ἵππεῖς που πέραν τοῦ ποταμοῦ ἕξωπλισμένους ὡς κωλύσοντας διαβαίνειν, πεζοὺς δ' ἐπὶ ταῖς ὄχθαις παρατεταγμένους ἄνω τῶν

1. Κεντρίτην] 'The Buhtán-Chaï of the present day.' Ains. p. 166.

— τῶν ὁρέων . . τῶν Καρδ.] Conjungenda sunt; quæ distinxit scriptor ut ὁμοιοτέλετα vitaret. S.

3. ἐπὶ ταῖς ὄχθαις παρατεταγμ.] Yet inf. § 5 we have αἱ ὄχθαι ἐφ' ᾧ παρατεταγμ. Xenophon's consistent usage is to put the genit. to express simple superposition, ἐπὶ λόφου ἐστὼς (see on the genitive of relation, IV. v. 13, n. ad fin.) defining *position merely* on a hill,—whereas the dative expresses *close connexion* of some sort or other, such as 'foundation'—whether *material*, as τεῖχος ἐπὶ κρηπίδι, 'a wall on its basement' (III. iv. 11), or *logical*,

ἐπὶ πολέμῳ, 'on footing of war' (II. iv. 5), or 'dependence on' (ἐπ' ἀδελφῷ, I. i. 4), or 'in charge of.' (sup. i. 13, ἐπὶ τούτοις), or 'military occupation,' or 'succession,' &c. Thus, a man standing on a wall is ἐπὶ τείχεσσι (see ἐπὶ ταύτης, III. iv. 9); but gates standing on walls as a constituent part of them are ἐπὶ τείχεσσι (I. iv. 4). Men on board ships (as passengers merely) are ἐπὶ τῶν νεῶν (I. iv. 3); but one 'in command of' them is ἐπ' αὐταῖς (I. iv. 2). One who holds his shield over his head merely to keep it out of the water carries it ἐπὶ τῆς κεφαλῆς (inf. § 6),—but men wear caps ἐπὶ ταῖς κεφαλαῖς as *attached to the*

ἰππέων ὡς κωλύσοντας^a εἰς τὴν Ἀρμενίαν ἐκβαίνειν.
 4. Ἦσαν δ' οὗτοι Ὀρόντα καὶ Ἀρτούχου, Ἀρμένιοι
 καὶ Μαρδόνιοι καὶ Χαλδαῖοι μισθοφόροι. Ἐλέγοντο
 δὲ οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι· ὅπλα
 δ' εἶχον γέρρα μακρὰ καὶ λόγχας. 5. Αἱ δὲ ὄχθαι
 αὐταὶ ἐφ' ὧν παρατεταγμένοι οὗτοι ἦσαν τρία ἢ τέτταρα
 πλέθρα ἀπὸ τοῦ ποταμοῦ ἀπεῖχον· ὁδὸς δὲ μία ἢ
 ὁρωμένη ἦν ἄγουσα ἄνω, ὥσπερ χειροποίητος· ταύτη
 ἐπειρῶντο διαβαίνειν οἱ Ἕλληνες. 6. Ἐπεὶ δὲ πειρω-
 μένοις τό τε ὕδωρ ὑπὲρ τῶν μαστῶν ἐφαίνετο, καὶ
 τραχὺς ἦν ὁ ποταμὸς μεγάλοις λίθοις καὶ ὀλισθηροῖς,
 καὶ οὐτ' ἐν τῷ ὕδατι τὰ ὅπλα ἦν ἔχειν· εἰ δὲ μή,

(a) III. i. 13.

head (VII. iv. 4). Ἐφ' ἡμῶν (position chronologically), 'in our time' (I. ix. 12): ἐφ' ἡμῖν, 'dependent on us' (I. i. 4). So ἐπὶ τῶν ἄκρων means simple position on the heights (III. iv. 28; IV. vi. 18); ἐπὶ τοῖς ἄκροις means military occupation of them, to hold them (III. iv. 49; sup. i. 20; ii. 6).—In the present passage, the writer having once for all expressed the military occupation of the banks by ἐπὶ ταῖς ὄχθαις, needs only, when speaking of them descriptively, to say αἱ ὄχθαι ἐφ' ὧν...

— ἐκβαίνειν has in the Anabasis the peculiar sense of 'passing out' of a valley (or line of march which lay through it) on to higher ground. See ἐκβασίς, § 20, 21; ii. 1; VI. iii. 20. K.

4. Μαρδόνιοι] Artuchus is mentioned (Cyr. V. iii. 38) as a chief of the Hyrcani; whence S. conjectures that the Mardonii dwelt on the confines of Hyrcania, on the Caspian.

— Χαλδαῖοι] Cf. Cyr. III. ii. 7, and Strab. xii. 3, who says οἱ νῦν

Χαλδαῖοι Χάλυβες τὸ παλαιὸν ὠνομάζοντο.

5. ὄχθαι are the shelving rocky sides of the valley, through which the river ran, called πέτραι, inf. 11, and ἄκρα, 23.

— ἦν ἄγουσα] Not the same as the finite verb ἦγε. In such periphrases ἦν is something more than a mere copula; here it has the character of a substantive verb. 'One road there was, the one in sight, leading up.' At the same time the periphrasis often brings out vividly the proper force of the imperfect, as at v. 15, κρήνη . . ἢ ἦν ἀτμίζουσα, 'a hot spring which was steaming there all the time.' See II. iii. 10, n.; I. ii. 21; II. ii. 13.

6. οὐτ' ἐν τῷ. corresponds to ἐπὶ τε. 'On the one hand it was impossible . . on the other, if any &c.' II. ii. 8, n.

— εἰ δὲ μή] = εἰ δέ after a negative. 'If any one did.' Cf. VII. i. 8. Matt. 617, 6; Jelf, 860, 5.

ἤρπαζεν ὁ ποταμός· ἐπὶ τε τῆς κεφαλῆς τὰ ὄπλα εἴ τις^b φέροι, γυμνοὶ ἐγίγνοντο πρὸς τὰ τοξεύματα καὶ τᾶλλα βέλη· ἀνεχώρησαν οὖν καὶ αὐτοῦ ἐστρατοπεδεύσαντο παρὰ τὸν ποταμόν.

7. Ἐνθα δὲ αὐτοὶ τὴν πρόσθεν νύκτα ἦσαν, ἐπὶ τοῦ ὄρους ἐώρων τοὺς Καρδούχους πολλοὺς συνειλεγμένους ἐν τοῖς ὅπλοις. Ἐνταῦθα δὲ πολλὴ ἀθυμία ἦν τοῖς Ἕλλησιν, ὁρῶσι μὲν τοῦ ποταμοῦ τὴν δυσπορίαν, ὁρῶσι δὲ τοὺς διαβαίνειν κωλύσοντας, ὁρῶσι δὲ τοῖς διαβαίνουσιν ἐπικεισομένους τοὺς Καρδούχους ὀπισθεν.

8. Ταύτην μὲν οὖν τὴν ἡμέραν καὶ τὴν νύκτα ἔμειναν ἐν πολλῇ ἀπορίᾳ ὄντες. Ξενοφῶν δὲ ὄναρ εἶδεν· ἔδοξεν ἐν πέδαις δεδέσθαι, αὐταὶ δὲ αὐτῷ αὐτόμαται περιρῥύηναι, ὥστε λυθῆναι καὶ διαβαίνειν ὁπόσον ἐβούλετο. Ἐπεὶ δὲ ὀρθρος ἦν, ἔρχεται πρὸς τὸν Χειρίσοφον καὶ λέγει ὅτι ἐλπίδας ἔχει καλῶς ἔσεσθαι καὶ διηγεῖται αὐτῷ τὸ ὄναρ. 9. Ὁ δὲ ἤδετό τε καὶ ὡς τάχιστα ἕως ὑπέβαινον ἐθύοντο πάντες παρόντες οἱ στρατηγοί· καὶ τὰ ἱερὰ καλὰ ἦν εὐθύς ἀπὸ τοῦ πρώτου. Καὶ ἀπιόντες ἀπὸ τῶν ἱερῶν οἱ στρατηγοὶ καὶ

(b) III. iv. 40.

— ἀνεχ. οὖν] Οὖν, ‘therefore,’ ‘things being so,’ introduces the apodosis as the consequence of the protasis.

7. Ἐνθα δὲ αὐτοί] ‘And where they themselves had been the night before, there they saw.’

8. περιρῥύηναι] ‘Slip from about;’ dropt off him: so circumscindere, Livy, ii. 55, to tear off; περιρρημένοι, ‘stript of,’ Dem. Ol. iii. 37, ad init. See Arn. Thuc. iv. 12, περιερῥύη.

— διαβαίνειν] ‘To go with legs apart,’ as no longer fettered,— ‘to stride’ or ‘step out.’ Dream-

ing of this διαβαίνειν is to Xen. a good omen for the other, § 12.

— καλῶς ἔσεσθαι] ‘That matters would turn out well.’ Εἶναι may be joined to an adverb when it is not a mere copula, but has its essential notion of existence. Jelf, 375, 3. So in Latin, sic vita erat, Ter. Andr. i. 1; and in French, être bien, &c.

9. ἀπὸ τοῦ πρώτου] Ἀπὸ MSS. (ἐπὶ B. D. S., as at VI. v. 2 and 8). Εὐθύς ἀπό = ‘from the very first’ (θύματος, or ἱερείου), i. e. the sacrifice was favourable all through.

λοχαγοὶ παρήγγελλον τῇ στρατιᾷ ἀριστοποιεῖσθαι.

10. Ἀριστῶντι δὲ τῷ Ξενοφῶντι προσέτρεχον δύο νεανίσκω· ἦδесαν γὰρ πάντες ὅτι ἐξείη αὐτῷ καὶ ἀριστῶντι καὶ δειπνοῦντι προσελθεῖν, καί, εἰ καθεύδοι, ἐπεγείραντα^ο εἰπεῖν εἴ τίς τι ἔχοι τῶν πρὸς τὸν πόλεμον. 11. Καὶ τότε ἔλεγον ὅτι τυγχάνοιεν φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ, κᾶπειτα κατίδοιεν ἐν τῷ πέραν ἐν πέτραις καθηκούσαις ἐπ' αὐτὸν τὸν ποταμὸν γέροντά τε καὶ γυναῖκας καὶ παιδίσκας ὥσπερ μαρσίπους ἱματίων κατατιθεμένους ἐν πέτρα ἀνθρώδει. 12. Ἰδοῦσι δὲ σφισι δόξαι^α ἀσφαλὲς εἶναι διαβαίνειν· οὐδὲ γὰρ τοῖς πολεμίοις ἱππεῦσι πρόσβατον εἶναι κατὰ τοῦτο. Ἐκδύντες δὲ ἔφασαν ἔχοντες τὰ ἐγχειρίδια γυμνοὶ ὡς νευσούμενοι διαβαίνειν· πορευόμενοι δὲ πρόσθεν· διαβῆναι πρὶν βρέξαι τὰ αἰδοῖα· καὶ διαβάντες καὶ λαβόντες τὰ ἱμάτια πάλιν ἤκειν.

13. Εὐθύς οὖν ὁ Ξενοφὼν αὐτός τε ἔσπενδε καὶ τοῖς νεανίσκοις ἐγχεῖν ἐκέλευσε, καὶ εὐχεσθαι τοῖς φήνασι θεοῖς τά τε ὀνειράτα καὶ τὸν πόρον καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελέσαι. Σπείσας δ' εὐθύς ἤγε τοὺς νεανίσκους παρὰ τὸν Χειρίσοφον· καὶ διηγοῦνται ταῦτά. 14. Ἀκούσας δὲ καὶ ὁ Χειρίσοφος σπονδὰς ἐποίει. Σπείσαντες δὲ τοῖς μὲν ἄλλοις παρήγγελλον συσκευάζεσθαι, αὐτοὶ δὲ συγκαλέσαντες τοὺς στρατηγούς ἐβουλεύοντο ὅπως ἂν κάλλιστα διαβαῖεν, καὶ τοὺς τε ἔμ-προσθεν νικῶεν καὶ ὑπὸ τῶν ὀπισθε μηδὲν πάσχοιεν

(c) I. ii. 1.

(d) iv. 8, n.

10. ἔχοι] Scil. εἰπεῖν.

12. κατὰ τοῦτο] 'At this point.' Κατὰ with εἶναι, γίγνεσθαι = *apud*. Cf. § 17; V. ii. 16.

— γυμνοὶ ὡς . .] 'They began to cross naked, expecting they

would have to swim.'

13. ἐπιτελέσαι] 'To pray . . . that they would bring to pass . . .'

14. σπονδὰς ἐποίει] = ἔσπενδε.

Dist. σπονδὰς ποιεῖσθαι, II. iii. 8.

— τῶν ὀπισθε] The Kurds, § 7

κακόν. 15. Καὶ ἔδοξεν αὐτοῖς Χειρίσοφον μὲν ἡγεῖσθαι καὶ διαβαίνειν ἔχοντα τὸ ἥμισυ τοῦ στρατεύματος, τὸ δ' ἥμισυ ἔτι ὑπομένειν σὺν Ξενοφῶντι· τὰ δὲ ὑποζύγια καὶ τὸν^ε ὄχλον ἐν μέσῳ τούτων διαβαίνειν. 16. Ἐπεὶ δὲ καλῶς ταῦτα εἶχεν ἐπορεύοντο· ἡγοῦντο δ' οἱ νεανίσκοι ἐν ἀριστερᾷ ἔχοντες τὸν ποταμόν· ὁδὸς δὲ ἦν ἐπὶ τὴν διάβασιν ὡς τέτταρες στάδιοι.

17. Πορευομένων δ' αὐτῶν ἀντιπαρήεσαν αἱ τάξεις τῶν ἱππέων. Ἐπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν καὶ τὰς ὄχθας τοῦ ποταμοῦ, ἔθεντο τὰ ὄπλα, καὶ αὐτὸς πρῶτος Χειρίσοφος στεφανωσάμενος καὶ ἀποδὺς ἐλάβμβανε τὰ ὄπλα, καὶ τοῖς ἄλλοις πᾶσι παρήγγελλε· καὶ τοὺς λοχαγοὺς ἐκέλευεν ἄγειν τοὺς λόχους ὀρθίους^ι, τοὺς μὲν ἐν ἀριστερᾷ, τοὺς δ' ἐν δεξιᾷ ἑαυτοῦ. 18. Καὶ οἱ μὲν μάντεις ἐσφαγιάζοντο εἰς τὸν ποταμόν· οἱ δὲ πολέμιοι ἐτόξενόν τε καὶ ἐσφενδόνων· ἀλλ' οὐπω ἐξικνούντο^ς. 19. Ἐπεὶ δὲ καλὰ ἦν τὰ σφάγια, ἐπαιάνιζον πάντες οἱ στρατιῶται καὶ ἀνηλάλαζον, συνωλόλυζον δὲ καὶ αἱ γυναῖκες ἅπασαι· πολλαὶ γὰρ ἦσαν ἑταῖραι ἐν τῷ στρατεύματι.

20. Καὶ Χειρίσοφος μὲν ἐνέβαινε καὶ οἱ σὺν ἐκείνῳ· ὁ δὲ Ξενοφῶν, τῶν ὀπισθοφυλάκων λαβὼν τοὺς εὐζω-

(e) III. ii. 36.

(f) IV. ii. 11.

(g) I. viii. 19.

17.] ἀντιπαρ.] ‘*The troops of (the enemy’s) horse marched (alongside-opposite, i. e.) abreast on the other side.*’

— ἦσαν κατὰ] ‘*When they (the Greeks) were at the crossing.*’ Sup. 12.

— στεφανωσ.] Sicut in praeliis mos erat Lacedæmoniis. De Rep. L. xiii. 8. P.

— ἀποδύς] ‘*Having stript (himself).*’ The second aor. has a middle signif. Dist. ἀποδέδυκεν, V. viii. 23.

— παρήγγελλε] ‘*Passed the word*’ to do the same.

18. ἐσφαγιάζ. εἰς τὸν ποταμόν] ‘*They slaughtered the victims so that the blood flowed into the stream, as an offering to the river god:*’ cf. ‘*porricere*,’ Virg. Æn. v. 238, 776. Hdt. vii. 113. K.

19. σφάγια] ‘*Victims.*’ No ἱερά are mentioned here (cf. I. viii. 15, n.), because in sacrificing to river or sea gods, the entrails were not *burnt*, but thrown into the water. VI. v. 8, n.

νοτάτους, ἔθει ἀνὰ κράτος πάλιν ἐπὶ τὸν πορον τὸν κατὰ τὴν ἔκβασιν τὴν εἰς τὰ τῶν Ἀρμενίων ὄρη, προσποιούμενος ταύτῃ διαβὰς ἀποκλείσειν τοὺς παρὰ τὸν ποταμὸν ἱππεῖς. 21. Οἱ δὲ πολέμιοι, ὁρῶντες μὲν τοὺς ἀμφὶ Χειρίσοφον εὐπετῶς τὸ ὕδωρ περῶντας, ὁρῶντες δὲ τοὺς ἀμφὶ Ξενοφῶντα θέοντας εἰς τοῦμπαλιν, δέισαντες μὴ ἀποκλεισθῆῖσαν φεύγουσιν ἀνὰ κράτος ὡς πρὸς τὴν ἀπὸ τοῦ ποταμοῦ ἔκβασιν ἄνω· ἐπεὶ δὲ κατὰ τὴν ὁδὸν ἐγένοντο, ἔτεινον ἄνω πρὸς τὸ ὄρος. 22. Λύκιος^h δ' ὁ τὴν τάξιν ἔχων τῶν ἱππέων καὶ Αἰσχίνης ὁ τὴν τάξιν ἔχων τῶν πελταστῶν τῶν ἀμφὶ Χειρίσοφον, ἐπεὶ ἐώρων ἀνὰ κράτος φεύγοντας, εἶποντο· οἱ δὲ στρατιῶται ἐβόων μὴ ἀπολείπεσθαι, ἀλλὰ συνεκβαίνειν ἐπὶ τὸ ὄρος· 23. Χειρίσοφος δ' αὖ, ἐπεὶ διέβη, τοὺς μὲν ἱππέας οὐκ ἐδίωκεν, εὐθὺς δὲ κατὰ τὰς προσηκούσας ὄχθας ἐπὶ τὸν ποταμὸν ἐξέβαινε ἐπὶ τοὺς ἄνω πολεμίους· οἱ δὲ ἄνω, ὁρῶντες μὲν τοὺς ἑαυτῶν ἱππέας φεύγοντας, ὁρῶντες δ' ὀπλίτας σφίσι ἐπιόντας, ἐκλείπουσι τὰ ὑπὲρ τοῦ ποταμοῦ ἄκρα.

24. Ξενοφῶν δ' ἐπεὶ τὰ περὰν ἐώρα καλῶς γίγνο-

(h) III. iii. 20.

20. τὸν πόρον] *'The ford opposite the pass out (of the valley) to the mountains.'* So inf. 21.

21. ὡς πρὸς] Not *'as if'* for the pass, but *'aiming for it.'*

—κατὰ τὴν ὁδὸν ἐγέν.] *'Reached the road.'* Cf. sup. 17.

—ἔτεινον] Intransitive, as *'tendebant,' 'pushed on.'*

22. ἐβόων (ἑαυτοὺς) μὴ ἀπολ.] *'Demanded with shouts,'* i. e. clamoured not to be left behind their comrades, the horsemen and peltasts.—στρατιῶται are (not peltasts, P.), but *hoplites*, who constituted

the main body of the army; see III. iv. 28; VI. iii. 19, where in like manner ἡ στρατιά is opposed to the cavalry and peltasts, just as ὅπλων (= ὀπλιτῶν) is to τάξεων V. iv. 14.

23. ἐπὶ τόν] Connect with προσηκούσας.

—ἐπὶ τοὺς ἄνω] The πεζοὺς mentioned as drawn up on the hills, § 3.

24. καλῶς γιγνόμε.] *'Were turning out well.'*—γίγνεσθ. in the sense of *evadere* or *accedere*, I. viii. 8, admits of construction with ἀδ-

μενα, ἀπεχώρει τὴν ταχίστην πρὸς τὸ διαβαῖνον στράτευμα· καὶ γὰρ οἱ Καρδοῦχοι φανεροὶ ἤδη ἦσαν εἰς τὸ πεδῖον καταβαίνοντες ὡς ἐπιθησόμενοι τοῖς τελευταίοις. 25. Καὶ Χειρίσοφος μὲν τὰ ἄνω κατεῖχε, Λύκιος δὲ σὺν ὀλίγοις ἐπιχειρήσας ἐπιδιώξαι ἔλαβε τῶν σκευοφόρων τὰ ὑπολειπόμενα, καὶ μετὰ τούτων ἐσθῆτά τε καλὴν καὶ ἐκπώματα. 26. Καὶ τὰ μὲν σκευοφόρα τῶν Ἑλλήνων καὶ ὁ ὄχλος ἀκμήν διέβαινε· Ξενοφῶν δὲ στρέψας πρὸς τοὺς Καρδούχους ἀντία τὰ ὅπλα ἔθετο· καὶ παρήγγειλε τοῖς λοχαγοῖς κατ' ἐνωμοτίαςⁱ ποιήσασθαι ἕκαστον τὸν ἑαυτοῦ λόχον, παρ' ἀσπίδας παραγαγόντας τὴν ἐνωμοτίαν ἐπὶ φάλαγγος^k. καὶ τοὺς μὲν λοχαγοὺς καὶ τοὺς ἐνωμοτάρχους πρὸς τῶν Καρδούχων ἵεναι, οὐραγοὺς δὲ καταστήσασθαι πρὸς τοῦ ποταμοῦ.

27. Οἱ δὲ Καρδοῦχοι, ὡς ἑώρων τοὺς ὀπισθοφύλακας

(i) III. iv. 21.

(k) IV. ii. 11.

verbs, cf. iii. 8, n. Don. G. G. 455.

26. ἀκμήν] *'Just then,' 'i. e. ἄρτι, cum maxime, nunc ipsum.* Lobeck ad Phryn. p. 123.' K.

— κατ' ἐνωμοτ.] *'He instructed the lochagi to form each his company by enomoties, bringing up each enomoty to the left (in file) to form line,'* each company being thus 25 deep and 4 in front. This would bring each enomotarch up to the front, and the front line of the army would be wholly formed of them and the lochagi. To these πρωταγοί are opposed the οὐραγοί (commanders of the rear) who were *'to station themselves towards the river,'* in order to lead the retreat to the ford when the signal should be given to face round.—ἐπὶ φάλαγγ. is *'to form in line' (acies), so*

that if Xen.'s *'half'* (§ 15) was reduced to, say, 2000 men (§ 30), his force would stand 25 deep with a front of 80.—παρ' ἀσπίδα παραγ. is to bring the men up on the shield side, i. e. *to the left*,—as ἐπὶ δόρυ is *to the right*, § 29.

— ποιήσασθαι] *Disponendas curare*—causative middle: cf. viii. 14, n.

— πρὸς τῶν Καρδ. . . πρὸς τοῦ ποτ.] *'Towards . . '* Πρὸς with *gen.* denotes (position) *towards, facing, &c.*—or (motion) *towards*—not *to*—an object, II. ii. 4. The *accus.* expresses either of these meanings; thus πρὸς τοὺς Καρδ. *sup.* was *towards*, and πρὸς ποταμόν *to* (I. iv. 19). Herodotus has *gen.* and *acc.* in the same sentence, ii. 121, τὸν μὲν πρὸς Βορέα ἐστεῶτα . . τὸν δὲ πρὸς νότον.

τοῦ ὄχλου ψιλουμένους καὶ ὀλίγους ἤδη φαινομένους, θάττον δὴ ἐπῆρσαν ὠδὰς τινὰς ἄδοντες. Ὁ δὲ Χειρίσοφος, ἐπεὶ τὰ παρ' αὐτῷ ἀσφαλῶς εἶχε, πέμπει παρὰ Ξενοφῶντα τοὺς πελταστὰς καὶ σφενδονήτας καὶ τοξότας, καὶ κελεύει ποιεῖν ὅ τι ἂν παραγγείλῃ. 28. Ἰδὼν δ' αὐτοὺς καταβαίνοντας ὁ Ξενοφῶν, πέμψας ἄγγελον κελεύει αὐτοῦ μέναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάντας· ὅταν δ' ἄρξωνται αὐτοὶ διαβαίνειν, ἐναντίους ἔνθεν καὶ ἔνθεν σφῶν ἐμβαίνειν ὡς διαβησομένους, διηγκυλωμένους¹ τοὺς ἀκοντιστάς, καὶ ἐπιβεβλημένους τοὺς τοξότας· μὴ πρόσω δὲ τοῦ ποταμοῦ προβαίνειν. 29. Τοῖς δὲ παρ' ἑαυτῷ παρήγγειλεν, ἐπειδὰν σφενδόνῃ ἐξικνῆται^m καὶ ἀσπίς ψοφῇ, παιανίσαντας θεῖν ἐς τοὺς πολεμίους· ἐπειδὰν δ' ἀναστρέψωσιν οἱ πολέμοιοι καὶ ἐκ τοῦ ποταμοῦ ὁ σαλπικτῆς σημήνῃ τὸ πολεμικόν, ἀναστρέψαντας ἐπὶ δόρῳ ἡγεῖσθαι μὲν τοὺς οὐραγούς, θεῖν δὲ πάντας καὶ διαβαίνειν ὅτι τάχιστα ἢ ἕκαστος τὴν τάξιν εἶχεν, ὡς μὴ ἐμποδίζειν

(l) ii. 28, n.

(m) I. viii. 19.

28. ἐπὶ τοῦ ποταμοῦ] *'On the river bank.'*

— αὐτοὶ corresponds to ἡμεῖς αὐτοὶ of *recta oratio* (cf. ii. 1). *'Whenever they (Xen.'s party) should begin.'*

— ἐναντίους] Scil. ἐμβαίνειν.— ἔνθεν κ. ἔνθεν means (in two companies, one) *on each flank* (of the retreating party).

— διηγκ. and ἐπιβεβλ.] Perfects midd. *'Thong in hand . . having their arrows fixed* (on the string).'

— πρόσω . . τοῦ ποτ.] *'Not to advance far into the river.'*— So πρόσω τῆς νυκτός, *'far on in the night.'* Hdt. ii. 121; Cyr. I. vi. 39, πρόσω τῆς . . πλεονεξίας.

29. ψοφῇ] *'Rattle,'* from the blows of the enemy's missiles. Virg. *Æn.* ix. 666,

*'scuta cavæque
Dant sonitum flictu galeæ.'*

— σημήνῃ τὸ πολ.] *' . . sound a charge'* to precipitate the enemy's flight. Cf. § 32.

— ἀναστρέψ. ἐπὶ δόρῳ ἡγ.] To face about to the right, and that the hindmost men of every file should lead the way. Spelman.

— τὴν τάξιν is the place that each soldier held in his company: cf. I. viii. 3. *'Quo quisque constitutus esset ordine transirent.'* D.

ἀλλήλους· ὅτι οὗτος ἄριστοςⁿ ἔσοιτο ὃς ἂν πρῶτος ἐν τῷ πέραν γένηται.

30. Οἱ δὲ Καρδοῦχοι, ὁρῶντες ὀλίγους ἤδη τοὺς λοιπούς· πολλοὶ γὰρ καὶ τῶν μένειν τεταγμένων ὄρχοντο ἐπιμελόμενοι οἱ μὲν ὑποζυγίων οἱ δὲ σκευῶν οἱ δὲ ἑταιρῶν· ἐνταῦθα δὴ ἐπέκειντο θρασέως, καὶ ἤρχοντο σφενδονᾶν καὶ τοξεύειν. 31. Οἱ δὲ Ἕλληνες παιανίσαντες ὥρμησαν δρόμῳ ἐπ' αὐτούς· οἱ δὲ οὐκ ἐδέξαντο· καὶ γὰρ ἦσαν ὀπλισμένοι ὥς μὲν ἐν τοῖς ὄρεσιν ἱκανῶς πρὸς τὸ ἐπιδραμεῖν καὶ φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι οὐχ ἱκανῶς. 32. Ἐν τούτῳ σημαίνει ὁ σαλπιγκτής· καὶ οἱ μὲν πολέμιοι ἔφευγον πολὺ ἔτι θάπτον, οἱ δὲ Ἕλληνες τὰναντία στρέψαντες ἔφευγον διὰ τοῦ ποταμοῦ ὅτι τάχιστα. 33. Τῶν δὲ πολεμίων οἱ μὲν τινες αἰσθόμενοι πάλιν ἔδραμον ἐπὶ τὸν ποταμόν, καὶ τοξεύοντες ὀλίγους ἔτρωσαν· οἱ δὲ πολλοί, καὶ πέραν ὄντων τῶν Ἑλλήνων, ἔτι φανεροὶ ἦσαν φεύγοντες. 34. Οἱ δὲ ὑπαντήσαντες ἀνδριζόμενοι καὶ προσωτέρω τοῦ καιροῦ προΐοντες, ὕστερον τῶν μετὰ Ξενοφώντος διέβησαν πάλιν· καὶ ἐτρώθησάν τινες καὶ τούτων.

(n) ii. 28.

31. ὥς μὲν...] 'For (serving) in mountains,' for mountain warfare: so the German *für*, and Lat. *ut*, 'Homo acutus, *ut* Siculus.' Cic. De Sen. 12; Duk. Thuc. iv. 84.

34. Οἱ δὲ ὑπαντ.] 'Those who came up to meet them..' See § 27, 28.

— προσωτέρω τ. κ.] 'Further than there was occasion.' Ox. Tr.

CAPUT IV.

1. Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον ἡμέρας ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίον ἅπαν καὶ λείους γηλόφους, οὐ μείον ἢ πέντε παρασάγγας· οὐ γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ κῶμαι διὰ τοὺς πολέμους τοὺς πρὸς τοὺς Καρδούχους. 2. Εἰς δὲ ἦν ἀφίκοντο κώμην, μεγάλη τε ἦν καὶ βασιλῆιον εἶχε τῷ σατράπῃ, καὶ ἐπὶ ταῖς πλείσταις οἰκίαις τύρσεις ἐπῆσαν· ἐπιτήδεια δ' ἦν δαψιλῇ. 3. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο παρασάγγας δέκα, μέχρις ὑπερήλθον τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς παρασάγγας πέντε καὶ δέκα ἐπὶ τὸν Τηλεβόαν ποταμόν. Οὗτος δ' ἦν καλὸς μὲν μέγας δ' οὐ· κῶμαι δὲ πολλαὶ περὶ τὸν ποταμόν ἦσαν. 4. Ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο ἢ πρὸς ἐσπέραν. Ὑπαρχος ἦν δ' αὐτῆς Τηρίβαζος, ὁ καὶ βασιλεῖ φίλος γενόμενος· καὶ ὁπότε παρείη, οὐδεὶς ἄλλος βασιλέα ἐπὶ τὸν ἵππον ἀνέβαλλεν. 5. Οὗτος προσήλασεν ἱππέας ἔχων, καὶ προπέμψας ἑρμηνέα εἶπεν ὅτι βούλοιο διαλεχθῆναι τοῖς ἄρχουσι. Τοῖς δὲ στρατηγοῖς ἔδοξεν ἀκοῦσαι· καὶ προσελθόντες εἰς

1. πεδίον] In appos. with ὁδόν understood. 'Made a march through A., all plain.'—λείους, 'smooth,' i. e. without rocks.

2. κώμην] Antecedent in the case and sentence of the relative, as commonly when the relative clause comes first: cf. III. ii. 20; I. ix. 19.

—σατράπῃ] Orontas (III. v. 17), who had Teribazus under him as ὑπαρχος (§ 4), just as Tamos was under Tissaphernes. Thuc.

viii. 31.

3. Τίγρητος π.] One of the most easterly of its tributaries. (See Ainsw. 171, 172.) The main branch rises much to the west of the Greek route, above Diarbeker.

—Τηλεβ.] *Kará-sú*, a tributary of the Euphrates. Ainsw. p. 172.

4. ὁ . . φίλος γενόμενος] 'Who proved himself a friend' on some occasion; perhaps that indicated in note I. vii. 19.

ἐπήκοον ἡρώτων τί θέλοι. 6. ὁ δὲ εἶπεν ὅτι σπείσασθαι βούλοιτο ἐφ' ^a ᾧ μήτε αὐτὸς τοὺς "Ελληνας ἀδικεῖν, μήτε ἐκείνους καίειν τὰς οἰκίας λαμβάνειν τε τὰ ἐπιτήδεια ὅσων δέοιντο. "Εδοξε ταῦτα τοῖς στρατηγοῖς καὶ ἐσπείσαντο ἐπὶ τούτοις.

7. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς διὰ πεδίου παρασάγγας πέντε καὶ δέκα· καὶ Τηρίβαζος παρηκολούθει ἔχων τὴν ἑαυτοῦ δύναμιν, ἀπέχων ὡς δέκα σταδίου· καὶ ἀφίκοντο εἰς βασίλεια καὶ κώμας πέριξ πολλάς, πολλῶν τῶν ἐπιτηδείων μεστάς. 8. Στρατοπεδευομένων δ' αὐτῶν γίγνεται τῆς νυκτὸς χιὼν πολλή· καὶ ἔωθεν ἔδοξε διασκηνῆσαι τὰς τάξεις καὶ τοὺς στρατηγοὺς κατὰ τὰς *χώρας*· οὐ γὰρ ἑωρων πολέμιον οὐδένα καὶ ἀσφαλὲς ἐδόκει εἶναι διὰ τὸ πλήθος τῆς χιόνος. 9. Ἐνταῦθα εἶχον [πάντα] τὰ ἐπιτήδεια, ὅσα ἐστὶν ἀγαθά, ἱερεῖα, σῖτον, οἶνους παλαιοὺς εὐώδεις, ἀσταφίδας, ὅσπρια παντοδαπά. Τῶν δὲ ἀποσκεδαννυμένων τινὲς ἀπὸ τοῦ στρατοπέδου ἔλεγον ὅτι κατίδοιεν στράτευμα, καὶ νύκτωρ πολλὰ πυρὰ φαίνοντο.

(a) ii. 19.

7. πεδίου] The plain of Mush, the table-land of Armenia, at an average elevation of 4200 feet above the sea. Ainsw. p. 173.

8. χιὼν πολλή] In this district 'in the early part of September, it froze keenly every night, although the mid-day sun was still powerful.' Ainsw. p. 174; see Diod. Sic. xiv. 28.

— ἔωθεν] 'At daybreak.' Genit. of temporal separation,—a point whence a space of time begins; immediately from day-break; so 'de tertiâ vigiliâ.' Jelf, 532. Cf. ἀπό, V. vi. 23; VI. iii. 23.

— διασκηνῆσαι] 'For the com-

panies and generals to encamp apart.'

— χώρας] The best MSS.: but κώμας (K. P. L.), 'throughout the villages,' seems required: see § 14.

— ἀσφαλὲς ἐδόκει] 'It appeared safe.' Dist. ἔδοξε ἀσφαλὲς (v. 23), 'it was decided that it was safe.' The imperfects here and § 10, 14, are in keeping with the air of indecision and change of plan at this point of the narrative.

9. ἱερεῖα] 'Live stock,' strictly animals for sacrifice, which were nearly all of the domestic sort (sheep, cattle, pigs, &c.): V. vii. 13.

10. Ἐδόκει^b δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διασκηνοῦν, ἀλλὰ συναγαγεῖν τὸ στράτευμα πάλιν· ἐντεῦθεν συνῆλθον· καὶ γὰρ ἐδόκει συναιθριάζειν.

11. Νυκτερευόντων δ' αὐτῶν ἐνταῦθα ἐπιπίπτει χιὼν ἄπλετος, ὥστε ἀπέκρυψε καὶ τὰ ὅπλα καὶ τοὺς ἀνθρώπους κατακειμένους· καὶ τὰ ὑποζύγια συνεπόδισεν ἢ χιὼν· καὶ πολὺς ὄκνος ἦν ἀνίστασθαι· κατακειμένων^c γὰρ ἀλεινὸν^d ἦν ἢ χιὼν ἐπιπεπτωκυῖα ὅτῳ μὴ παραρῥυεῖη. 12. Ἐπεὶ δὲ Ξενοφῶν ἐτόλμησε γυμνὸς^e ὦν ἀναστὰς σχίζειν ξύλα, τάχα ἀναστάς τις καὶ ἄλλος ἐκείνου ἀφελόμενος ἔσχιζεν. Ἐκ δὲ τούτου καὶ οἱ ἄλλοι ἀναστάντες πῦρ ἔκαιον καὶ ἐχρίοντο. 13. πολλὰ γὰρ ἐνταῦθα εὗρίσκετο χρίσμα, ᾧ ἐχρῶντο ἀντ' ἐλαίου, σύειον καὶ σησάμινον καὶ ἀμυγδάλινον ἐκ τῶν πικρῶν καὶ τερεβίνθινον· ἐκ δὲ τῶν αὐτῶν τούτων καὶ μύρον εὗρίσκετο.

14. Μετὰ ταῦτα ἐδόκει πάλιν διασκηνητέον εἶναι κατὰ τὰς κώμας εἰς στέγας. Ἐνθα δὴ οἱ στρατιῶται σὺν πολλῇ κραυγῇ καὶ ἡδονῇ ἔθεον ἐπὶ τὰς στέγας καὶ

(b) I. iv. 18, n. (c) I. ii. 17. (d) III. ii. 22. (e) I. x. 3.

10. διασκηνοῦν] 'To quarter themselves apart, but (rather) to &c.'

— ἐντεῦθεν] = ἐκ τούτου (I. ii. 17), 'thereupon' or 'accordingly.'

— ἐδ. συναιθρ.] 'It seemed best to camp together in the open air.'

11. ὅτῳ μὴ παρ.] Literally, 'was a warm thing for whomsoever it did not melt.' 'For as they lay, the snow after it had fallen on them gave the men warmth in cases where it did not melt on them' (or 'so long as it did not melt'); for ὅτῳ μὴ = εἰ μὴ τινι, being in fact a condition attached to the predication ἢ χιὼν..ἀλεινὸν ἦν, limiting its application and

implying exceptions to it. Παρα- in παραρῥ. denotes disintegration (one part from beside another) as in παραρρήγνυ, Thuc. iv. 96; v. 73.

12. ἐτόλμησε] 'Had the courage in spite of the cold.' Τολμᾶν is 'to dare,' in spite of either fear, shame, pain, or any other feeling.

— ἐκείνου ἀφελ.] 'Took the axe from him,'—in turn merely. Dist. V. v. 10.

13. χρίσμα] 'Unguentum omnino, sed propr. unguentum crassius.' P. Here used instead of oil, to lubricate the body. Cf. Plin. xxviii. 37.—μύρον, a fragrant ointment.

— ἐκ τῶν π.] Scil. ἀμυγδαλῶν quod latet in ἀμυγδάλινον. P.

τὰ ἐπιτήδεια· ὅσοι δέ, ὅτε τὸ πρότερον ἀπήεσαν, τὰς οἰκίας ἐνέπρησαν ὑπὸ ἀτασθαλίας, δίκην ἐδίδοσαν κακῶς σκηνοῦντες. 15. Ἐντεῦθεν ἔπεμψαν τῆς νυκτὸς Δημοκράτην Τεμενίτην, ἄνδρας δόντες, ἐπὶ τὰ ὄρη ἔνθα ἔφασαν οἱ ἀποσκεδαννύμενοι καθορᾶν τὰ πυρά· οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἤδη ἀληθεύσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα. 16. Πορευθεὶς δὲ τὰ μὲν πυρά οὐκ ἔφη ἰδεῖν, ἄνδρα δὲ συλλαβὼν ἦκεν ἄγων ἔχοντα τόξον Περσικὸν καὶ φαρέτραν, καὶ σάγαριν οἴανπερ καὶ αἱ Ἀμαζόνες ἔχουσιν. 17. Ἐρωτώμενος δὲ ποδαπὸς εἶη, Πέρσης μὲν ἔφη εἶναι, πορεύεσθαι δ' ἀπὸ τοῦ Τηριβάζου στρατεύματος, ὅπως ἐπιτήδεια λάβοι. Οἱ δὲ ἡρώτων· αὐτὸν τὸ στράτευμα ὅποσον τε εἶη καὶ ἐπὶ τίνι συνειλεγμένον. 18. Ὁ δὲ εἶπεν ὅτι Τηρίβαζος εἶη ἔχων τήν τε ἑαυτοῦ δύναμιν καὶ μισθοφόρους Χάλυβας^s καὶ Ταόχους· παρεσκευάσθαι δὲ αὐτὸν ἔφη ὡς ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους ἐν τοῖς στενοῖς, ἥπερ μοναχῇ εἶη πορεία, ἐνταῦθα ἐπιθησόμενον τοῖς Ἕλλησιν.

19. Ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα συναγαγεῖν· καὶ εὐθὺς φύλακας καταλιπόντες

(f) III. v. 14.

(g) vi. 5.

14. ὑπὸ ἀτασθαλ.] ‘*Out of recklessness.*’ Ὑπό, ‘under the influence of . . .’ or ‘impelled by . . .’

— κακῶς σκην.] ‘*By being badly housed.*’

15. Τεμενίτην] Τέμενος, a place in Sicily.

— μὴ ὄντα . . . οὐκ ὄντα] ‘*If things were not so and so, he represented them as not so.*’ Οὐ negatives absolutely, μή conditionally, being used where a conditional clause may be substituted: ὁ οὐκ ὢν = *is qui non est*; ὁ μὴ ἔν = *si quis non sit*.

16. οἴανπερ] ‘*Just such as . . .*’ In τοιοῦτος οἶόςπερ, οὕτω ὥσπερ (*eatenus quatenus*) &c., -περ (like -dem in *tantundem*) represents the correlative notions as in exact correspondence with each other. “-περ, = ‘just,’ ‘exactly,’ is from περί, ‘around,’ denoting the whole compass of the notion.” Arn. G. G. 1499.

18. ἔφη ὥς . . .] Join ὥς with ἐπιθησόμενον, ‘*intending to . . .*’ I. i. 6.

— ἥπερ μοναχῇ] ‘*By which way only.*’

καὶ στρατηγὸν ἐπὶ τοῖς μένουσι, Σοφαίνεταιον Στυμφά-
λιον, ἐπορεύοντο ἔχοντες ἡγεμόνα τὸν ἀλόντα ἄνθρω-
πον. 20. Ἐπειδὴ δὲ ὑπερέβαλλον τὰ ὄρη, αἱ πελ-
τασταὶ προϊόντες καὶ κατιδόντες τὸ στρατόπεδον οὐκ
ἔμειναν τοὺς ὀπλίτας, ἀλλ' ἀνακραγόντες ἔθεον ἐπὶ
τὸ στρατόπεδον. 21. Οἱ δὲ βάρβαροι ἀκούσαντες τὸν
θόρυβον οὐχ ὑπέμειναν, ἀλλ' ἔφευγον· ὅμως δὲ καὶ
ἀπέθανόν τινες τῶν βαρβάρων, καὶ ἵπποι ἤλωσαν εἰς
εἴκοσι, καὶ ἡ σκηνὴ ἡ Τηριβάζου ἐάλω, καὶ ἐν αὐτῇ
κλῖναι ἀργυρόποδες καὶ ἐκπώματα, καὶ οἱ ἀρτοκόποι
καὶ οἱ οἶνοχόοι φάσκοντες εἶναι. 22. Ἐπειδὴ δὲ
ἐπύθοντο ταῦτα οἱ τῶν ὀπλιτῶν στρατηγοί, ἐδόκει
αὐτοῖς ἀπιέναι τὴν ταχίστην ἐπὶ τὸ στρατόπεδον, μή
τις ἐπίθεσις γένοιτο τοῖς καταλελειμμένοις. Καὶ
εὐθὺς ἀνακαλεσάμενοι τῇ σάλπιγγι ἀπήρσαν, καὶ ἀφίκ-
οντο αὐθημερὸν ἐπὶ τὸ στρατόπεδον.

CAPUT V.

1. Τῇ δ' ὑστεραίᾳ ἐδόκει πορευτέον εἶναι ὅπῃ δύναιντο
τάχιστα, πρὶν ἢ συλλεγῆναι τὸ στρατευμα πάλιν καὶ
καταλαβεῖν τὰ στενά. Συσκευασάμενοι δ' εὐθὺς ἐπο-
ρεύοντο διὰ χιόνος πολλῆς, ἡγεμόνας ἔχοντες πολλούς·
καὶ αὐθημερὸν ὑπερβαλόντες τὸ ἄκρον ἐφ' ᾧ ἔμελλεν
ἐπιτίθεσθαι Τηρίβαζος κατεστρατοπεδεύσαντο. 2. Ἐν-
τεῦθεν ἐπορεύθησαν σταθμοὺς ἐρήμους τρεῖς παρα-
σίγγας πέντε καὶ δέκα ἐπὶ τὸν Εὐφράτην ποταμόν,

21. ἤλωσαν... ἐάλω] Cf. Cyr. *that they were bakers, &c.*

IV. v. 7; inf. v. 24.—ἤλω, Ionicè,
syncop. for Attic ἐάλω.

— καὶ οἱ ἀρτ.] *They who said*

1. ἔμελλεν] *'Had intended.'*

2. Εὐφράτην] *The Murád-sú,*

καὶ διέβαινον αὐτὸν βρεχόμενοι πρὸς τὸν ὀμφαλὸν ἐλέγοντο δὲ αὐτοῦ αἱ πηγαὶ οὐ πρόσω^a εἶναι. 3. Ἐντεῦθεν ἐπορεύοντο διὰ χιόνος πολλῆς καὶ πεδίου σταθμοὺς τρεῖς παρασάγγας πέντε καὶ δέκα· ὁ δὲ τρίτος ἐγένετο χαλεπός, καὶ ἄνεμος Βορρᾶς ἐναντίος ἔπνει παντάπασιν ἀποκαίων πάντα καὶ πηγνὺς τοὺς ἀνθρώπους. 4. Ἐνθα δὴ τῶν μάντεών τις εἶπε^b σφαγιῶσασθαι τῷ ἀνέμῳ· καὶ σφαγιάζεται· καὶ πᾶσι δὴ περιφανῶς ἔδοξε λῆξαι τὸ χαλεπὸν τοῦ πνεύματος. Ἦν δὲ τῆς χιόνος τὸ βάθος ὀργυιά· ὥστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνδραπόδων πολλὰ ἀπώλετο, καὶ τῶν στρατιωτῶν ὡς τριάκοντα. 5. Διεγένοντο δὲ τὴν νυκτα πῦρ καίοντες· ξύλα δ' ἦν ἐν τῷ σταθμῷ πολλὰ· οἱ δὲ ὀψὲ προσιόντες ξύλα οὐκ εἶχον· οἱ οὖν πάλα ἤκουντες καὶ τὸ πῦρ καίοντες οὐ προσίεσαν πρὸς τὸ πῦρ τοὺς ὀψίζοντας, εἰ μὴ μεταδοῖεν αὐτοῖς πυροὺς ἢ ἄλλο τι ὧν ἔχοιεν βρωτῶν. 6. Ἐνθα δὴ μετεδίδοσαν ἀλλήλοις ὧν εἶχον ἕκαστοι. Ἐνθα δὲ τὸ πῦρ ἐκαίετο, διατηκομένης τῆς χιόνος βόθροι ἐγένοντο μεγάλοι ἔστε ἐπὶ τὸ δάπεδον· οὗ δὴ παρῆν μετρεῖν τὸ βάθος τῆς χιόνος.

7. Ἐντεῦθεν δὲ τὴν ἐπιούσαν ἡμέραν ὅλην ἐπο-

(a) i. 3.

(b) I. iii. 14.

or easterly branch of Euphrates; the western branch is still called *Phrat*. The point where they crossed must have been at or above Melaz-ghird: it is not fordable after its junction with the river of Khanús. Ainsw. p. 176.

3. ὁ δὲ τρίτος] Scil. σταθμός.

— ἀποκαίων] So the Latins express frost-bite by *adurare*: 'Boreæ penetrabile frigus adurat,' Virg. G. i. 92.

4. ἔδοξε, not ἐδόκει (as at I. iv. 18), represents not an opinion, but

the conviction of the soldiery, as on a matter of fact, the abating of the storm.—πᾶσι δὴ; note the δὴ; they 'all thought so:' iv. 8, n.

5. μεταδοῖεν . . πυρούς] Matt. 360, 3. Hæc est legitima hujus verbi constructio,—quòd ubi genitivo jungitur, totum exprimentì accusativus μέρος subaudiendus est. K. See inf. μετεδίδοσαν . . ὧν (ἐκείνων ᾧ) εἶχον.

6. ἕκαστοι] 'Each party; v. 23, n.

ρεύοντο διὰ χιόνος, καὶ πολλοὶ τῶν ἀνθρώπων ἐβου-
 λιμίαν. Ξενοφῶν δ' ὀπισθοφυλακῶν καὶ καταλαμ-
 βάνων τοὺς πίπτοντας τῶν ἀνθρώπων ἡγνόει ὅ τι τὸ
 πάθος εἴη. 8. Ἐπειδὴ δὲ εἶπέ τις αὐτῷ τῶν ἐμπείρων
 ὅτι σαφῶς βουλιμιῶσι, κἂν τι φάγωσιν, ἀναστήσονται,
 περιῶν περὶ τὰ ὑποζύγια, εἴ πού τι ορώη βρωτόν,
 διεδίδου καὶ διέπεμπε διδόντας τοὺς δυναμένους παρα-
 τρέχειν τοῖς βουλιμιῶσιν. Ἐπειδὴ δέ τι ἐμφάγοιεν,
 ἀνίσταντο καὶ ἐπορεύοντο. 9. Πορευομένων δὲ Χειρί-
 σοφος μὲν ἀμφὶ κνέφας πρὸς κώμην ἀφικνεῖται, καὶ
 ὑδροφορούσας ἐκ τῆς κώμης γυναῖκας καὶ κόρας πρὸς
 τῇ κρήνῃ καταλαμβάνει ἔμπροσθεν τοῦ ἐρύματος.
 10. Αὗται ἡρώτων αὐτοὺς τίνες εἶεν. Ὁ δ' ἐρμηνεύς
 εἶπε Περσιστὶ ὅτι παρὰ βασιλέως πορεύονται πρὸς
 τὸν σατράπην. Αἱ δὲ ἀπεκρίναντο ὅτι οὐκ ἐνταῦθα
 εἴη, ἀλλ' ἀπέχοι ὅσον παρασάγγην. Οἱ δ', ἐπεὶ ὀψέ
 ἦν, πρὸς τὸν κωμάρχην συνεισέρχονται εἰς τὸ ἔρυμα
 σὺν ταῖς ὑδροφόροις. 11. Χειρίσοφος μὲν οὖν καὶ
 ὅσοι ἡδυνήθησαν τοῦ στρατεύματος ἐνταῦθα ἐστρατο-
 πεδεύσαντο· τῶν δ' ἄλλων στρατιωτῶν οἱ μὴ δυνάμενοι
 διατελέσαι τὴν ὁδὸν ἐνυκτέρευσαν ἄσιτοι καὶ ἄνευ
 πυρός· καὶ ἐνταῦθά τινες ἀπώλουντο τῶν στρατιωτῶν.
 12. Ἐφείποντο δὲ τῶν πολεμίων συνειλεγμένοι τινές,
 καὶ τὰ μὴ δυνάμενα τῶν ὑποζυγίων ἥρπαζον, καὶ ἀλ-

7. ἐβουλιμίαν] 'Suffered
bulimia, 'violent hunger:' fr.
 βου-λιμος; like βουπαῖς, 'big
 boy,' βοῦ being a Laconian word
 for 'great.' Hesych. Don. New
 Cratylus, p. 566.

8. διεδίδου] 'He distributed it
 himself to the sufferers, and sent
 round distributing it those who
 were able to run along (the line)'
 (i. 17, n.). For διδόντας we should
 expect δώσαντας: K. cites ἔπεμπε

.. ἀγγέλλοντας, Thuc. viii. 8 and
 25.

9. τοῦ ἐρύματος] 'The fortress;' the article seems to imply that these κώμαι, or unwalled towns, had their detached fortress to protect them, the residence of the governor; § 10 ad fin.

12. τὰ μὴ δυνάμενα] 'Such of the beasts of burden as could not move on.' Supply πορεύεσθαι.

λήλοις ἐμάχοντο περὶ αὐτῶν. Ἐλείποντο δὲ καὶ τῶν στρατιωτῶν οἳ τε διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς ὀφθαλμούς^c, οἳ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσεσηπότες. 13. Ἦν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπικούρημα τῆς χιόνος εἴ τις μέλαν τι ἔχων πρὸ τῶν ὀφθαλμῶν πορεύοιτο· τῶν δὲ ποδῶν, εἴ τις κινοῖτο καὶ μηδέποτε ἡσυχίαν ἔχοι, καὶ εἰ τὴν νύκτα ὑπολύοιτο. 14. Ὅσοι δὲ ὑποδεδεμένοι ἐκοιμῶντο, εἰσεδύοντο εἰς τοὺς πόδας οἱ ἱμάντες καὶ τὰ ὑποδήματα περιεπήγνυντο^d. καὶ γὰρ ἦσαν, ἐπειδὴ ἐπέλιπε^e τὰ ἀρχαῖα ὑποδήματα, καρβάτιναι αὐτοῖς πεποιημέναι ἐκ τῶν νεοδάρτων βοῶν. 15. Διὰ τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντό τινες τῶν στρατιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον διὰ τὸ ἐκλελοιπέναι αὐτόθι τὴν χιόνα, εἵκαζον

(c) III. i. 31, n.

(d) I. vii. 17.

(e) I. v. 6.

13. ἐπικούρημα τῆς χιόνος .. τῶν .. ποδῶν] ‘*Protection against the snow for the feet.*’ (The part protected was just before in the dative.) The dependent genitive may bear almost any relation to its governing noun that the context suggests. It expresses much the same vague indefinite relation which in English is signified by ‘in regard of,’—‘with respect to,’ &c.,—the gen. noun being in general that *from* which the object (whether immediate or remote) of the first noun is supplied to the mind. Thus ἐπικούρημα has ποδῶν for the thing protected, and χιόνος the thing (with respect to, i. e.) *against* which protection is required. So εὖνοια τῶν Ἑλλήνων (vii. 20), *goodwill* (with respect to) *the Greeks*, i. e. *for* them; αἰσχύνην Κύρου (III. i. 10), *shame* (with respect to) *Cyrus*, i. e. *at* thought of him; ὅρκοι θεῶν (II. v.

7), *oaths* (with respect to) *the gods*,—*by* them. With these compare the Latin ‘*desiderium tui*,’ ‘*pudor patris*,’ ‘*religio Dei*,’ &c. &c.

This genitive of relation is used regularly with local adverbs, giving them their prepositional character, in a loose indefinite way: ex. gr. πρόσω τοῦ ποταμοῦ, ‘*far on in respect of the river*,’ i. e. either ‘*far into it*’ (iii. 28), or ‘*far beyond it*’ (i. 3). So πρόσθεν, ὕπισθεν, ἀμφίς, ἔξω, &c.; see also κατά (§ 18); ἐπὶ § 25; iii. 28; II. i. 3.

— ὑπολύοιτο] Scil. τὰ ὑποδήματα, ‘*took his shoes off.*’

14. ὑποδεδεμένοι] ‘*With their shoes on.*’

— ἦσαν .. αὐτοῖς πεποιη.] ‘*They had got .. brogues made out of.*’

15. ἐκλελοιπ.] ‘*Owing to the snow being wanting there*’ (‘*left*

τετηκένοι. Καὶ τετῆκει διὰ κρήνην τινὰ ἢ πλησίον ἦν ἀτμίζουσα ἐν νάπη· ἐνταῦθ' ἐκτραπόμενοι ἐκάθηντο καὶ οὐκ¹ ἔφασαν πορεύεσθαι. 16. Ὁ δὲ Ξενοφῶν ἔχων ὀπισθοφύλακας, ὥς ἦσθετο, ἐδεῖτο αὐτῶν πάση τέχνη καὶ μηχανῇ μὴ ἀπολείπεσθαι, λέγων ὅτι ἔπονται πολλοὶ πολέμιοι συνειλεγμένοι· καὶ τελευτῶν ἐχαλέπαιεν. Οἱ δὲ σφάττειν ἐκέλευον, οὐδὲ γὰρ ἂν δύνασθαι πορευθῆναι. 17. Ἐνταῦθα ἔδοξε κράτιστον εἶναι τοὺς ἐπομένους πολεμίους φοβῆσαι, εἴ τις δύναιτο, μὴ ἐπιπέσοιεν τοῖς κάμνουσι. Καὶ ἦν μὲν σκότος ἤδη· οἱ δὲ προσήεσαν πολλῷ θορύβῳ, ἀμφὶ ὧν εἶχον διαφερόμενοι². 18. Ἐνθα δὴ οἱ μὲν ὀπισθοφύλακες, ἅτε ὑγαιίνοντες, ἐξαναστάντες ἔδραμον εἰς τοὺς πολεμίους· οἱ δὲ κάμνοντες, ἀνακραγόντες ὅσον ἡδύναντο μέγιστον, τὰς ἀσπίδας πρὸς τὰ δόρατα ἔκρουσαν. Οἱ δὲ πολεμιοὶ δέισαντες ἦκαν ἑαυτοὺς κατὰ τῆς χιόνος εἰς τὴν νάπην, καὶ οὐδεὶς ἔτι οὐδαμοῦ ἐφθέγγετο.

19. Καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ, εἰπόντες τοῖς ἀσθενοῦσιν ὅτι τῇ ὑστεραίᾳ ἤξουσί τινες ἐπ' αὐτούς,

(f) I. iii. 1.

(g) § 12.

out as a defect or vacancy in a series).—ὕπο-λείποντο, 'were getting left behind' (strictly 'close to,' as in ὑπέμενον, III. iv. 21), opp. to ἀπο-λείπεσθαι, inf. § 16, 'to get left away,' i. e. completely (ii. 7, n.), this latter often implying of set purpose (*deserere*) or for want of effort (see V. iv. 20, and viii. 16); ἐπι-λείπ. § 14, 'fail' in reaching an end in view (ἐπί), 'fall short of it' (I. viii. 18, n.). Δια-λείπειν, ἐκ-λείπ. and ἐπι-λείπ. (all active forms) imply an interval or space left 'between,' 'out,' 'towards,' respectively: see viii. 12, 13.

— Καὶ τετῆκει] 'And melted

it had.'—The pluperf. is without augment (mostly when a vowel precedes). So ἀναβεβήκει, V. ii. 15; τετελευτήκει, VI. iv. 11.

— ἐκτραπόμενοι] 'Turning off,' i. e. 'falling out of the line of march:' see ἐκ-βαίν. ii. 25, n.

16. τελευτῶν ἔχ.] 'At last he grew angry.' Matt. 557; Arn. G. P. 235.

17. ἀμφὶ ὧν εἶ. διαφερ.] 'Falling out about what they had.' Cf. VII. vi. 15.—ὧν = τούτων ᾧ.

18. κατὰ τῆς χιόνος] 'Threw themselves down the snow into the glen.' For this genit. cf. κατὰ τ. πετρῶν, 'down the rocks,' vii. 14, and viii. 28.

πορευομενοι, πρὶν τέτταρα στάδια διελθεῖν, ἐντυγχάνουσιν ἐν τῇ ὁδῷ ἀναπαυομένοις ἐπὶ τῆς χιόνος τοῖς στρατιώταις ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴ οὐδεμία καθειστήκει· καὶ ἀνίστασαν αὐτούς· 20. οἱ δὲ ἔλεγον ὅτι οἱ ἔμπροσθεν οὐχ ὑποχωροῖεν. Ὁ δὲ παριὼν καὶ παραπέμπων τῶν πελταστῶν τοὺς ἰσχυροτάτους ἐκέλευε σκέψασθαι τί εἴη τὸ κωλύον. Οἱ δὲ ἀπήγγελλον ὅτι ὅλον οὕτως ἀναπαύοιτο τὸ στράτευμα. 21. Ἐνταῦθα καὶ οἱ περὶ Ξενοφῶντα ἠυλίσθησαν αὐτοῦ ἄνευ πυρὸς καὶ ἄδειπνοι, φυλακὰς οἷας ἠδύναντο καταστησάμενοι. Ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ὁ μὲν Ξενοφῶν, πέμψας πρὸς τοὺς ἀσθενοῦντας τοὺς νεωτάτους, ἀναστήσαντας ἐκέλευσεν ἀναγκάζειν προῖέναι. 22. Ἐν δὲ τούτῳ Χειρίσοφος πέμπει τῶν ἐκ^h τῆς κώμης σκεψομένους πῶς ἔχοιεν οἱ τελευταῖοι. Οἱ δὲ ἄσμενοὶ ἰδόντες τοὺς μὲν ἀσθενοῦντας τούτοις παρέδωκαν κομίζεινⁱ ἐπὶ τὸ στρατόπεδον, αὐτοὶ δ' ἐπορεύοντο· καὶ πρὶν εἴκοσι στάδια διεληλυθέναι ἦσαν πρὸς τῇ κώμῃ ἔνθα Χειρίσοφος ἠυλίζετο. 23. Ἐπεὶ δὲ συνεγένοντο ἀλλήλοις, ἔδοξε κατὰ τὰς κώμας ἀσφαλὲς εἶναι τὰς τάξεις σκηνοῦν. Καὶ Χειρίσοφος μὲν αὐτοῦ ἔμεινεν, οἱ δὲ ἄλλοι

(h) I. ii. 8.

(i) V. iii. 4.

19. ἐγκεκαλυμμ.] 'Obvoluti vestibus,' K. P. The word surely means more than this;—they were *in* the snow, and covered up with it. They had already learnt the use of snow as a covering; sup. iv. 11.—ἀνίστασαν, 'tried to make them stand up.'

20. ὑποχωροῖεν] 'Were not moving on?' III. iv. 48, n.

21. πρὸς ἡμέραν ἦν] Matt. 591, δ. 'it was (getting on) towards day.'

22. πέμπει τῶν . .] 'Sends some

of the people of the village.' The genit. as in French, '*des gens du village.*' Cf. I. v. 7, n.

— πῶς ἔχοιεν] '*How they were.*'

23. σκηνοῦν] 'For the companies to encamp,'—*castra ponere*. Σκηνεῖν (ii. 22) = *castra habere*, 'to live in tents,' *commorari*; but the distinction does not always hold.

— οἱ δὲ ἄλλοι] '*But the other generals having distributed by lot &c.*' *Sortiti vicos.* III. iv. 36

διαλαχόντες ἅς ἐώρων κώμας ἐπορεύοντο, ἕκαστοι τοὺς ἑαυτῶν ἔχοντες.

24. Ἐνθα δὴ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευσεν ἀφίεναι αὐτόν· καὶ λαβὼν τοὺς εὐζώνους, θέων ἐπὶ τὴν κώμην ἣν εἰλήχει Ξενοφῶν καταλαμβάνει πάντας ἔνδον τοὺς κωμήτας καὶ τὸν κωμάρχην, καὶ πῶλους εἰς δασμὸν βασιλεῖ τρεφομένους ἑπτὰ καὶ δέκα, καὶ τὴν θυγατέρα τοῦ κωμάρχου, ἐννάτην ἡμέραν γεγαμημένην· ὁ δ' ἀνὴρ αὐτῆς λαγῶς ᾧχετο θηράσων καὶ οὐχ ἦλω ἐν ταῖς κώμαις. 25. Αἱ δ' οἰκίαι ἦσαν κατάγειοι, τὸ μὲν στόμα ὥσπερ φρέατος, κάτω δ' εὐρεῖαι· αἱ δὲ εἴσοδοι τοῖς μὲν ὑποζυγίοις ὀρυκταί, οἱ δὲ ἄνθρωποι κατέβαινον ἐπὶ κλίμακος. Ἐν δὲ ταῖς οἰκίαις ἦσαν αἶγες, οἶες, βόες, ὄρνιθες, καὶ τὰ ἔκγονα τούτων· τὰ δὲ κτήνη πάντα χιλῶ ἔνδον ἐτρέφοντο. 26. Ἦσαν δὲ καὶ πυροὶ καὶ κριθαὶ καὶ ὄσπρια καὶ οἶνος κριθίνος ἐν κρατήρσιν· ἐνήσαν δὲ καὶ αὐταὶ αἱ κριθαὶ ἰσοχειλεῖς· καὶ κάλαμοι ἐνέκειντο, οἱ μὲν

— ἕκαστοι] Plural; the subject being a plural notion: 'each set of officers' (λοχαγοὶ and ταξίARCHAI &c.) attached to each στρατηγία: see note at V. v. 5, and V. ii. 21, where ἕκαστος follows ἕκαστοι.

24. ἐκέλευσεν] MSS. He could not 'order' his general to let him go; and yet the aor. is scarcely found in any other sense. In Homer κελεύω means, not 'command,' but 'urge' or 'move' to do a thing. In later Greek the impft. retains this sense commonly (I. vi. 3, n.); and it would seem that here the aor. is wanted to express the effectual moving (*persuasit*, 'he did move' i. e. *prevailed on* . . . 'to let him go'), of which the impft. expresses the attempt ('suadebat'). In like manner the aor. αἰτήσασθαι expresses the effect of

asking (*impetrare*); II. iii. 18.

— ἐννάτην ἡμ.] = πρὸ ἐννέα ἡμερῶν. Matt. 424, 3 c. Jelf, 577.

25. τὸ . . . στόμα] Supply ἔχουσai.

— ἐπὶ κλίμακος] MSS. 'On' i. e. *by* 'a ladder.' Note § 13 ad fin.

— ὄρνιθες] 'Fowls.' On the Armenian uplands at the present day the houses are semi-subterraneous, and entered by as small an aperture as possible, to keep out the cold. Fowls, cows, sheep, &c. participate with the family in the warmth afforded. Ainsw. p. 178.

26. οἶνος κριθίνος] In use also among the Egyptians and Germans. Cf. Herod. ii. 77, and Tac. Germ. c. 23, 'Potui humor ex hordeo in quandam similitudinem vini corruptus.'

— ἰσοχειλεῖς] 'Level with the

μείζους οἱ δὲ ἐλάττους, γόνατα οὐκ ἔχοντες· 27. τούτους δ' ἔδει, ὅποτε τις διψῶν, λαβόντα εἰς τὸ στόμα μύζειν· καὶ πάνυ ἄκρατος ἦν, εἰ μὴ τις ὕδωρ ἐπιχέοι· καὶ μάλα ἡδὺν συμμαθόντι τὸ πόμα ἦν.

28. Ὁ δὲ Ξενοφῶν τὸν [μὲν] ἄρχοντα τῆς κώμης ταύτης σύνδειπνον ἐποιήσατο, καὶ θαρρῆεῖν αὐτὸν ἐκέλευεν λέγων ὅτι οὔτε τῶν τέκνων στερήσοιτο^k, τήν τε οἰκίαν αὐτοῦ ἀντεμπλήσαντες τῶν ἐπιτηδείων ἀπίαςιν, ἣν ἀγαθόν τι τῷ στρατεύματι ἐξηγησάμενος φαίνεται ἔστ' ἂν ἐν ἄλλῳ ἔθνει γένωνται. 29. Ὁ δὲ ταῦτα ὑπισχνεῖτο καὶ φιλοφρονούμενος οἶνον^l ἔφρασεν ἔνθα ἦν κατωρυγμένος. Ταύτην μὲν οὖν τὴν νύκτα διασκηνήσαντες οὕτως ἐκοιμήθησαν ἐν πᾶσιν ἀφθόνοις πάντες οἱ στρατιῶται, ἐν φυλακῇ ἔχοντες τὸν κωμάρχην καὶ τὰ τέκνα αὐτοῦ ὁμοῦ ἐν ὀφθαλμοῖς. 30. Τῇ δ' ἐπιούσῃ ἡμέρᾳ Ξενοφῶν λαβὼν τὸν κωμάρχην πρὸς [τὸν] Χειρίσοφον ἐπορεύετο· ὅπου δὲ παρίοι κώμην, ἐτρέπετο πρὸς τοὺς ἐν ταῖς κώμαις καὶ κατελάμβανε πανταχοῦ εὐωχουμένους καὶ εὐθυμουμένους· καὶ οὐδαμόθεν ἀφίεσαν πρὶν παραθεῖναι αὐτοῖς ἄριστον· 31. οὐκ ἦν δ' ὅπου οὐ παρετίθεσαν ἐπὶ τὴν αὐτὴν τράπεζαν κρέα ἄρνεια, ἐρίφεια, χοίρεια, μόσχεια, ὀρνί-

(k) I. iv. 8, and 7, n.

(l) I. ii. 21.

brim.—αἱ κριθαί, the grains of barley. — γόνατα, 'joints.' The reeds were used to prevent the floating grains being swallowed.

27. ἄκρατος] '*Strong*,' literally *unmixed* (*merum*), from a priv. and κεράω (κεράννυμι).

— συμμαθόντι] = συνεθισθέντι. Suidas.

28. ἀπίαςιν] 'That they would go away after filling &c.,' i. e. 'when they went away they would fill &c.'

— ἦν ἀγαθόν] 'If he should

be found to have given good information..'. Note the force of the imperfect φαίνεται, 'if he should (continue to) be found.. giving &c.,' 'until they got to &c.' See § 29—36.

29. οἶνον] 'Vinum viteum videtur significare voluisse.' S.

30. οὐδαμόθεν ἀφ.] 'From no place did they let (Xenophon and the Village-Chief) depart.'

31. οὐκ ἦν δ' ὅπου] 'Nullibi non,' or 'non erat ubi non.' Cf. II. iv. 3.

θεια, σὺν πολλοῖς ἄρτοις τοῖς μὲν πυρίνοις τοῖς δὲ κριθίνοις. 32. Ὅποτε δέ τις φιλοφρονούμενός τῳ βούλοιτο προπιεῖν, εἴλκεν ἐπὶ τὸν κρατῆρα· ἔνθεν ἐπικύψαντα ἔδει ροφούντα πιεῖν ὥσπερ βοῦν. Καὶ τῷ κωμάρχη ἐδίδοσαν λαμβάνειν ὃ τι βούλοιτο· ὁ δὲ ἄλλο μὲν οὐδὲν ἐδέχετο· ὅπου δὲ τινα τῶν συγγενῶν ἴδοι, πρὸς ἑαυτὸν αἰεὶ ἐλάμβανεν.

33. Ἐπεὶ δ' ἦλθον πρὸς Χειρίσοφον, κατελάμβανον κἀκείνους σκηνοῦντας, ἐστεφανωμένους τοῦ ξηροῦ χιλοῦ στεφάνοις, καὶ διακονοῦντας Ἀρμενίους παῖδας σὺν ταῖς βαρβαρικαῖς στολαῖς· τοῖς δὲ παισὶν ἐδείκνυσαν, ὥσπερ ἐνεοῖς, ὃ τι δέοι ποιεῖν. 34. Ἐπεὶ δ' ἀλλήλους ἐφιλοφρονήσαντο Χειρίσοφος καὶ Ξενοφῶν, κοινῇ δὴ ἀνηρώτων τὸν κωμάρχην διὰ τοῦ περσίζοντος ἐρμηνέως τίς εἴη ἡ χώρα. Ὁ δ' ἔλεγεν ὅτι Ἀρμενία. Καὶ πάλιν ἡρώτων τίνι οἱ ἵπποι^m τρέφονται. Ὁ δ' ἔλεγεν ὅτι βασιλεῖ δασμός· τὴν δὲ πλησίον χώραν ἔφη εἶναι Χάλυβας, καὶ τὴν ὁδὸν ἔφραζεν ἢ εἴη. 35. Καὶ αὐτὸν τότε μὲν ᾤχετο ἄγων ὁ Ξενοφῶν πρὸς τοὺς ἑαυτοῦ οἰκέτας, καὶ ἵππον ὃν εἰλήφει παλαιότερον δίδωσι τῷ κωμάρχη ἀναθρέψαντι καταθῆσαι, ὅτι ἤκουσεν αὐτὸν ἱερὸν εἶναι τοῦ Ἡλίου, δεδιὼς μὴ ἀπο-

(m) § 24.

33. σκηνοῦντας] 'Convivia agentes: σκηνεῖν, 'to be quartered in tents,' has the collateral notion of 'people feasting together' here and V. iii. 9; VII. iii. 15.

— ταις β. στολ.] 'Their (peculiar) barbarian cloaks: στολή is an outer garment, cloak, or mantle; common to Greek and barbarian, but differing in fashion.

— ἐνεοῖς] Ἐνεός, κωφός, ὃς

οὔτε ἀκούει οὔτε λαλεῖ. Hesych.

34. Χάλυβας] 'Proximi tamen Armeniae non Chalybes, sed Tao-chi, ut ex c. 7 apparet.' P.

— τὴν ὁδόν] *Acc. de quo.* 'Which way the road lay.'

35. ᾤχετο ἄγων] 'Took him away with him.' II. vi. 3, n.

— ἱερὸν .. Ἡλίου] 'Sacred to the sun.' Cf. V. iii. 13. The Persians sacrificed horses to the Sun. Cf. Cyr. VIII. iii. 12. O. T., 2 Kings xliii. 11.

θάνη· ἐκεκάκωτο γὰρ ὑπὸ τῆς πορείας· αὐτὸς δὲ τῶν πῶλων λαμβάνει καὶ τῶν ἄλλων στρατηγῶν καὶ λοχαγῶν ἔδωκεν ἐκάστῳ πῶλον. 36. Ἦσαν δ' οἱ ταύτῃ ἵπποι μείονες μὲν τῶν Περσικῶν, θυμοειδέστεροι δὲ πολλῶ. Ἐνταῦθα δὴ καὶ διδάσκει ὁ κωμάρχης περὶ τοὺς πόδας τῶν ἵππων καὶ τῶν ὑποζυγίων σακία περιειλεῖν, ὅταν διὰ τῆς χιόνος ἄγωσιν· ἄνευ γὰρ τῶν σακίων κατεδύοντο μέχρι τῆς γαστρούς.

CAPUT VI.

1. Ἐπεὶ δ' ἡμέρα ἦν ὀγδόη, τὸν μὲν ἡγεμονα παραδίδωσι Χειρισόφῳ, τοὺς δὲ οἰκέτας καταλείπει τῷ κωμάρχῃ, πλὴν τοῦ υἱοῦ τοῦ ἄρτι ἡβάσκοντος. Τοῦτον δ' Ἐπισθένει Ἀμφιπολίτῃ [παρα]δίδωσι φυλάττειν, ὅπως, εἰ καλῶς ἡγήσαιο, ἔχων καὶ τοῦτον ἀπίοι. Καὶ εἰς τὴν οἰκίαν αὐτοῦ εἰσεφόρησαν ὡς ἐδύναντο πλεῖστα, καὶ ἀναζεύξαντες^a ἐπορεύοντο. 2. Ἠγεῖτο δ' αὐτοῖς ὁ κωμάρχης λελυμένος διὰ χιόνος· καὶ ἤδη τε ἦν ἐν τῷ τρίτῳ σταθμῷ καὶ^b [ὁ] Χειρίσοφος αὐτῷ ἐχαλεπίνθη ὅτι οὐκ εἰς κώμας ἦγαγεν. Ὁ δ' ἔλεγεν ὅτι οὐκ εἶεν ἐν τῷ τοπῷ τούτῳ· ὁ δὲ Χειρίσοφος αὐτὸν ἔπαισε μὲν, ἔδῃσε δ' οὐ. 3. Ἐκ δὲ τούτου ἐκεῖνος τῆς νυκτὸς ἀποδρὰς ὥχετο, καταλιπὼν τὸν υἱόν. Τοῦτό γε δὴ Χειρισόφῳ καὶ Ξενοφῶντι μόνον διάφορον ἐν τῇ πορείᾳ

(a) III. iv. 37.

(b) II. i. 7.

— αὐτὸς δέ] Αὐτός is often found where we should expect, instead, an oblique case of the reflexive pron.: τῶν δὲ πῶλων (ἐνα) ἐαυτῷ λαμβ. Cf. Jelf, 894, c.

36. ἄγωσιν] 'Whenever they

march..' viii. 12, n.

1. τὸν μὲν ἡγεμόνα] i. e. τὸν κωμάρχην. § 3.—τῷ κωμάρχῃ, dativ. commodi.

2. ἦν] 'Cogita ὁ κωμάρχης.' P.

ἐγένετο, ἡ τοῦ ἡγεμόνος κάκωσις καὶ ἀμέλεια. Ἐπισθένης δὲ ἡράσθη τε τοῦ παιδὸς καὶ οἴκαδε κομίσας πιστοτατῶ ἐχρήτο^c.

4. Μετὰ τοῦτο ἐπορεύθησαν ἑπτὰ σταθμούς, ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, παρὰ τὸν Φᾶσιν ποταμόν, εὖρος [ὥς] πλεθριαῖον. 5. Ἐντεῦθεν ἐπορεύθησαν σταθμοὺς δύο, παρασάγγας δέκα· ἐπὶ δὲ τῇ εἰς τὸ πεδίου ὑπερβολῇ ἀπήντησαν αὐτοῖς Χάλυβες καὶ Τάοχοι καὶ Φασιανοί. 6. Χειρίσοφος δ', ἐπεὶ κατεῖδε τοὺς πολεμίους ἐπὶ τῇ ὑπερβολῇ, ἐπαύσατο πορευόμενος, ἀπέχων εἰς τριακοντα σταδίους, ἵνα μὴ κατὰ κέρας ἄγων πλησιάσῃ τοῖς πολεμίοις· παρήγγειλε δὲ καὶ τοῖς ἄλλοις παράγειν τοὺς λόχους, ὅπως ἐπὶ

(c) II. v. 11.

4. ἀνὰ π. π. . . παρὰ τὸν Φᾶσιν] 'At the rate of 5 parasangs along the Phasis.' Cf. I. iii. 7, n. (so K. *præter* Phasim: see Prof. Malden, *Class. Museum*, vii. p. 38.) This *Phasis* was doubtless the Araxes (Arás), running into the Caspian. That the Greeks supposed this river (though running eastwards) to be the Colchian Phasis, running into the Euxine, seems clear from collating V. vi. 36 with V. vii. 1; for the proposal to *sail* from Cotyora to the Phasis is described as a design to go *back again* (πάλιν) to the Phasis. (Rennell, *Illustr.* p. 230, n.) Near the sources of the Araxes was a plain and district called *Phasiane* (and still *Pasín*), which probably led to this mistake of the Greeks (v. § 5). Delisle and others identify the *Pison* of Scripture with the Aras. (Cf. Ainsw. p. 179.)

The Greeks followed the course of the river for seven days, ex-

pecting doubtless that it would at length make a bend westwards: uncertain too about their geographical position, and distrusting the native guides, they would naturally be loath to quit a river which, sooner or later, would (as they thought) bring them to the Euxine. It was only after marching seven days eastwards that they struck off in another direction. (Prof. Malden, *Class. Mus.* vii. p. 39.)

On the distance (90 parasangs) travelled between the Phasis and Harpagus see Appendix vi. § 11.

6. κατὰ κέρας] 'In column' (in the form of a horn, *longo agmine*): opp. to κατὰ φάλαγγα (viii. 9), 'in line.'—ἄγων—supply τὸν στράτον.

— παράγειν τ. λ.] 'To bring their companies (alongside, i. e.) to the front.' See παραγαγόντας IV. iii. 26, and the formation there.

φάλαγγος^d γένοιτο τὸ στρατευμα. 7. Ἐπεὶ δὲ ἦλθον οἱ ὀπισθοφύλακες, συνεκάλεσε τοὺς στρατηγούς καὶ λοχαγούς, καὶ ἔλεξεν ὧδε·

Οἱ μὲν πολέμιοι, ὡς ὁρᾶτε, κατέχουσι τὰς ὑπερβολὰς τοῦ ὄρους· ὥρα δὲ βουλευέσθαι ὅπως ὡς κάλλιστα ἀγωνιούμεθα. 8. Ἐμοὶ μὲν οὖν δοκεῖ παραγγεῖλαι μὲν ἀριστοποιεῖσθαι τοῖς στρατιώταις, ἡμᾶς δὲ βουλευέσθαι, εἴτε τήμερον εἴτε αὔριον δοκεῖ ὑπερβάλλειν τὸ ὄρος. 9. Ἐμοὶ δέ γε, ἔφη ὁ Κλεάνωρ, δοκεῖ, ἐπὶ τάχιστα ἀριστήσωμεν, ἐξοπλισαμένους ὡς τάχιστα ἵεναι ἐπὶ τοὺς ἀνδρας. Εἰ γὰρ διατρίψομεν τὴν τήμερον ἡμέραν, οἳ τε νῦν ὁρῶντες ἡμᾶς πολέμιοι θαρρᾶλεώτεροι ἔσονται, καὶ ἄλλους εἰκὸς τούτων θαρρῶντων πλείους προσγενέσθαι.

10. Μετὰ τοῦτον Ξενοφῶν εἶπεν· Ἐγὼ δ' οὕτω γινώσκω· Εἰ μὲν ἀνά,κη ἐστὶ μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι ὅπως^e ὡς κράτιστα μαχούμεθα· εἰ δὲ βουλόμεθα ὡς ῥᾶστα ὑπερβάλλειν, τοῦτό μοι δοκεῖ σκεπτέον εἶναι ὅπως ὡς ἐλάχιστα μὲν τραύματα λάβωμεν, ὡς ἐλάχιστα δὲ σώματα ἀνδρῶν ἀποβάλωμεν. 11. Τὸ μὲν οὖν ὄρος ἐστὶ τὸ ὁρώμενον πλέον ἢ ἐφ'^f ἐξήκοντα στάδια, ἀνδρες δ' οὐδαμοῦ φυλάττοντες ἡμᾶς φανεροί εἰσιν ἄλλ' ἢ κατὰ ταύτην τὴν ὁδόν· πολὺ οὖν κρεῖττον τοῦ ἐρήμου ὄρους καὶ κλέψαι τι πειρασθαι λαθόντας καὶ ἀρπάσαι φθάσαντας, ἣν δυνώμεθα,

(d) IV. ii. 11.

(e) I. iii. 11.

(f) IV. ii. 13, n.

7. οἱ ὀπισθοφύλα.] 'When the companies composing the rear-guard had got into line.'

11. φυλάττοντες] 'Watching,' with hostile intent; its usual sense is watching to protect. Comp. *servabat*, Cæs. B. G. v. 19.

— ἀλλ' ἢ after a negative =

nisi. Cf. Jelf, 773, 5.

— ἐρήμου] 'Clear (of enemies).' The genit. depends on *τι*, as I. viii. 18.

— κλέψαι . . λαθόντας] 'Either to steal some part . . unobserved, or to seize it before them' (φθάσαντας, see I. iii. 14, n.). Inf. § 14

μᾶλλον ἢ πρὸς ἰσχυρὰ χωρία καὶ ἄνδρας παρεσκευασμένους μάχεσθαι. 12. Πολὺ γὰρ ῥᾶον ὀρθιον ἀμαχεῖ ἵεναι ἢ ὁμαλὸν ἔνθεν καὶ ἔνθεν πολεμίων ὄντων καὶ νύκτωρ ἀμαχεῖ μᾶλλον ἢ τὰ πρὸ ποδῶν ὀρώη τις ἢ μεθ' ἡμέραν μαχόμενος· καὶ ἡ τραχεῖα τοῖς ποσὶν ἀμαχεῖ ἰοῦσιν εὐμενεστέρα ἢ ἡ ὁμαλὴ τὰς κεφαλὰς^g βαλλομένοις. 13. Καὶ κλέψαι δ' οὐκ ἀδύνατόν μοι δοκεῖ εἶναι, ἐξὸν μὲν νυκτὸς ἵεναι ὥς μὴ ὀράσθαι, ἐξὸν δ' ἀπελθεῖν τοσοῦτον ὥς μὴ αἰσθησιν παρέχειν. Δοκοῦμεν^h δ' ἂνⁱ μοι ταύτῃ προσποιούμενοι προσβάλλειν ἐρημοτέρῳ ἢ τῷ ἄλλῳ ὅρει χρῆσθαι^k. μένοιεν γὰρ αὐτοῦ μᾶλλον ἀθρόοι οἱ πολέμιοι. 14. Ἀτὰρ τί ἐγὼ περὶ κλοπῆς συμβάλλομαι; Ὑμᾶς γὰρ ἔγωγε, ὦ Χειρίσοφε, ἀκούω, τοὺς Λακεδαιμονίους, ὅσοι ἐστὲ τῶν ὁμοίων, εὐθύς ἐκ παίδων κλέπτειν μελετᾶν· καὶ οὐκ αἰσχρὸν εἶναι ἀλλὰ καλὸν κλέπτειν ὅσα μὴ κωλύει νόμος. 15. Ὅπως δὲ ὥς κράτιστα κλέπτητε καὶ πειρᾶσθε λαυθάνειν, νόμιμον ἄρα ὑμῖν ἐστίν, ἐὰν ληφθῇτε

(g) III. i. 31. (h) I. iv. 7. (i) II. i. 12. (k) II. v. 11. n.

Xen. founds a joke upon the word κλέψαι, and Chirisophus follows it up § 16.

— μᾶλλον following κρεῖττον merely resumes the comparison: ‘... better, I say, than &c.’

12. μεθ' ἡμέραν] ‘Interdiu.’ Cf. VII. iii. 37.

13. ἀπελθ. τοσοῦτον] ‘To go so far off’... i.e. to cross the mountain at such a distance from the enemy that no noises may alarm them.

— προσποιούμ.] ‘It seems to me that by pretending &c., we should find &c.’

— μένοιεν] ‘An ex praegressis repetendum. Cf. I. vi. 2. K.’

14. Ἀτάρ, a particle of con-

tinuation rather than opposition. ‘But (to continue) what do I suggest about theft?’ Don. G. G. p. 568.—συμβάλλ., scil. λόγους, as in Cyr. II. ii. 21; VI. vi. 35.

— τῶν ὁμοίων] ‘The peers,’ called ὁμότιμοι Cyr. I. v. 5, the privileged class in aristocratic states, who had equal access to the highest dignities. Cf. Xen. de Rep. Lac. x. 7; xiii. 1 and 7.

— ὅσα μὴ κ. ν.] ‘Nisi quæ.’ Cf. Rep. Lac. ii. 6.

15. νόμιμον ἄρα] ‘It is actually a custom with you.’—ἄρα marks the statement as an extraordinary one in the speaker’s judgment. So Plato, Rep. ii. 358 C, πολλὰ ἀμείνων ἄρα ὁ τοῦ ἀδίκου ἢ ὁ

κλέπτοντες, μαστιγοῦσθαι. Νῦν οὖν μάλα σοι καιρός ἐστὶν ἐπιδείξασθαι τὴν παιδείαν, καὶ φυλάξασθαι μέντοι μὴ ληφθῶμεν κλέπτοντες τοῦ ὄρους¹, ὥς μὴ [πολλὰς] πληγὰς λάβωμεν.

16. Ἀλλὰ μέντοι, ἔφη ὁ Χειρίσοφος, καὶ γὰρ ὑμᾶς τοὺς Ἀθηναίους ἀκούω δεινοὺς εἶναι κλέπτειν τὰ δημόσια, καὶ μάλα ὄντος δεινοῦ τοῦ κινδύνου τῷ κλέπτοντι, καὶ τοὺς κρατίστους μέντοι μάλιστα, εἴπερ ὑμῖν οἱ κράτιστοι ἄρχειν ἀξιοῦνται ὥστε ὦρα καὶ σοὶ ἐπιδείκνυσθαι τὴν παιδείαν. 17. Ἐγὼ μὲν τοίνυν, ἔφη ὁ Ξενοφῶν, ἔτοιμός εἰμι τοὺς ὀπισθοφύλακας ἔχων, ἐπειδὰν δειπνήσωμεν, ἵεναι καταληψόμενος τὸ ὄρος. Ἐχὼ δὲ καὶ ἡγεμονας· οἱ γὰρ γυμνήτες τῶν ἐφεπομένων ἡμῖν κλωπῶν ἔλαβόν τινας ἐνεδρεύσαντες· καὶ τούτων πυνθάνομαι ὅτι οὐκ ἄβατόν ἐστι τὸ ὄρος, ἀλλὰ νέμεται καὶ αἰξὶ καὶ βουσίν· ὥστε, εἴνπερ ἄπαξ λάβωμέν τι τοῦ ὄρους, βατὰ καὶ τοῖς ὑποζυγίοις ἔσται. 18. Ἐλπίζω μέντοι οὐδὲ τοὺς πολεμίους μενεῖν ἔτι, ἐπειδὰν ἴδωσιν ἡμᾶς ἐν τῷ ὁμοίῳ ἐπὶ τῶν ἄκρων· οὐδὲ γὰρ νῦν ἐθέλουσι καταβαίνειν εἰς τὸ ἴσον ἡμῖν. 19. Ὁ δὲ Χειρίσοφος εἶπε· Καὶ τί δεῖ σὲ ἵεναι καὶ λιπεῖν τὴν ὀπισθοφυλακίαν; ἀλλὰ ἄλλους πέμψον, ἂν μὴ τινες

(1) § 11.

τοῦ δικαίου βίος, ὡς λέγουσιν. See also V. vii. 5; IV. ii. 15, n.

— καὶ . . μέντοι] I. ix. 6, n.

16. μάλα . . δεινοῦ] Ἀτιμία with a fine = twice the amount stolen. Dict. Antiq. (*Infamia*).

— τοὺς κρατίστους] (A retort to Xen.'s mention of the ὅμοιοι)—*principes, optimates*; — men of rank and influence, the δυνατοί of Thuc. ii. 65, opp. to δῆμος.

— εἴπερ ὑμῖν] ‘*Si modo*?’ ‘*if so be that your chief men are*

counted worthy to be your rulers (Archons).’ “The dat. has a kind of technical usage with ἀρχειν passim in Thuc. i. 93; ii. 2.” R. The Athenians at times entrusted high offices to demagogues; to this Chirisophus alludes.

18. ἐν . . ὁμοίῳ] ‘*On a level with them*.’—εἰς τὸ ἴσον, ‘*to be on equal terms with us*.’ (III. iv. 47.)

19. ἀλλά] ‘*Rather*?’ iv. 10. viii. 12; V. i. 7.

ἐθελούσιοι φαίνονται. 20. Ἐκ τούτου Ἀριστώνυμος Μεθυδριεὺς^m ἔρχεται ὑπλίτας ἔχων, καὶ Ἀριστέας Χῖος γυμνήτας, καὶ Νικόμαχος Οἰταῖος γυμνήτας· καὶ σύνθημα ἐποιήσαντο, ὅποίε ἔχοιεν τὰ ἄκρα, πυρὰ καίειν πολλά. ✕ 21. Ταῦτα συνθέμενοι ἡρίστων· ἐκ δὲ τοῦ ἀρίστου προήγαγεν ὁ Χειρίσοφος τὸ στράτευμα πᾶν ὡς δέκα σταδίους πρὸς τοὺς πολεμίους, ὅπως ὡς μάλιστα δοκοίη ταύτῃ προσάξειν.

22. Ἐπειδὴ δὲ ἐδείπνησαν καὶ νύξ ἐγένετο, οἱ μὲν ταχθέντες ἀπήρχοντο καὶ καταλαμβάνουσι τὸ ὄρος· οἱ δὲ ἄλλοι αὐτοῦ ἀνεπαύοντο. Οἱ δὲ πολέμιοι, ὡς ᾗσθοντο ἐχόμενον τὸ ὄρος, ἐγρηγόρεσαν καὶ ἔκαιον πυρὰ πολλὰ διὰ νυκτός. 23. Ἐπειδὴ δὲ ἡμέρα ἐγένετο, Χειρίσοφος μὲν θυσάμενος ᾗγε κατὰ τὴν ὁδόν· οἱ δὲ τὸ ὄρος καταλαβόντες κατὰ τὰ ἄκρα ἐπήεσαν. 24. Τῶν δ' [αὖ] πολεμίων τὸ μὲν πολὺ ἔμενε ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους, μέρος δ' αὐτῶν ἀπὸ τῶν τοῖς κατὰ τὰ ἄκρα. Πρὶν δὲ ὁμοῦ εἶναι τοὺς πολλοὺς ἀλλήλοισι, συμμιγνύουσιν οἱ κατὰ τὰ ἄκρα, καὶ νικῶσιν οἱ Ἕλληνες καὶ διώκουσιν. 25. Ἐν τούτῳ δὲ καὶ οἱ ἐκⁿ τοῦ πεδίου οἱ μὲν πελτασταὶ τῶν Ἑλλήνων δρόμῳ ἔθεον πρὸς τοὺς παρατεταγμένους, Χειρίσοφος δὲ βάδην ταχὺ ἐφείπετο σὺν τοῖς ὀπλίταις. 26. Οἱ δὲ πολέμιοι οἱ ἐπὶ τῇ ὁδῷ, ἐπειδὴ τὸ ἄνω ἐώρων ἡττώμενον φεύγουσι· καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν, γέρρα δὲ πάμ-

(m) i. 27.

(n) I. ii. 18.

(o) I. x. 10.

20. Οἰταῖος] 'Of *Æta*, a city and district of S. Thessaly.

22. ἐγρηγ.] (Pluperf. as a past imperf.) 'Kept watch.'

24. Πρὶν δὲ ὁμοῦ] 'But before the main bodies (of each army) had closed.' III. iv. 4, n.

25. οἱ ἐκ τοῦ πεδ. οἱ μὲν] Par-

titive apposition, as III. i. 3.

— βάδην ταχύ] 'In quick march.' 'Oppronitur δρόμῳ ἔθεον præcedenti.' B.

26. τὸ ἄνω] Scil. στράτευμα. 'Their force above on the heights.'

πολλὰ ἐλήφθη· ἃ οἱ Ἕλληνες ταῖς μαχαίραις κόπτοντες ἀχρεῖα ἐποιοῦν. 27. Ὡς δ' ἀνέβησαν, θύσαντες καὶ τρόπαιον στησαμενοὶ κατέβησαν εἰς τὸ πεδῖον, καὶ εἰς κώμας πολλῶν καὶ ἀγαθῶν γεμούσας ἦλθον.

CAPUT VII.

1. Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Ταόχους, σταθμοὺς πέντε παρασάγγας τριάκοντα· καὶ τὰ ἐπιτήδεια ἐπέλιπε· χωρία γὰρ ᾧκουν ἰσχυρὰ οἱ Τάοχοι, ἐν οἷς καὶ τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι. 2. Ἐπεὶ δ' ἀφίκοντο εἰς χωρίον ὃ πόλιν μὲν οὐκ εἶχεν οὐδ' οἰκίας, συνεληλυθότες δ' ἦσαν αὐτόσε καὶ ἄνδρες καὶ γυναῖκες καὶ κτήνη πολλά, Χειρίσοφος μὲν οὖν πρὸς τοῦτο προσέβαλλεν εὐθύς ἥκων· ἐπειδὴ δὲ ἡ πρώτη τάξις ἀπέκαμνεν, ἄλλη προσῆει καὶ αὐθις ἄλλη· οὐ γὰρ ἦν ἀθρόοις περιστῆναι, ἀλλὰ ποταμὸς ἦν κύκλω. 3. Ἐπειδὴ δὲ Ξενοφῶν ἦλθε σὺν τοῖς ὀπισθοφύλαξι καὶ πελτασταῖς καὶ ὀπλίταις, ἐνταῦθα δὴ λέγει Χειρίσοφος· Εἰς καλὸν ἦκετε· τὸ γὰρ χωρίον αἰρετέον· τῇ γὰρ στρατιᾷ οὐκ ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληψόμεθα τὸ χωρίον.

4. Ἐνταῦθα δὴ κοινῇ ἐβουλεύοντο· καὶ τοῦ Ξενοφώντος ἐρωτῶντος τί τὸ κωλύον εἴη εἰσελθεῖν, εἶπεν ὁ Χειρίσοφος· Ἀλλὰ μία αὕτη ἐστὶ πάροδος, ἣν ὀράς· ὅταν δέ τις ταύτῃ πειράται παριέναι, κυλινδοῦσι λίθους ὑπὲρ ταύτης τῆς ὑπερεχούσης πέτρας· ὃς δ' ἂν καταληφθῇ, οὕτω διατίθεται. "Αμα δ' ἔδειξε[ν αὐτῷ]

1. ἀνακεκομ.] Perf. middle. (εὐκαίρως, Suid.). Cf. Sympos. On the periphrasis see I. iii. 14, n. i. 4.

3. Εἰς καλόν] 'In good time'

4. οὕτω διατ.] 'Is thus'

συντετριμμένους ἀνθρώπους καὶ σκέλη^a καὶ πλευράς.
 5. Ἦν δὲ καὶ τοὺς λίθους ἀναλώσωσιν, ἔφη ὁ Ξενοφῶν, ἄλλο τι ἢ οὐδὲν κωλύει παριέναι; οὐ γὰρ δὴ ἐκ τοῦ ἐναντίου ὀρώμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους, καὶ τούτων δύο ἢ τρεῖς ὥπλισμένους. 6. Τὸ δὲ χωρίον, ὡς καὶ σὺ ὀράς, σχεδὸν τρία ἡμίπλεθρά ἐστιν ὃ δεῖ βαλλομένους διελθεῖν. Τούτου δὲ ὅσον πλέθρον δασὺ πίτυσι διαλειπούσαις μεγάλαις, ἀνθ' ὧν ἐστηκότες ἄνδρες τί ἂν πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων ἢ ὑπὸ τῶν κυλινδουμένων; τὸ λοιπὸν οὖν ἤδη γίνεται ὡς ἡμίπλεθρον ὃ δεῖ, ὅταν λωφήσωσιν οἱ λίθοι, παραδραμεῖν. 7. Ἄλλ' εὐθέως, ἔφη ὁ Χειρίσοφος, ἐπειδὰν ἀρξώμεθα εἰς τὸ δασὺ προσιέναι, φέρονται οἱ λίθοι πολλοί. Αὐτὸ ἄν, ἔφη, τὸ δέον εἴη· θᾶπτον γὰρ ἀναλώσουσι τοὺς λίθους. Ἀλλὰ πορευώμεθα ἔνθεν ἡμῖν μικρὸν τι παραδραμεῖν ἔσται, ἣν δυνώμεθα καὶ ἀπελθεῖν ῥάδιον, ἣν βουλώμεθα.

8. Ἐντεῦθεν ἐπορεύοντο Χειρίσοφος καὶ Ξενοφῶν καὶ Καλλίμαχος Παρῤῥάσιος λοχαγός· τούτου γὰρ ἡ ἡγεμονία ἦν τῶν ὀπισθοφυλάκων^b λοχαγῶν ἐκείνῃ τῇ ἡμέρᾳ· οἱ δὲ ἄλλοι λοχαγοὶ ἔμενον ἐν τῷ ἀσφαλεῖ. Μετὰ τοῦτο οὖν ἀπῆλθον ὑπὸ τὰ δένδρα ἀνθρωποὶ ὡς ἐβδομήκοντα, οὐκ ἀθρόοι ἀλλὰ καθ' ^c ἓνα, ἕκαστος φυλαττόμενος^d ὡς ἐδύνατο. 9. Ἀγασίας δὲ ὁ Στυμφά-

(a) III. i. 3. (b) IV. i. 26. (c) III. v. 8, n. (d) I. viii. 27.

(pointing to the dead men) 'disposed of.'

5. ἄλλο τι ἢ] 'Does any thing else hinder &c.' See II. v. 10, n.

— οὐ . . εἰ μὴ] *Non nisi.*

6. ἀνθ' ὧν] 'Opposite,' meaning 'behind which.' W. So Suid. v. πίτυς.

7. πολλοί] 'The stones fly in numbers.' Note the emphatic

position of πολλοί, when predicative, at the beginning or end of its sentence. III. iv. 30; sup. iv. 7; viii. 21.

— Αὐτὸ ἄν] 'That would be just what is wanted.'

— ἔνθεν] = *eo unde* (II. iii. 6), 'to a point from which we shall have but a short space to run past, if &c.'

λιος καὶ Ἀριστώνυμος Μεθυδριεύς, καὶ οὗτοι τῶν ὀπισθοφυλάκων λοχαγοὶ ὄντες, καὶ ἄλλοι δὲ ὑφίστασθαι ἔξω τῶν δένδρων· οὐ γὰρ ἦν ἀσφαλὲς ἐν τοῖς δένδροις ἐστάναι πλεῖον ἢ τὸν ἓνα λόχον. 10. Ἐνθα δὲ Καλλίμαχος μηχανᾶται τι· προτρέχει ἀπὸ τοῦ δένδρου ὑφ' ᾧ ἦν αὐτὸς δύο ἢ τρία βήματα· ἐπειδὴ δὲ οἱ λίθοι φέροντο, ἀνεχάζετο εὐπετῶς· ἐφ' ἐκάστης δὲ προδρομῆς πλεον ἢ δέκα ἄμαξαι πετρῶν ἀνηλίσκοντο. 11. Ὁ δὲ Ἀγασίας ὡς ὀρᾷ τὸν Καλλίμαχον ἃ ἐποίει, καὶ τὸ στράτευμα πᾶν θεώμενον, δείσας μὴ^ο οὐ πρῶτος παραδράμῃ εἰς τὸ χωρίον, οὐδὲ τὸν Ἀριστώνυμον πλησίον ὄντα παρακαλέσας οὐδὲ Εὐρύλοχον^ι τὸν Λουσιέα, εταίρους ὄντας, οὐδὲ ἄλλον οὐδένα, χωρεῖ αὐτὸς^ς καὶ παρέρχεται πάντας. 12. Ὁ δὲ Καλλίμαχος ὡς ἑώρα αὐτὸν παριόντα, ἐπιλαμβάνεται αὐτοῦ τῆς ἵτινος· ἐν δὲ τούτῳ παρέθει αὐτοὺς Ἀριστώνυμος Μεθυδριεύς, καὶ μετὰ τοῦτον Εὐρύλοχος Λουσιεύς· πάντες γὰρ οὗτοι ἀντεποιοῦντο^h ἀρετῆς καὶ διηγωνίζοντο πρὸς ἀλλήλους· καὶ οὕτως ἐρίζοντες αἰροῦσι τὸ χωρίον. Ὡς γὰρ ἅπαξ εἰσέδραμον, οὐδεὶς [ἔτι] πέτρος ἄνωθεν ἠνέχθη. 13. Ἐνταῦθα δὲ δεινὸν ἦν θέαμα· αἱ γὰρ γυναῖκες ῥίπτουσαι τὰ παιδιὰ εἴτα καὶ ἑαυτὰς ἐπικατέρρριπτουν, καὶ οἱ ἄνδρες ὡσαύτως. Ἐνθα δὲ καὶ Αἰνέας ὁ Στυμφάλιος, λοχαγός, ἰδὼν τινα θέοντα ὡς ῥίψοντα ἑαυτὸν στολὴν ἔχοντα καλλήν, ἐπιλαμβάνεται ὡς κωλύσων. 14. Ὁ δὲ αὐτὸν ἐπισπᾶται, καὶ ἀμφό-

(e) III. i. 12.

(f) IV. ii. 21.

(g) II. iii. 7.

(h) i. 27; V. ii. 11.

9. ὑφίστ.] Scil. τοὺς ἑαυτῶν: 'posted (their men) close outside the trees.'

10. ἐφ' ἐκάστης . . . πρ.] 'At each advance:' VI. v. 2, n.

12. ἐπιλ. αὐτοῦ] 'Lays hold

of him by the edge of his shield.' — αὐτοῦ genit. of contact. VII. vi. 41.—ἵτινος as ζώνης I. vi. 10.

— ἅπαξ εἰσέδρ.] 'Ut semel intraverunt.' B.

τεροι ὥχοντο κατὰ τῶν πετρῶν φερόμενοι καὶ ἀπέθανον. Ἐντεῦθεν ἄνθρωποι μὲν ὀλίγοι πάνυ ἐλήφθησαν, βόες δὲ καὶ ὄνοι πολλοὶ καὶ πρόβατα.

15. Ἐντεῦθεν ἐπορεύθησαν διὰ Χαλύβων σταθμοὺς ἐπτα παρασάγγας πεντήκοντα. Οὗτοι ἦσαν ὧν διήλθον ἀλκιμώτατοι, καὶ εἰς χεῖρας ἤεσαν· εἶχον δὲ θώρακας λινοὺς μέχρι τοῦ ἥτρου, ἀντὶ δὲ τῶν πτερύγων σπάρτα πυκνὰ ἐστραμμένα. 16. Εἶχον δὲ καὶ κνημίδας καὶ κράνη καὶ παρὰ τὴν ζώνην μαχαίριον ὅσον ξυνήλην Λακωνικὴν, ᾧ ἔσφαττον ὧν κρατεῖν δύναιντο· καὶ ἀποτέμνοντες ἂν τὰς κεφαλὰς ἔχοντες ἐπορεύοντο· καὶ ἦδον καὶ ἐχόρευον ὅποτε οἱ πολέμιοι ὄψεσθαι αὐτοὺς ἔμελλον· εἶχον δὲ καὶ δόρυ ὡς πέντε καὶ δέκα πηχῶν, μίαν λόγχην¹ ἔχον. 17. Οὗτοι ἐνέμενον ἐν τοῖς πολίσμασιν· ἐπεὶ δὲ παρέλθοιεν οἱ Ἕλληνες, εἶποντο αἰὲ μαχόμενοι ὥκουν δὲ ἐν τοῖς ὀχυροῖς· καὶ τὰ ἐπιτήδεια ἐν τούτοις ἀνακεκομισμένοι ἦσαν, ὥστε

(i) V. iv. 12.

15. Χαλύβων] ‘The Chalybians were a nation extensively distributed over the mountain regions of Armenia, Pontus, and Paphlagonia.’ The tribe here mentioned are called by Pliny Armeno-Chalybes (V. v. 17, n.), to distinguish them from the Pontic; cf. V. v. 1; Ainsw. p. 184.

— ὧν διήλθ.] = τούτων οὗς δι.

— εἰς χεῖρας] (‘Comminus certabant’) ‘they fought hand to hand,’ or ‘came to close quarters,’ —unlike the Kurds and others, ii. 12; iii. 31; iv. 21. Compare the French ‘venir aux mains.’

— πτερύγων] The skirts, or fringe of the cuirass, made of leather or felt, which protected the loins, without interfering

with the free action of the limbs; they are described by Xen. De Re Eq. xii. 4; Dict. Ant. p. 577.

16. ἀποτέμνοντες ἂν . . ἐπορ.] Ἄν refers to the condition implied in ὧν κρατεῖν δύναιντο;—(in such cases) they would cut off the heads and march on with them.’ Cf. I. ix. 19, n.

— μίαν λ. ἔ.] i.e. ἔμπροσθεν. Cf. V. iv. 12. The Greek spear had two spikes, one at each end. Cf. Herod. vii. 41 (σαυρωτήρων); Thuc. ii. 4 (στυρακίῳ).

17. ἐν τούτοις ἀνακεκ.] ‘Had carried up (and kept) in these (fastnesses).’ See note VI. iii. 23. Cf. Ov. Fast. iii. 664, ‘In sacri vertice montis abit.’

— ὥστε] Note the moods here:

μηδὲν λαμβάνειν αὐτόθεν τοὺς Ἕλληνας, ἀλλὰ διетράφησαν τοῖς κτήνεσιν ἃ ἐκ τῶν Ταόχων ἔλαβον. 18. Ἐκ τούτου οἱ Ἕλληνες ἀφίκοντο ἐπὶ τὸν Ἀρπασον ποταμόν, εὖρος τεσσάρων πλέθρων. Ἐντεῦθεν ἐπορεύθησαν διὰ Σκυθινῶν σταθμοὺς τέσσαρας παρασάγγας εἴκοσι, διὰ πεδίου εἰς κώμας· ἐν αἷς ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.

19. Ἐντεῦθεν δὲ ἦλθον σταθμοὺς τέσσαρας παρασάγγας εἴκοσι, πρὸς πόλιν μεγάλην καὶ εὐδαίμονα καὶ οἰκουμένην, ἣ ἐκαλεῖτο Γυμνίας. Ἐκ ταύτης ὁ τῆς χώρας ἄρχων τοῖς Ἑλλησιν ἡγεμόνα πέμπει, ὅπως διὰ τῆς ἑαυτῶν^k πολεμίας χώρας ἐπάγοι αὐτούς. 20. Ἐλθὼν δ' ἐκεῖνος λέγει ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν^l εἰς χωρίον ὅθεν ὄψονται θάλασσαν· εἰ δὲ μή, τεθνάναι ἐπηγγείλατο. Καὶ ἡγούμενος ἐπειδὴ ἐνέβαλεν εἰς τὴν ἑαυτοῦ πολεμίαν, παρεκελεύετο αἰθεῖν καὶ φθείρειν τὴν χώραν· ὧ καὶ δῆλον ἐγένετο ὅτι τούτου ἕνεκα ἔλθοι, οὐ τῆς τῶν^m Ἑλλήνων εὐνοίας. 21. Καὶ ἀφικνοῦνται ἐπὶ τὸ [ἱερόν] ὄρος τῇ πέμπτῃ ἡμέρᾳ· ὄνομα δὲ τῷ ὄρει ἦν Θήχης. Ἐπεὶ δὲ οἱ πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους καὶ κατείδον τὴν θάλασσαν, κραυγὴ πολλὴ ἐγένετο. 22. Ἀκούσας δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες ᾤκηθησαν ἄλλους ἔμπροσθεν ἐπιτίθεσθαι πολεμίους· εἶποντο γὰρ ὀπισθεν οἱ ἐκ τῆς καιομένης χώρας, καὶ αὐτῶν οἱ ὀπισθοφύλακες ἀπέκτειναν τέ τινας καὶ

(k) III. ii. 5

(l) I. vii. 18, n.

(m) v. 13.

the infinitive clause being in close logical dependence on the principal clause, states the necessary consequence of it; the indicative clause a more independent fact. Cf. ii. 15.

18. Ἀρπασον π.] *Arpá-su* or *Arpá-chaï*, the northern and chief

branch of the Araxes. Cf. Ainsw. p. 185.

— Σκυθινῶν] Probably the Σακασσηνοί of Strabo xi. Cf. Herod. vii. 64. S.

19. ἑαυτῶν π. χ.] *'The country at war with his own (people).'*

ἐξώγρησαν, ἐνέδραν ποιησάμενοι καὶ γέρρα ἔλαβον
 δασειῶν βοῶν ὠμοβοΐνα ἀμφὶ τὰ εἴκοσιν.

23. Ἐπειδὴ δὲ βοὴ πλείων τε ἐγίνετο καὶ ἐγγύτε-
 ρον, καὶ οἱ αἰὲ ἐπίοντες ἔθεον δρόμῳ ἐπὶ τοὺς αἰὲⁿ βοῶν-
 τας, καὶ πολλῶ μείζων ἐγίνετο ἢ βοὴ ὅσῳ δὴ πλείους
 ἐγίνοντο, ἐδόκει δὴ μείζον τι εἶναι τῷ Ξενοφῶντι. 24.
 Καὶ ἀναβὰς ἐφ' ἵππον καὶ Λύκιον^o καὶ τοὺς ἱππέας
 ἀναλαβὼν παρεβοήθει· καὶ τάχα δὴ ἀκούουσι βοῶντων
 τῶν στρατιωτῶν, θάλαττα, θάλαττα, καὶ παρεγ-
 γνώντων. Ἐνθα δὲ ἔθεον ἅπαντες καὶ οἱ ὀπισθοφύ-
 λακες, καὶ τὰ ὑποζύγια ἡλαύνετο καὶ οἱ ἵπποι. 25.
 Ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα δὲ
 περιέβαλλον ἀλλήλους καὶ στρατηγούς καὶ λοχαγούς
 δακρύοντες. Καὶ ἑξαπίνης, ὅτου δὲ παρεγγυήσαντος,
 οἱ στρατιῶται φέρουσι λίθους καὶ ποιοῦσι κολωνὸν
 μέγαν. 26. Ἐνταῦθα ἀνέτίθουσιν δερμάτων πλήθος
 ὠμοβοΐνων καὶ βακτηρίας καὶ τὰ αἰχμάλωτα γέρρα·
 καὶ ὁ ἡγεμὼν αὐτός τε κατέτεμνε τὰ γέρρα καὶ τοῖς
 ἄλλοις διεκελεύετο. 27. Μετὰ ταῦτα τὸν ἡγεμόνα οἱ
 Ἕλληνες ἀποπέμπουσι δῶρα δόντες ἀπὸ κοινοῦ ἵππον
 καὶ φιάλην ἀργυρᾶν καὶ σκευὴν Περσικὴν καὶ δα-
 ρεικοὺς δέκα· ἧται δὲ μάλιστα τοὺς δακτυλίους, καὶ

(n) III. ii. 38.

(o) III. iii. 20.

22. δασειῶν βοῶν] Genit. of material in apposition with that involved in ὠμοβοΐνα: 'targets of thick undressed bull's hide.'

23—5. δὴ . . δὴ . . δὴ] I. viii. 8.

24. θάλαττα] Virg. *Æn.* iii. 522. — παρεγγνώντ.] 'Passing the word on to the rest (to come on).'

25. περιέβαλλον] 'They embraced one another.' The reciprocity of the action required the middle (see Tate, *Theatre of the Greeks*, p. 341), which Xen. how-

ever uses in a different sense. VI. iii. 3; VII. iv. 17.

— ὅτου δὴ π.] = παρεγγυήσαντος ὅστις δὴ παρεγγύησεν. K. 'Some one or other suggesting it.' (*Nescio quo jubente.*) Cf. V. ii. 24. Jelf, 823; Matt. 483.

26. διεκελεύετο] 'Urged the rest (to do so):' δια- as at III. iv. 36 probably; inf. viii. 3.

27. τοὺς δακτυλίους] 'Their rings (I. viii. 24), which he saw on their fingers. Eur. *Hippol.* 859.

ἔλαβε πολλοὺς παρὰ τῶν στρατιωτῶν. Κώμην δὲ δείξας αὐτοῖς οὗ σκηνήσουσι καὶ τὴν ὁδὸν ἣν πορεύονται εἰς Μάκρωνας, ἐπεὶ ἐσπέρα ἐγένετο, ὥχετο τῆς νυκτὸς ἀπιών.

CAPUT VIII.

1. Ἐντεῦθεν δ' ἐπορεύθησαν οἱ Ἕλληνες διὰ Μακρώνων σταθμοὺς τρεῖς παρασάγγας δέκα. Τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμὸν ὃς ὠριζε τὴν τε τῶν Μακρώνων καὶ τὴν τῶν Σκυθινῶν. 2. Εἶχον δ' ὑπερδέξιον^a χωρίον οἶον χαλεπώτατον, καὶ ἐξ ἀριστερᾶς ἄλλον ποταμὸν, εἰς ὃν ἐνέβαλλεν^b ὁ ὀρίζων· δι' οὗ ἔδει διαβῆναι. Ἦν δὲ οὗτος δασὺς δένδροις παχέσι μὲν οὗ, πυκνοῖς δέ. Ταῦτα, ἐπεὶ προσῆλθον οἱ Ἕλληνες, ἔκοπτον, σπεύδοντες ἐκ τοῦ χωρίου ὡς τάχιστα ἐξελεῖν. 3. Οἱ δὲ Μάκρωνες, ἔχοντες γέρρα καὶ λόγχας καὶ τριχίνους χιτῶνας, καταντιπέραν^c τῆς διαβάσεως παρατεταγμένοι ἦσαν, καὶ ἀλλήλοις διεκελεύοντο καὶ λίθους εἰς τὸν ποταμὸν ἑρρίπτον· ἐξικνούντο δὲ οὗ, οὔτε ἔβλαπτον οὐδένα.

4. Ἐνθα δὴ προσέρχεται τῷ Ξενοφῶντι τῶν πελταστῶν τις ἀνὴρ Ἀθήνησι φάσκων δεδουλευκέναι, λέγων ὅτι γιγνώσκοι τὴν φωνὴν τῶν ἀνθρώπων καὶ οἶμαι, ἔφη, ἐμὴν ταύτην πατρίδα εἶναι· καὶ, εἰ μή τι

(a) III. iv. 37.

(b) I. ii. 8.

(c) I. i. 9.

1. Μακρ.] Called *Sanni* in Strabo's time (xii. p. 825).

— τὸν ποταμὸν] *Tchóruk-sú*, the *Absarus* of Pliny, who states that the Macronians dwelt on its banks. Ainsw. 189.

2. ὑπερδέξ. χωρ.] *High ground*

on the right.'

— οἶον χαλ.] Οἶον like ὅτι and ὡς with superlatives. I. i. 6, n.

— δι' οὗ] Refers to ἄλλον ποτ.

— ἔκοπτον] To open a passage to the banks. Inf. 8, συν-εξ-έκοπτον.

κωλύει, ἐθέλω αὐτοῖς διαλεχθῆναι. 5. Ἄλλ' οὐδὲν κωλύει, ἔφη· ἀλλὰ διαλέγου καὶ μάθε πρῶτον αὐτῶν τίνες εἰσίν. Οἱ δ' εἶπον, ἐρωτήσαντος^a, ὅτι Μάκρωνες. Ἐρώτα τοίνυν, ἔφη, αὐτοὺς τί ἀντιτετάχεται, καὶ χρῆζουσιν ἡμῖν πολέμιοι εἶναι; 6. Οἱ δ' ἀπεκρίναντο· Ὅτι καὶ ὑμεῖς ἐπὶ τὴν ἡμετέραν ἔρχεσθε. Λέγειν ἐκέλευον οἱ στρατηγοὶ ὅτι οὐ κακῶς γε ποιήσונτες, ἀλλὰ βασιλεῖ γε πολεμήσαντες ἀπερχόμεθα εἰς τὴν Ἑλλάδα, καὶ ἐπὶ θάλασσαν βουλόμεθα ἀφικέσθαι. 7. Ἡρώτων ἐκεῖνοι εἰ δοῖεν ἂν^e τούτων τὰ πιστά. Οἱ δ' ἔφασαν καὶ δοῦναι καὶ λαβεῖν ἐθέλειν. Ἐντεῦθεν διαδιδόασιν οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἑλλησιν, οἱ δὲ Ἕλληνες ἐκείνοις Ἑλληνικὴν ταῦτα γὰρ ἔφασαν πιστὰ εἶναι θεοὺς δὲ ἐπεμαρτύραντο ἀμφότεροι.

8. Μετὰ δὲ τὰ πιστὰ εὐθὺς οἱ Μάκρωνες τὰ δένδρα συνεξέκοπτον, τὴν τε ὁδὸν ὠδοποιοῦν ὥς διαβιβάσοντες ἐν μέσοις ἀναμεμιγμένοι τοῖς Ἑλλησιν καὶ ἀγοράν, οἷαν ἐδύναντο, παρεῖχον· καὶ παρήγαγον ἐν τρισὶν ἡμέραις ἔστε ἐπὶ τὰ τῶν Κόλχων ὄρια κατέστησαν τοὺς Ἕλληνας. 9. Ἐνταῦθα ἦν ὄρος μέγα, προσβατὸν δέ· καὶ ἐπὶ τούτου οἱ Κόλχοι παρατεταγμένοι ἦσαν. Καὶ τὸ μὲν πρῶτον οἱ Ἕλληνες ἀντιπαρετάξαντο φάλαγγα, ὥς οὕτως ἄξοντες πρὸς τὸ ὄρος· ἔπειτα δὲ ἔδοξε τοῖς

(d) I. ii. 17.

(e) I. vi. 2.

5. ἀντιτετάχεται] Ionic, for ἀντιτεταγμένοι εἰσί.

6. Ὅτι καὶ ὑμεῖς] 'Because you also are coming (as enemies) against &c.'

7. διαδιδ. . . λ.] 'Hand over.' Iliad, Z. 230.

8. συν-εξ-έκοπτον] 'Helped to cut away the trees, and cleared

the road to the river-side.' Sup. § 2, and inf. V. i. 13.

9. ἀντιπαρετάξ.] 'Formed line facing them.'

— ἄξοντες] 'As intending to advance in this way,' i.e. κατὰ φάλαγγα. V. iv. 22. See ἄξει, § 12.

στρατηγοῖς βουλεύσασθαι συλλεγεῖσιν ὅπως ὡς καλ-
λιστα ἀγωνιοῦνται. 10. "Ἐλεξεν οὖν Ξενοφῶν ὅτι
δοκεῖ παύσαντας τὴν φάλαγγα λόχους ὀρθίους^f ποιῆσαι·
ἡ μὲν γὰρ φάλαγξ διασπασθήσεται εὐθύς· τῇ μὲν γὰρ
ἄνοδον, τῇ δὲ εὐοδον εὐρήσομεν τὸ ὄρος· καὶ εὐθύς
τοῦτο ἀθυμίαν ποιήσῃ, ὅταν τεταγμένοι εἰς φάλαγγα
ταύτην διεσπασμένην ὀρώσιν. 11. "Ἐπειτα δέ, ἣν μὲν
ἐπὶ πολλοὺς τεταγμένοι προσάγωμεν, περιττεύουσιν
ἡμῶν οἱ πολέμιοι, καὶ τοῖς περιττοῖς χρήσονται ὅ τι ἂν
βούλωνται· ἐὰν δὲ ἐπ' ὀλίγων τεταγμένοι ἴωμεν, οὐδὲν
ἂν εἴη θαυμαστὸν εἰ διακοπείῃ ἡμῶν ἡ φάλαγξ ὑπὸ
ἀθρόων πη καὶ βελῶν καὶ ἀνθρώπων συμπεσόντων·
εἰ δέ πη τοῦτο ἔσται, τῇ ὅλῃ φάλαγγι κακὸν ἔσται.
12. Ἀλλὰ μοι δοκεῖ ὀρθίους τοὺς λόχους ποιησαμέ-
νους τοσοῦτον χωρίον κατασχεῖν διαλιπόντας^g τοῖς
λόχοις ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι^h τῶν
πολεμίων κεράτων· καὶ οὕτως ἐσόμεθα τῆς τε τῶν
πολεμίων φάλαγγος ἔξω οἱ ἔσχατοι λόχοι, καὶ ὀρθίους
ἄγοντες οἱ κράτιστοι ἡμῶν πρῶτοι προσίασιν, ἥ τε ἂν

(f) IV. ii. 11.

(g) v. 15, n.

(h) i. 5.

10. δοκεῖ παύσαντ.] '*His opinion was that they* (the generals, § 14, n.) *should abandon the formation in line, and form the companies in columns.*'

— εἰς φάλαγγα] 'Whenever, having got into line formation,' εἰς implying motion or 'change to . . .' Cf. I. x. 10; II. ii. 21.

11. ἐπὶ πολλοὺς . . . ἐπ' ὀλίγων] 'If, having formed many deep' (i. e. in column, vi. 6);—ἐπ' ὀλίγων 'few deep' (i. e. being, as we are, in line formation). The accus. (as sup.) marks the difference between getting into a formation, and being already in it. So εἰς

ὀκτὼ ἐγένοντο, VII. i. 23; ἐπὶ and εἰς being used indifferently: cf. II. iv. 26; I. ii. 15.

— τοῖς περιτ.] 'They will employ their surplus (i. e. those who outflank us) for whatever purpose they please.'

12. τοσοῦτον χ. κ.] 'That (we) . . . should occupy so much ground with the companies, by leaving intervals, as that our extreme companies may be outside of the enemy's wings.'

— οἱ ἔσχατοι] 'i. e. our outside companies will be, and as we advance in column the best of us will get to them first.'

εὐδοκίᾳ ἢ ταύτῃ ἕκαστος ἄξει ὁ λόχος. 13. Καὶ εἰς τε τὸ διαλείπον οὐ ῥάδιον ἔσται τοῖς πολεμίοις εἰσελθεῖν ἔνθεν καὶ ἔνθεν λόχων ὄντων, διακόψαι τε οὐ ῥάδιον ἔσται λόχον ὀρθιον προσιόντα. Ἐάν τέ τις πιέζεται τῶν λόχων, ὁ πλησίον βοηθήσει· ἢν τε εἰς πηδυνηθῇ τῶν λόχων ἐπὶ τὸ ἄκρον ἀναβῆναι, οὐδεὶς^k μηκέτι μείνη τῶν πολεμίων. 14. Ταῦτα ἔδοξε, καὶ ἐποιοῦν ὀρθίους τοὺς λόχους. Ξενοφῶν δὲ ἀπὼν ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιοῦ ἔλεγε τοῖς στρατιώταις· Ἄνδρες, οὗτοί εἰσιν, οὓς ὁρᾶτε, μόνοι ἔτι ἡμῖν ἐμποδὼν τὸ μὴ ἤδη εἶναι ἔνθα πάλαι ἐσπεύδομεν· τούτους, ἢν πως δυνώμεθα, καὶ ὤμους δεῖ καταφαγεῖν.

15. Ἐπεὶ δ' ἐν ταῖς χώραις ἕκαστοι ἐγένοντο καὶ τοὺς λόχους ὀρθίους ἐποιήσαντο, ἐγένοντο μὲν λόχοι τῶν ὀπλιτῶν ἀμφὶ τοὺς ὀγδοήκοντα, ὁ δὲ λόχος ἕκαστος σχεδὸν εἰς τοὺς ἑκατόν· τοὺς δὲ πελταστάς καὶ τοὺς τοξότας τριχῇ ἐποιήσαντο, τοὺς μὲν τοῦ εὐωνύμου ἕξω, τοὺς δὲ τοῦ δεξιοῦ, τοὺς δὲ κατὰ μέσον, σχεδὸν ἑξακοσίους ἑκάστους. 16. Ἐκ τούτου παρηγγύησαν οἱ στρατηγοὶ εὐχεσθαι· εὐξάμενοι δὲ καὶ παιανίσαντες ἐπορεύοντο. Καὶ Χειρίσοφος μὲν καὶ Ξενοφῶν καὶ οἱ σὺν αὐτοῖς πελτασταὶ τῆς τῶν πολεμίων φάλαγγος ἕξω γενόμενοι ἐπορεύοντο· 17. οἱ δὲ πολέμιοι ὥς

(i) III. iv. 20, n.

(k) II. ii. 12.

— ἄξει] Used reflexively here (like *agere*; 'sese Palinurus agebat,' Virg. *Æn.* vi. 337). 'Ordinarily the verb is used only of the general.' R.

13. τὸ διαλείπον] Reflexive: 'the interval,' cf. I. vii. 15.

14. ἐποιοῦν] Scil. οἱ λοχαγοί. The active form occurs again at V. ii. 11. The subject of the middle ποιησάμενους § 12 is ἡμᾶς τοὺς

Ἕλληνας.

— ἐμποδὼν τὸ μὴ] Far more usually τοῦ μὴ. 'Stand in the way of our being at once where we have long been hastening.' III. i. 13.

— ὤμους] 'Gravis hyperbole pro penitus concidere ac delere. *Iliad*, iv. 35.' W. Hell. III. iii. 6.

15. ἕκαστοι] 'The men of each company.' v. 23, n.

εἶδον αὐτούς, ἀντιπαραθέοντες οἱ μὲν ἐπὶ τὸ δεξιὸν οἱ δὲ ἐπὶ τὸ εὐώνυμον διεσπάρσθησαν, καὶ πολὺ τῆς αὐτῶν φάλαγγος ἐν τῷ μέσῳ κενὸν ἐποίησαν. 18. Ἰδόντες δὲ αὐτοὺς διαχάζοντας οἱ κατὰ τὸ Ἀρκαδικὸν πελτασταί, ὧν ἦρχεν Αἰσχίνης¹ ὁ Ἀκαρνάν, νομίσαντες φεύγειν ἀνακραγόντες ἔθρον· καὶ οὗτοι πρῶτοι ἐπὶ τὸ ὄρος ἀναβαίνουνσι· συνεφείπετο δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν ὀπλιτικόν, ὧν^m ἦρχε Κλεάνωρ ὁ Ὀρχομένιος. 19. Οἱ δὲ πολέμιοι, ὡς ἤρξαντο θεῖν, οὐκέτι ἔστησαν, ἀλλὰ φυγῇ ἄλλος ἄλλῃ ἐτράπετο. Οἱ δὲ Ἕλληνες ἀναβάντες ἐστρατοπεδεύοντο ἐν πολλαῖς κώμαις καὶ τὰπιτήδεια πολλὰ ἐχούσαις. 20. Καὶ τὰ μὲν ἄλλα οὐδὲν ἦν ὃ τι καὶⁿ ἐθαύμασαν· τὰ δὲ σμήνη πολλὰ ἦν αὐτόθι, καὶ τῶν κηρίων ὅσοι ἔφαγον τῶν στρατιωτῶν πάντες ἄφρονες τε ἐγίνοντο· καὶ ἤμουν, καὶ κάτω διεχώρει αὐτοῖς, καὶ ὀρθὸς οὐδεὶς ἠδύνατο ἵστασθαι· ἀλλ' οἱ μὲν ὀλίγον ἐδηδοκότες σφόδρα μεθύουσιν ἐώκεσαν, οἱ δὲ πολὺ μαινομένοις· οἱ δὲ καὶ ἀποθνήσκουσιν. 21. Ἐκειντο δὲ οὕτω πολλοί, ὥσπερ τροπῆς γεγεννημένης· καὶ πολλὴ ἦν ἡ ἀθυμία. Τῇ δ' ὑστεραίᾳ ἀπέθανε μὲν οὐδεὶς, ἀμφὶ δὲ τὴν αὐτὴν πῶς ὥραν

(l) IV. iii. 22.

(m) III. i. 47.

(n) II. vi. 8.

17. ἀντιπαρὰθ.] *Running along* (the line of battle to oppose them, some to the right &c.) Cf. iii. 17.

18. οἱ κατὰ τὸ Ἀρκ. π.] *The pellasts in the Arcadian division.* Cf. Thuc. vii. 78, τοῖς καθ' ἑαυτόν.

19. ὡς ἤρξαντο] i. e. the Arcadians.

20. ὃ τι καὶ ἐθ.] Καί *'fortasse cum Herm. ad Vig. p. 837, non male eben explices.'* P. *'Nothing which really surprised them'* or

'which caused positive wonder.'

— κηρίων] Partitive genitive.

— ἄφρονες] Cf. Pliny, N. H. xxi. 44 (13). The intoxicating property of this honey (which is bitter) is derived (according to Tournefort) from the Pontic Rhododendron, and the Azalea Pontica, on which the bees feed in these parts. See also Ainsw. 191.

21. πῶς] Qualifies τὴν αὐτὴν: *'at somewhere about the same hour'* (next day). Cf. VI. ii. 17.

ἀνεφρόνουν· τρίτῃ δὲ καὶ τετάρτῃ ἀνίσταντο ὥσπερ ἐκ φαρμακοποσίας.

22. Ἐντεῦθεν δ' ἐπορεύθησαν δύο σταθμοὺς παρα-
σάγγας ἐπτά, καὶ ἦλθον ἐπὶ θάλασσαν εἰς Τρα-
πεζοῦντα, πόλιν Ἑλληνίδα, οἰκουμένην ἐν τῷ Εὐξείνῳ
Πόντῳ, Σινωπέων ἀποικίαν, ἐν τῇ Κόλχων χώρα.
Ἐνταῦθα ἔμειναν ἡμέρας ἁμφοῖς τὰς τριάκοντα, ἐν ταῖς
τῶν Κόλχων κώμαις. 23. κἀντεῦθεν ὁρμώμενοι^ο
ἐληΐζοντο τὴν Κολχίδα. Ἀγορὰν δὲ παρεῖχον τῷ
στρατοπέδῳ Τραπεζοῦντιοι, καὶ ἐδέξαντό τε τοὺς Ἑλ-
ληνας καὶ ξένια ἔδοσαν, βοῦς καὶ ἄλφιστα καὶ οἶνον.
24. Συνδιεπράττοντο δὲ καὶ ὑπὲρ τῶν πλησίων Κόλ-
χων, τῶν ἐν τῷ πεδίῳ μάλιστα οἰκούντων· καὶ ξένια
καὶ παρ' ἐκείνων ἦλθον *πλέον* βόες. 25. Μετὰ
δὲ τοῦτο τὴν θυσίαν ἦν^ρ εὔξαντο παρεσκευάζοντο·
ἦλθον δ' αὐτοῖς ἱκανοὶ βόες ἀποθύσαι τῷ Διὶ τῷ
Σωτήρι, καὶ τῷ Ἡρακλεῖ ἡγεμόσυνα· καὶ τοῖς ἄλλοις
δὲ θεοῖς ἃ εὔξαντο. Ἐποίησαν δὲ καὶ ἀγῶνα γυμ-
νικὸν ἐν τῷ ὄρει ἔνθαπερ ἐσκήνουν· εἵλοντο δὲ Δρα-
κόντιον Σπαρτιάτην (ὃς ἔφυγε παῖς ἔτι ὢν οἴκοθεν,

(ο) I. i. 9.

(ρ) III. ii. 9.

22. Τραπεζ.] *Trebizond.*

— ἐν τῷ Εὐξ. Πόντῳ] ‘*Situated on the Euxine*’ (I. iv. 11, n.). Ἐν (ἐπὶ, I. iv. 6) is used regularly with Πόντος (V. ii. 2; vi. 15) as including the coast and district to which it gave its name. K.

23. ξένια] ‘*Presents*,’ as pledges of hospitable alliance.

24. Συνδιεπρ.] ‘*They negotiated also on behalf of &c.*’

— πλέον] MSS. [Reiske, B., τὸ πλέον. ‘Non tam plerumque quam potius τὸ πλέον, significat.’ B.] πλέονα, βοές. P.

25. ἱκανοὶ . . ἀπ.] ‘*Enough to*

sacrifice in discharge of the vow to . .’ For the infin. see II. v. 15; on ἀπο-θύσ., III. ii. 12, n.

— ἡγεμόσυνα] ‘*Thank-offerings for safe conduct to Hercules*,’—himself a wanderer, and so the patron God of wandering adventure. Cf. VI. v. 25.

— ἄλλοις . . θεοῖς] Among these was Artemis—Diana of the Ephesians; one of whose titles was Ἡγεμόνη, guide and helper in dangerous enterprises. How Xen. made a vow to her and performed it is told inf. V. iii. 6.

— ἐφυγε] ‘*Went into exile*.’ I. i. 7.

παῖδα ἄκων κατακτανὼν ξυήλη πατάξας,) δρομον τ' ἐπιμεληθῆναι καὶ τοῦ ἀγῶνος προστατῆσαι.

26. Ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδωσαν τῷ Δρακοντίῳ καὶ ἡγεῖσθαι ἐκέλευον ὅπου τὸν δρόμον πεποιηκὼς εἴη. Ὁ δὲ δείξας ὅπου παρεστηκότες ἐτύγχανον, Οὗτος ὁ λόφος, ἔφη, κάλλιστος τρέχειν ὅπου ἂν τις βούληται. Πῶς οὖν, ἔφασαν, δυνήσονται παλαίειν ἐν σκληρῷ καὶ δασεῖ οὕτως; Ὁ δ' εἶπε· Μᾶλλον τι ἀνιάσεται ὁ καταπεσών. 27 Ἡγωνίζοντο δὲ παῖδες μὲν στάδιον τῶν αἰχμαλώτων οἱ πλείστοι, δόλιχον δὲ Κρήτες πλείους ἢ ἑξήκοντα ἔθεον· πάλην δὲ καὶ πυγμὴν καὶ παγκράτιον ἕτεροι καὶ καλὴ θέα ἐγένετο· πολλοὶ γὰρ κατέβησαν, καί, ἅτε θεωμένων τῶν ἐταίρων, πολλὴ φιλονεικία ἐγένετο. 28. Ἐθεον δὲ καὶ ἵπποι· καὶ ἔδει αὐτοὺς κατὰ τοῦ πρανοῦς ἐλάσαντας, ἐν τῇ θαλάσσῃ ἀποστρέψαντας, πάλιν ἄνω πρὸς τὸν βωμὸν ἄγειν. Καὶ κάτω μὲν οἱ πολλοὶ ἐκυλινδοῦντο· ἄνω δὲ πρὸς τὸ ἰσχυρῶς ὀρθιον μόλις βάδην ἐπορεύοντο οἱ ἵπποι· ἔνθα πολλὴ κραυγὴ καὶ γέλως καὶ παρακέλευσις ἐγένετο αὐτῶν.

(q) II. i. 6.

(r) § 9.

— ἐπιμελ. . .] 'Hoc est ejus qui quæ ad ludum instituendum necessaria sunt præparat, locum prospicit, curriculum designat, &c.' K.

26. δέρματα] For prizes; Hdt. ii. 91. Hom. II. xxii. 159.

— ἀνιάσεται] 'The more will he come to grief that falls' (is qui collapsus fuerit).

27. Ἡγωνίς. . . στάδιον] Στάδιον here = ἀγῶνα σταδίου, the cognate accus. of θέοντες implied in ἡγωνίς. 'And they ran races, boys (mostly of the captives) running a stadium, but Cretans . . . a long course'

(δολιχός = long). The στάδιον (202½ yds.) was the length of the foot-race course at Olympia. The διαυλος was this doubled,—and in the δολιχος the racers ran up and down the στάδιον a number of times, varying from 6 to 24. Cf. Diet. Ant. p. 894, 5.

— κατέβησαν] 'Ad certamen descenderant.' W. Cf. Hor. Ode I. i. 'Descendat in campum petitor.' Spelman.

— ἅτε with partic. = quippe quum, 'quippe quum sodales spectarent.' Cf. ii. 13; V. ii. 1.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΙΣ Ε΄.

CAPUT I.

1. "Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἔπραξαν οἱ Ἕλληνες, καὶ ἐν τῇ πορείᾳ τῇ μέχρις ἐπὶ θάλατταν τὴν ἐν τῷ Εὐξείνῳ Πόντῳ, καὶ ὡς εἰς Τραπεζοῦντα πόλιν Ἑλληνίδα ἀφίκοντο, καὶ ὡς ἀπέθυσαν ἃ εὗξαντο σωτήρια θύσειν ἔνθα πρῶτον εἰς φιλίαν γῆν ἀφίκοντο, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. Ἐκ δὲ τούτου συνελθόντες ἐβουλευόντο περὶ τῆς λοιπῆς πορείας· ἀνέστη δὲ πρῶτος Ἀντιλέων Θούριος καὶ ἔλεξεν ὧδε· Ἐγὼ μὲν τοίνυν, ἔφη, ὦ ἄνδρες, ἀπείρηκα^a ἤδη συσκευαζόμενος καὶ βαδίζων καὶ τρέχων καὶ τὰ ὄπλα φέρων καὶ ἐν τάξει ἰὼν καὶ φυλακὰς^b φυλάττων καὶ μαχόμενος· ἐπιθυμῶ δὲ ἤδη παυσάμενος τούτων τῶν πόνων, ἐπεὶ θάλατταν ἔχομεν, πλεῖν τὸ λοιπὸν καὶ ἐκταθεῖς ὥσπερ Ὀδυσσεὺς [καθεύδων] ἀφικέσθαι εἰς τὴν Ἑλλάδα. 3. Ταῦτα ἀκούσαντες οἱ στρατιῶται ἀνεθόρ-

(a) I. iv. 15, n.

(b) I. iii. 15.

2. Θούριος] 'Of *Thurium*, in Magna Græcia, a colony of Athens, near the site of Sybaris.

— ἐκταθείς] 'Stretched out (in sleep).' Ulysses arriving asleep at

Ithaca, the Phœnician sailors left him in that condition. Cf. *Odyss.* N. 119, καὶ δ' ἄρ' ἐπὶ ψαμάθοφ ἔθεσαν, δεδμημένον ὕπνω. *Spelm.*

βησαν ὡς εὖ λέγοι· καὶ ἄλλος ταῦτ' ἔλεγε, καὶ πάντες οἱ παρόντες. Ἐπειτα δὲ Χειρίσοφος ἀνέστη καὶ εἶπεν ὧδε· 4. Φίλος μοί ἐστιν, ὦ ἄνδρες, Ἀναξίβιος, ναυαρχῶν δὲ καὶ τυγχάνει· ἦν οὖν πέμψητ' ἐμέ, οἶομαι ἂν ἐλθεῖν καὶ τριήρεις ἔχων καὶ πλοῖα τὰ ἡμᾶς ἄξοντα· ὑμεῖς δὲ εἴπερ πλεῖν βούλεσθε, περιμένετε ἔστ' ἂν ἐγὼ ἔλθω· ἥξω δὲ ταχέως. Ἀκούσαντες ταῦτα οἱ στρατιῶται ἥσθησάν τε καὶ ἐψηφίσαντο πλεῖν αὐτὸν ὡς τάχιστα.

5. Μετὰ τοῦτον Ξενοφῶν ἀνέστη καὶ ἔλεξεν ὧδε· Χειρίσοφος μὲν δὴ ἐπὶ^ο πλοῖα στέλλεται, ἡμεῖς δὲ ἀναμενούμεν. Ὅσα μοι οὖν δοκεῖ καιρὸς εἶναι ποιεῖν ἐν τῇ μονῇ, ταῦτ' ἐρῶ. 6. Πρῶτον μὲν τὰ ἐπιτήδεια δεῖ πορίζεσθαι ἐκ τῆς πολεμίας· οὔτε γὰρ ἀγορά ἐστὶν ἱκανή, οὔτε ὅτου^α ὠνησόμεθα εὐπορία εἰ μὴ ὀλίγοις τισίν^ε. ἡ δὲ χώρα πολεμία· κίνδυνος οὖν πολλοὺς ἀπόλλυσθαι, ἦν ἀμελῶς τε καὶ ἀφυλάκτως πορεύεσθε ἐπὶ τὰ ἐπιτήδεια. 7. Ἀλλά μοι δοκεῖ σὺν προνομαῖς λαμβάνειν τὰ ἐπιτήδεια, ἄλλως δὲ μὴ πλανᾶσθαι, ὡς σῶζεσθε· ἡμᾶς δὲ τούτων ἐπιμελεῖσθαι. Ἐδοξε ταῦτα. 8. Ἐτι τοίνυν ἀκούσατε καὶ τάδε· Ἐπὶ λείαν γὰρ^ι ὑμῶν ἐκπορεύονται τινες· οἶμαι οὖν βέλτιστον εἶναι ἡμῖν εἰπεῖν τὸν μέλλοντα ἐξιέναι, φράζειν δὲ καὶ ὅποι, ἵνα καὶ τὸ πλῆθος εἰδῶμεν τῶν ἐξιόντων καὶ τῶν μενόντων, καὶ ξυμπαρασκευάζωμεν εἴαν τι δέῃ· καὶ βοη-

(c) VI. ii. 2. (d) III. i. 20. (e) IV. i. 10. (f) III. ii. 29, n.

4. πέμψητ'] 'Byzantium, ubi Anaxibius Lacedæmoniorum classi præfectus tunc versabatur. VII. i. 3.' K.

— εἶπερ] 'Urbane dicitur pro εἰπέπερ'—as inf. VI. i. 26. P.

7. σὺν προνομαῖς] 'With set forays' under proper leaders, and in sufficient force Cf. Cyr. VI. i.

24; Hell. IV. i. 16. K. See VI. vi. 2.

— ἄλλως] 'At random.'

— ἡμᾶς] Scil. στρατηγούς.

8. ἡμῖν εἰπεῖν] '...for him that intends to go out to tell us...'

— ξυμπαρασκ.] 'Take measures in concert with them.' § 10.

θῆσαί τιςιν ἂν καιρὸς ᾗ, εἰδῶμεν ὅποι δεήσει βοηθεῖν· καὶ ἐάν τις τῶν ἀπειροτέρων ἐγχειρῇ τι ποιεῖν, ξυμβουλεύωμεν^g, πειρώμενοι εἰδέναι τὴν δύναμιν ἐφ' οὓς ἂν ἴωσιν. Ἔδοξε καὶ ταῦτα. 9. Ἐννοεῖτε δὲ καὶ τόδε, ἔφη· Σχολὴ τοῖς πολεμίοις ληΐζεσθαι· καὶ δικαίως ἡμῖν ἐπιβουλεύουσιν· ἔχομεν γὰρ τὰ ἐκείνων· ὑπερκάθηται δὲ ἡμῶν. Φύλακας δὴ μοι δοκεῖ δεῖν περὶ τὸ στρατόπεδον εἶναι· ἐὰν οὖν κατὰ μέρος φυλάττωμεν καὶ σκοπῶμεν, ἥττον δύναιτ' ἂν ἡμᾶς θηρᾶν οἱ πολέμιοι. 10. Ἔτι τοίνυν τάδε ὀράτε· Εἰ μὲν ἡπιστάμεθα σαφῶς ὅτι ἥξει πλοῖα Χειρίσοφος ἄγων ἱκανά, οὐδὲν ἂν ἔδει ὦν μέλλω λέγειν· νῦν δ', ἐπεὶ τοῦτο ἄδηλον, δοκεῖ μοι πειρᾶσθαι πλοῖα συμπαρασκευάζειν καὶ αὐτόθεν. Ἦν μὲν γὰρ ἔλθῃ, ὑπαρχόντων^h ἐνθάδε, ἐν ἀφθονωτέροιςⁱ πλευσούμεθα· ἐὰν δὲ μὴ ἄγῃ, τοῖς ἐνθάδε χρησόμεθα. 11. Ὅρῳ δὲ ἐγὼ πλοῖα πολλάκις παραπλέοντα· εἰ οὖν, αἰτησάμενοι παρὰ Τραπεζουντίων μακρὰ πλοῖα, κατάγοιμεν καὶ φυλάττοιμεν αὐτά, τὰ πηδάλια παραλυόμενοι, ἕως ἂν ἱκανὰ τὰ ἄξοντα γένηται, ἴσως ἂν οὐκ ἀπορήσαιμεν κομιδῆς οἷας δεόμεθα. Ἔδοξε καὶ ταῦτα. 12. Ἐννοήσατε δ', ἔφη,

(g) II. i. 16.

(h) I. i. 4, n.; II. ii. 11, n.

(i) III. ii. 25.

— ἐφ' οὓς] = τούτων ἐφ' οὓς. K.

10. ἂν ἔδει (τούτων ἄ)] 'There would be no need of what I am going to say.' III. ii. 36, n.

— νῦν δ'] Jam vero—'But as it is . . .'

— ὑπαρχόντων] Scil. πλοίων. 'If he come (πλοῖα ἄγων), then—there being vessels here already, —with greater plenty of them shall we sail,' or 'we shall have a larger supply to sail with.'

11. μακρὰ πλοῖα] 'Galleys,' fast sailers (*longæ naves*); oppos. to

στρογγύλα πλοῖα, 'merchantmen,' the coasting vessels meant by παραπλέοντα sup.—καταγ. αὐτά, bring them into harbour ('vi deducere. Sed, omisso ναῦς, appellere valet; VI. vi. 3.' P.). R. cites Cæs. B. G. i. 36.

— παραλυόμε.] 'Loosening from beside,' 'detaching,' 'unshipping,' to prevent the crews escaping.

12. Ἐννοήσατε . . . εἰ] 'Consider whether it be not reasonable to maintain.' See I. iii. 5, n.; II. ii. 22, n.; VII. iii. 37.

εἰ εἰκὸς καὶ τρέφειν ἀπὸ κοινοῦ οὐς ἂν καταγάγωμεν, ὅσον ἂν χρόνον ἡμῶν ἔνεκεν μένωσι, καὶ ναῦλον ξυνθέσθαι, ὅπως ὠφελούντες καὶ ὠφελῶνται. Ἔδοξε καὶ ταῦτα. 13. Δοκεῖ τοίνυν μοι, ἔφη, ἦν ἄρα καὶ ταῦτα ἡμῖν μὴ ἐκπεραίνηται ὥστε ἀρκεῖν πλοῖα, τὰς ὁδοὺς, ἃς δυσπόρους ἀκούομεν εἶναι, ταῖς παρὰ θάλατταν οἰκουμέναις πόλεσιν ἐντείλασθαι ὁδοποιεῖν· πείσονται γὰρ καὶ διὰ τὸ φοβεῖσθαι καὶ διὰ τὸ βούλεσθαι ἡμῶν ἀπαλλαγῆναι.

14. Ἐνταῦθα δὲ ἀνέκραγον ὥς οὐ δέοι ὁδοιπορεῖν. Ο δὲ ὥς ἔγνω τὴν ἀφροσύνην αὐτῶν, ἐπεψήφισε μὲν οὐδέν, τὰς δὲ πόλεις ἐκούσας ἔπεισεν ὁδοποιεῖν λέγων ὅτι θάττον ἀπαλλάσσονται, ἦν εὐποροὶ γένωνται αἱ ὁδοί. 15. Ἐλαβον δὲ καὶ πεντηκόντορον παρὰ τῶν Τραπεζουντίων, ἧ ἐπέστησαν Δέξιππον^k Λάκωνα περίοικον. Οὗτος, ἀμελήσας τοῦ ξυλλέγειν πλοῖα, ἀποδρὰς ὥχετο ἔξω τοῦ Πόντου ἔχων τὴν ναῦν. Οὗτος μὲν οὖν δίκαια ἔπαθεν ὕστερον· ἐν Θράκῃ γὰρ παρὰ^l Σεύθῃ πολυπραγμονῶν τι ἀπέθανεν ὑπὸ^m Νικάνδρου τοῦ Λάκωνος. 16. Ἐλαβον δὲ καὶ τριακόντορον, ἧ ἐπεστάθη Πολυκράτης Ἀθηναῖος· ὃς ὁπόσα λαμβάνοι πλοῖα κατήγγεν ἐπὶ τὸ στρατόπεδον. Καὶ τὰ μὲν

(k) VI. i. 32.

(l) I. ii. 27.

(m) III. iv. 11, n.

13. ἦν ἄρα] *'If after all ..'* III. ii. 22, n.

14. ἐπεψήφισε μ. ο.] *'He put nothing to the vote.'* Cf. inf. VII. iii. 14.

— ἀπαλλ.] Scil. αἱ πόλεις. *'Rid themselves of (the Greeks).'*

15. περίοικον] The Periceci were the old Achæan inhabitants of Laconia dwelling in hamlets around Sparta (*villeins* in old English), and bearing the same relation

to their conquerors the Doric Spartans (the ὅμοιοι of IV. vi. 14) that the English Saxons bore to their Norman conquerors. Though excluded generally from state offices, they seem to have had access to inferior posts, such as a naval command was in the estimation of the military Spartan. Cf. Thuc. viii. 22; see Arnold, Thuc. i. c. 101, and App. ii.; Phil. Mus. ii. p. 63.

ἡγώγιμα, εἴ τι ἦγον, ἐξαιρούμενοι φύλακας καθίστασαν, ἵππως σῶα εἶη, τοῖς δὲ πλοίοις χρήσαιντο εἰς παραγωγὴν. 17. Ἐν ᾧ δὲ ταῦτα ἦν, ἐπὶ λείαν ἐξήεσαν οἱ Ἕλληνες· καὶ οἱ μὲν ἐλάμβανον, οἱ δὲ καὶ οὐ. Κλεαίνετος δὲ ἐξαγαγὼν καὶ τὸν ἑαυτοῦ καὶ ἄλλον λόχον πρὸς χωρίον χαλεπὸν αὐτός τε ἀπέθανε καὶ ἄλλοι πολλοὶ τῶν σὺν αὐτῷ.

CAPUT II.

1. Ἐπεὶ δὲ τὰ ἐπιτήδεια οὐκέτι ἦν λαμβάνειν ὥστε ἀπαυθημερίζειν ἐπὶ τὸ στρατόπεδον, ἐκ τούτου^a λαβὼν ὁ Ξενοφῶν ἡγεμόνας τῶν Τραπεζουντίων ἐξάγει εἰς Δρίλας τὸ ἥμισυ τοῦ στρατεύματος, τὸ δὲ ἥμισυ κατέλιπε φυλάττειν τὸ στρατόπεδον· οἱ γὰρ Κόλχοι, ἅτε ἐκπεπτωκότες^b τῶν οἰκιῶν, πολλοὶ ἦσαν ἀθρόοι καὶ ὑπερεκάθηντο ἐπὶ τῶν ἄκρων. 2. Οἱ δὲ Τραπεζούντιοι ὀπόθεν μὲν τὰ ἐπιτήδεια ῥάδιον ἦν λαβεῖν οὐκ ἦγον· φίλοι γὰρ αὐτοῖς ἦσαν· εἰς τοὺς Δρίλας δὲ προθύμως ἦγον, ὑφ' ὧν κακῶς ἔπασχον, εἰς χωρία τε ὀρεινὰ καὶ

(a) II. vi. 4.

(b) I. i. 7.

16. τὰ μὲν ἀγώγιμα] ‘*Their cargoes, if the ships carried any thing, they would take out and set guards over them.*’—ἐξαιρούμ. impft. as III. ii. 38, n.—χρήσαιντο is to be connected with ἐξαιρούμ.

— εἰς παραγωγὴν K. takes to mean ‘*for coasting service,*’ to land troops here and there for plunder, citing Diod. Sic. xiv. 31. See inf. vii. 15.

1. ἀπαυθημερίζ.] ‘*To return the same day:*’ αὐθήμερον ἐπαν-

έρχεσθαι; Suidas.—ἀπο- = *back again*, as in ἀπ-αγγέλλειν, ἀπιέναι VI. v. 15.

— Δρίλας] The Drilæ, in Arrian’s opinion, are the same as the Sanni (sup. IV. viii. 1). Peripl. P. E., p. 123.

— ἅτε ἐκπεπτ.] ‘*Ut qui ex sedibus suis excidissent.*’ IV. viii. 27, n.

2. ὀπόθεν] = ἐκεῖσε ὀπόθεν: cf. II. i. 6, n. (προϊόντες οὐ . . .). — αὐτοῖς, ‘*the people,*’ implied in ὀπόθεν.

δύσβατα καὶ ἀνθρώπους πολεμικωτάτους τῶν ἐν τῷ Πόντῳ.

3. Ἐπεὶ δὲ ἦσαν ἐν τῇ ἄνω χώρα οἱ Ἕλληνες, ὅποια τῶν χωρίων τοῖς Δρίλαις ἀλώσιμα ἐδόκει εἶναι ἐμπιπράντες ἀπῆεσαν· καὶ οὐδὲν ἦν λαμβάνειν, εἰ μὴ ὕς ἢ βούς ἢ ἄλλο τι κτήνος τὸ πῦρ διαπεφευγός. Ἐν δὲ ἦν χωρίον μητρόπολις αὐτῶν· εἰς τοῦτο πάντες ξυνεῤῥύηκεσαν· περὶ δὲ τοῦτο ἦν χαράδρα ἰσχυρῶς βαθεῖα, καὶ πρόσοδοι χαλεπαὶ πρὸς τὸ χωρίον. 4. Οἱ δὲ πελτασταὶ προδραμόντες στάδια πέντε ἢ ἕξ τῶν ὀπλιτῶν, διαβάντες τὴν χαράδραν, ὀρῶντες πρόβατα πολλὰ καὶ ἄλλα χρήματα, προσέβαλλον πρὸς τὸ χωρίον. Ξυνείποντο δὲ καὶ δορυφόροι πολλοὶ οἱ ἐπὶ τὰ ἐπιτήδεια ἐξωρμημένοι· ὥστε ἐγένοντο οἱ διαβάντες πλείους ἢ εἰς δισχιλίους ἀνθρώπους. 5. Ἐπεὶ δὲ μαχόμενοι οὐκ ἐδύναντο λαβεῖν τὸ χωρίον (καὶ γὰρ τάφρος ἦν περὶ αὐτὸ εὐρεῖα ἀναβεβλημένη, καὶ σκόλοπες ἐπὶ τῆς ἀναβολῆς, καὶ τύρσεις πυκναὶ ξύλιναι πεποιημέναι), ἀπιέναι ἤδη ἐπεχείρουν· οἱ δὲ ἐπέκειντο αὐτοῖς. 6. Ὡς δὲ οὐκ ἐδύναντο ἀποτρέχειν (ἦν γὰρ ἐφ' ἐνὸς ἢ κατάβασις ἐκ τοῦ χωρίου εἰς τὴν χαράδραν), πέμπουσι πρὸς Ξενοφῶντα, ὃς ἡγεῖτο τοῖς ὀπλίταις.

(c) IV. ii. 19.

3. ὅποια . . .] ‘*Such of their strongholds as the Drilæ thought could be taken, these they set fire to, and retired.*’ (Cum incendissent inde discessere. D.) For the impfts. see III. ii. 38; sup. i. 16.

4. δορυφόροι] ‘*Pole-bearers,*’ foragers, who used their δοράτια for carrying off booty, and (when occasion required) as arms. Cf. VI. iv. 23.

5. ἀναβολῆς] The soil thrown

up out of the trench: = ἐπὶ τῆς ἀμβολάδος γῆς, Cyr. VII. v. 12.

6. ἐφ' ἐνός] ‘*One by one.*’—‘*The descent could only be made in single file.*’ Here ‘ἐπί, sicuti eis (II. iv. 26). ad frontem referatur. Cf. Cyr. II. iv. 2.’ K. Dist. I. ii. 15. See note VII. i. 23.

— ἡ κατάβασις ἐκ] For ἡ κατάβ. ἢ ἐκ . . ., the article being often dispensed with after a verbal substantive.

7. Ὁ δὲ ἐλθὼν λέγει ὅτι ἔστι χωρίον χρημάτων πολλῶν μεστόν· τοῦτο οὔτε λαβεῖν δυνάμεθα· ἰσχυρὸν γὰρ ἐστίν· οὔτε ἀπελθεῖν ῥάδιον· μάχονται γὰρ ἐπεξεληλυθότες καὶ ἡ ἄφοδος χαλεπή.

8. Ἀκούσας ταῦτα ὁ Ξενοφῶν, προσαγαγὼν πρὸς τὴν χαράδραν, τοὺς μὲν ὀπλίτας θέσθαι^d ἐκέλευσε τὰ ὄπλα· αὐτὸς δὲ διαβάς σὺν τοῖς λοχαγοῖς ἐσκοπεῖτο πότερον εἴη κρεῖττον ἀπαγαγεῖν καὶ τοὺς διαβεβηκότας, ἡ καὶ τοὺς ὀπλίτας διαβιβάζειν ὥς^e ἀλόντος ἂν τοῦ χωρίου. 9. Ἐδόκει γὰρ τὸ μὲν ἀπαγαγεῖν οὐκ εἶναι ἄνευ πολλῶν νεκρῶν, ἐλεῖν δ' ἂν ᾧοντο καὶ οἱ λοχαγοὶ τὸ χωρίον, καὶ ὁ Ξενοφῶν ξυνεχώρησε τοῖς ἱεροῖς πιστεύσας· οἱ γὰρ μάντεις ἀποδεδειγμένοι ἦσαν ὅτι μάχη μὲν ἔσται, τὸ δὲ τέλος καλὸν τῆς ἐξόδου. 10. Καὶ τοὺς μὲν λοχαγοὺς ἔπεμπε διαβιβάσοντας^f τοὺς ὀπλίτας, αὐτὸς δ' ἔμενεν ἀναχωρίσας ἅπαντας τοὺς πελταστάς, καὶ οὐδένα εἶα ἀκροβολίζεσθαι. 11. Ἐπεὶ δ' ἦκου οἱ ὀπλίται, ἐκέλευσε τὸν λόχον ἕκαστον ποιῆσαι^g τῶν λοχαγῶν ὥς ἂν κράτιστα οἴηται ἀγωνιεῖσθαι· ἦσαν γὰρ οἱ λοχαγοὶ πλησίον ἀλλήλων οἱ πάντα τὸν χρόνον ἀλλήλοις περὶ ἀνδραγαθίας^h ἀντεποιοῦντο. 12. Καὶ οἱ μὲν ταῦτ' ἐποιοῦν· ὁ δὲ τοῖς πελτασταῖς

(d) I. v. 14 β.

(e) I. i. 10.

(f) III. v. 8.

(g) IV. viii. 14.

(h) IV. vii. 12.

7. Ὁ δὲ ἐλθ.] *'And he,' the messenger implied in πέμπουσι.*

8. ὥς ἀλόντος ἂν.] *'Or to make the hoplites also cross, on supposition that the place could be taken' (quasi castellum expugnari possit. B.).—γάρ which follows intimates that the latter opinion prevailed.*

9. καὶ οἱ λοχ.] Not *'even'* (Ox. Tr.) but *'both'*—as if καὶ ὁ Ξεν.

(ᾤετο) συγχωρῶν . . were to follow. The captains thought they could take the place, and Xen. agreed with them, not on military grounds, but believing the soothsayers.

—ἀποδεδειγμ.] Perfect middle.

11. ἐκέλευσε τ. λ.] *'He directed each of the centurions to form his company in whichever way &c.'*

παῖσι παρήγγειλε διηγκυλωμένουςⁱ ἰέναι, ὥς, ὁπόταν σημήνη, ἀκοντίζειν [δεῆσον·] καὶ τοὺς τοξότας ἐπιβεβληῖσθαι^k ἐπὶ ταῖς νευραῖς, ὥς, ὁπόταν σημήνη, τοξεύειν δεῆσον· καὶ τοὺς γυμνήτας λίθων ἔχειν μεστὰς τὰς διφθέρας· καὶ τοὺς ἐπιτηδείους ἔπεμψε τούτων ἐπιμεληθῆναι. 13. Ἐπεὶ δὲ πάντα παρεσκεύαστο, καὶ οἱ λοχαγὸι καὶ οἱ ὑπολοχαγοὶ καὶ οἱ ἀξιούντες τούτων μὴ χείρους εἶναι πάντες παρατεταγμένοι ἦσαν, καὶ ἀλλήλους μὲν δὴ ξυνεώρων^l (μνηοειδῆς γὰρ διὰ τὸ χωρίον ἢ τάξις ἦν), 14. ἐπεὶ δ' ἐπαιάνισαν καὶ ἡ σάλπιγξ ἐφθέγγετο, ἅμα τε τῷ Ἐνναλίῳ^m ἠλάλαξαν καὶ ἔθεον δρόμῳ οἱ ὀπλῖται καὶ τὰ βέλη ὁμοῦ ἐφέρετο, λόγχαι, τοξεύματα, σφενδόνας, καὶ πλείστοι δ' ἐκ τῶν χειρῶν λίθοι· ἦσαν δὲ οἱ καὶ πῦρ προσέφερον. 15. Ὑπὸ δὲ τοῦ πλήθους τῶν βελῶν ἔλιπον οἱ πολέμιοι τὰ τε σταυρώματα καὶ τὰς τύρσεις· ὥστε Ἀγασίας Στυμφάλιος καὶ Φιλόξενος Πελληνεὺς καταθέμενοι τὰ ὅπλα ἐν χιτῶνι μόνον ἀνέβησαν, καὶ ἄλλος ἄλλον

(i) & (k) IV. iii. 28.

(l) IV. i. 11.

(m) I. viii. 18.

12. τ. διφθέρας] ‘*Their pouches.*’ — γυμνήτας = λιθοβόλους. ‘*Mirum est γυμνήτας hic a τοξότας et ἀκοντ. distinguī, quos alibi (ut genus species suas) complectuntur.*’ P.

13, 14. Ἐπεὶ . . παρεσκεύαστο, καὶ . . παρατετ. . . ἐπεὶ δ' ἐπαιάνισαν καὶ . . ἐφθέγγε. The verbs in these two protases (the apodosis to which begins at ἅμα) would both be Englished as pluperfts.; but the passage shows the clear distinction between the two tenses;—the pluperfts. (‘all things had been prepared,’ i. e. *were there ready*; and ‘all the men had stationed themselves,’ i. e. *were there at*

their posts) denoting actions not only completed, but, *in their effect, continuing* up to the time of the principal verbs (ἠλάλαξαν κ. ἔθεον):—the aorists on the other hand express actions momentary and transient;—while the imperf. (ξυνεώρων) denotes continuous action lasting all the time covered by the protasis. The same tenses are grouped together at III. iv. 4, and VI. ii. 8.

— καὶ . . μὲν δὴ] ‘*And so were facing one another, for &c.*’ I. ii. 3, n. *Et—quidem.* P.

— μνηοειδῆς] (Lunatus) — ‘*crescent-shaped.*’

εἶλκε, καὶ ἄλλος ἀναβεβήκειⁿ, καὶ ἠλώκει τὸ χωρίον, ὥς ἐδόκει· 16. καὶ οἱ μὲν πελτασταὶ καὶ οἱ ψιλοὶ ἐσδραμόντες ἤρπαζον ὃ τι ἕκαστος ἐδύνατο· ὁ δὲ Ξενοφῶν στὰς κατὰ^o τὰς πύλας ὁπόσους ἐδύνατο κατεκώλυε τῶν ὀπλιτῶν ἕξω· πολέμιοι γὰρ ἐφαίνοντο ἄλλοι ἐπ' ἄκροις τισὶν ἰσχυροῖς. 17. Οὐ πολλοῦ δὲ χρόνου μεταξὺ γενομένου, κραυγὴ τε ἐγένετο ἔνδον καὶ ἔφευγον οἱ μὲν καὶ ἔχοντες ἃ ἔλαβον, τάχα δέ τις^p καὶ τετρωμένος· καὶ πολλὺς ἦν ὠθισμὸς ἀμφὶ τὰ θύρετρα. Καὶ ἐρωτώμενοι οἱ ἐκπίπτοντες ἔλεγον ὅτι ἄκρα τέ ἐστὶν ἔνδον καὶ οἱ πολέμιοι πολλοί, οἱ παίουσιν ἐκδεδραμηκότες τοὺς ἔνδον ἀνθρώπους.

18. Ἐντεῦθεν ἀνειπεῖν ἐκέλευσε Τολμίδην τὸν κήρυκα ἵεναι εἴσω τὸν βουλόμενόν τι λαμβάνειν. Καὶ ἵεντο πολλοὶ εἴσω, καὶ νικῶσι τοὺς ἐκπίπτοντας οἱ εἰσωθούμενοι, καὶ κατακλείουσι τοὺς πολεμίους πάλιν εἰς τὴν ἄκραν. 19. Καὶ τὰ μὲν ἕξω τῆς ἄκρας πάντα διηρπάσθη, καὶ ἐξεκομίσαντο οἱ Ἕλληνες· οἱ δὲ ὀπλῖται ἔθεντο τὰ ὄπλα, οἱ μὲν περὶ τὰ σταυρώματα, οἱ δὲ κατὰ τὴν ὁδὸν τὴν ἐπὶ τὴν ἄκραν φέρουσιν. 20. Ὁ δὲ Ξενοφῶν καὶ οἱ λοχαγοὶ ἐσκόπουν εἰ οἷόν τε εἶη τὴν ἄκραν λαβεῖν· ἦν γὰρ οὕτω σωτηρία ἀσφαλής, ἄλλως δὲ πάνυ χαλεπὸν ἐδόκει εἶναι ἀπελθεῖν· σκοποῦμένοις δὲ αὐτοῖς ἔδοξε παντάπασιν ἀνά-

(n) vi. 35.

(o) IV. iii. 12.

(p) I. viii. 20.

15. ἄλλ. ἀναβεβ.] Οὐχ ἐλκό-
μενος. K.

16. κατεκώλυε . . ἕξω] 'Was
detaining as many of the h. as he
could outside.'—ἕξω proleptic, =
ὥστε ἕξω μένειν. K. Cf. IV. ii. 12.

18. κ. νικῶσι τ. ἐκπ.] 'And
they who were forcing their way
in (overpower, i.e.) bear back

those who were rushing out.' § 17.

19. ἐξεκομίσαντο] 'Scil. τὰ
ἀλόντα, prædam.' B.

20. ἐσκόπουν] 'Proceeded to
examine whether . . '—οὕτω, in
that case, i.e. if the citadel were
taken. I. i. 10, n.

—σκοποῦμένοις] 'On consi-
deration they decided that . . '

λωτον εἶναι τὸ χωρίον. 21. Ἐνταῦθα παρεσκευάζοντο τὴν ἄφοδον, καὶ τοὺς μὲν σταυροὺς ἕκαστοι τοὺς καθ' αὐτοὺς διήρουν, καὶ τοὺς ἀχρεῖους καὶ φορτία ἔχοντας ἐξεπέμποντο καὶ τῶν ὀπλιτῶν τὸ πλῆθος· κατέλιπον δὲ οἱ λοχαγοὶ οἷς ἕκαστος ἐπίστευεν.

22. Ἐπεὶ δὲ ἤρξαντο ἀποχωρεῖν, ἐπεξέθεον ἔνδοθεν πολλοὶ γέρρα καὶ λόγχας ἔχοντες καὶ κνημίδας καὶ κράνη Παφλαγονικά· καὶ ἄλλοι ἐπὶ τὰς οἰκίας ἀνέβαινον τὰς ἔνθεν καὶ ἔνθεν τῆς εἰς τὴν ἄκραν φερούσης ὁδοῦ. 23. ὥστε οὐδὲ διώκειν ἀσφαλὲς ἦν [αὐτοὺς] κατὰ τὰς πύλας τὰς εἰς τὴν ἄκραν φερούσας· καὶ γὰρ ξύλα μεγάλα ἐπερῖρίπτουν ἄνωθεν, ὥστε χαλεπὸν ἦν καὶ μένειν καὶ ἀπιέναι· καὶ ἡ νύξ φοβερὰ ἦν ἡ ἐπιούσα. 24. Μαχομένων δὲ αὐτῶν καὶ ἀπορουμένων, θεῶν τις αὐτοῖς μηχανὴν σωτηρίας δίδωσιν. Ἐξαπίνης γὰρ ἀνέλαμψεν οἰκία τῶν ἐν δεξιᾷ, ὅτου¹ δὴ ἐνάψαντος. Ὡς δ' αὕτη ξυνέπιπτεν, ἔφευγον οἱ ἀπὸ τῶν ἐν δεξιᾷ

(q) IV. vii. 25.

σκοπεῖν (sup.) is simply 'to look to'—'to turn the attention to.' an object (*observare*),—cf. i. 9; II. v. 4; V. vi. 30;—whereas σκοπεῖσθαι expresses the further action of the mind on that to which attention is directed (*de-liberare secum*). What difference there is between σκοπεῖν εἰ . . . here and σκοπεῖσθαι εἰ . . . § 8, seems to lie in the nature of the object, which in the former case is (logically) a material one,—the fortress, its situation and defences.—This use of the middle to express mental action supervening on the simple objective act, is seen in the following;—θύω, *I sacrifice*; θύομαι, *I consult the Gods by sacrifice*: φράζω, *I speak*; φράζομαι, *I speak with myself, I re-*

flect: ἀνακοινῶ, *I communicate a thing to a person*; ἀνακοινοῦμαι, *I talk it over with him*. (III. i. 5.) Σπονδὰς ποιεῖν, *libare*, IV. iii. 14; σπ. ποιεῖσθαι, *fœdus facere*; II. iii. 8.—Cf. VI. i. 11, δεινὰ ποιεῖν, -εἶσθαι.

21. τοὺς . . . σταυροὺς] § 5.—ἕκαστοι, *each company*. IV. v. 23, n.; viii. 15.

22. κράνη Παφλ.] 'Infra iv. 13 σκύτινα dicit; Herod. vii. 72, κράνεα πεπλεγμένα.' B.

23. κατὰ τὰς πύλας] 'To pursue them *down to the gates*?' V. vii. 25.

24. θεῶν τις, κ.τ.λ.] 'Versus senarius Xenophonti imprudenti excidit.' P.

— ξυνέπιπτεν] 'Was falling *in*;' ξυν- = one part with another

οἰκιῶν. 25. Ὡς δὲ ἔμαθεν ὁ Ξενοφῶν τοῦτο παρα τῆς τύχης, ἐνάπτειν ἐκέλευε καὶ τὰς ἐν ἀριστερᾷ οἰκίας· αἱ δὲ ξύλιναι ἦσαν, ὥστε καὶ ταχὺ ἐκαίοντο. Ἐφευγον οὖν καὶ οἱ ἀπὸ[†] τούτων τῶν οἰκιῶν. 26. Οἱ δὲ κατὰ τὸ στόμα^s δὴ ἔτι μόνοι ἐλύπουν, καὶ δῆλοι ἦσαν ὅτι ἐπικεῖσονται ἐν τῇ ἐξόδῳ τε καὶ καταβάσει. Ἐνταῦθα παραγγέλλει φορεῖν ξύλα ὅσοι ἐτύγχανον ἔξω ὄντες τῶν βελῶν εἰς τὸ μέσον ἑαυτῶν καὶ τῶν πολεμίων. Ἐπεὶ δὲ ἱκανὰ ἤδη ἦν, ἐνήψαν· ἐνήπτου δὲ καὶ τὰς παρ' αὐτὸ[†] τὸ χαράκωμα οἰκίας, ὅπως οἱ πολέμιοι ἀμφὶ ταῦτα ἔχοιεν. 27. Οὕτω μόλις ἀπηλθον ἀπὸ τοῦ χωρίου, πῦρ ἐν μέσῳ ἑαυτῶν καὶ τῶν πολεμίων ποιησάμενοι. Καὶ κατεκαύθη πᾶσα ἡ πόλις καὶ αἱ οἰκίαι καὶ αἱ τύρσεις καὶ τὰ σταυρώματα καὶ τᾶλλα πάντα, πλὴν τῆς ἄκρας.

28. Τῇ δὲ ὑστεραίᾳ ἀπήεσαν οἱ Ἕλληνες ἔχοντες τὰ ἐπιτήδεια. Ἐπεὶ δὲ τὴν κατάβασιν ἐφοβοῦντο τὴν εἰς Τραπεζοῦντα, πρηνὴς γὰρ ἦν καὶ στενὴ, ψευδενέδραν ἐποίησαντο. 29. καὶ ἀνὴρ, Μυσὸς τὸ γένος καὶ τοῦνομα τοῦτο ἔχων, τῶν Κρητῶν λαβὼν *τέτταρας ἢ πέντε* ἔμενεν ἐν λασίῳ χωρίῳ καὶ προσ-

(r) I. ii. 18.

(s) IV. v. 25.

(t) I. vii. 15.

—i. e. altogether; '*quum col-laberetur.*'

25. ἔμαθεν . . τοῦτο] '*Received this (suggestion) from fortune.*' Θεία τύχη, Herod. i. 126.

26. Οἱ . . κατὰ τὸ στόμα] '*Only those about the entrance (into the fort) were still giving trouble.*' Κατὰ τὸ στόμα here = κατὰ τὰς πύλας of § 16, στόμα being used for distinctness, because '*the gates*' last mentioned were those into the citadel, § 23. The entrance in question was probably a small

postern gate; it is called θύρετρα at § 17.—The enemy meant apparently are those seen on ἄκροις τισὶν ἰσχυροῖς, near the entrance, § 16.—The rendering of κατὰ τὸ στόμα by '*in front*' (P. K.) is inconsistent with the narrative; for the fire had cleared off the enemy in front. στόμα put for the head of an 'agmen,' or army *in line of march*, occurs III. iv. 42; but hardly suits here.

—ἔχοιεν] Reflexive. '*Might be occupied with these matters.*'

εποιεῖτο τοὺς πολεμίους πειρᾶσθαι λανθάνειν· αἱ δὲ πέλται αὐτῶν ἄλλοτε καὶ ἄλλοτε διεφαίνοντο χαλκαῖ οὔσαι. 30. Οἱ μὲν οὖν πολέμιοι ταῦτα διορῶντες ἐφοβοῦντο ὡς ἐνέδραν οὔσαν· ἡ δὲ στρατιὰ ἐν τούτῳ κατέβαινε. Ἐπεὶ δὲ ἐδόκει ἱκανὸν ἤδη ὑπεληλυθέναι^u, τῷ Μυσῶ ἐσήμηνε^v φεύγειν ἀνὰ κράτος· καὶ ὃς ἐξ-
 αναστὰς φεύγει καὶ οἱ σὺν αὐτῷ. 31. Καὶ οἱ μὲν ἄλλοι^w Κρήτες (ἀλίσκεσθαι γὰρ ἔφασαν τῷ δρόμῳ) ἐκπε-
 σόντες ἐκ τῆς ὁδοῦ εἰς ὕλην κατὰ τὰς νάπας καλιν-
 δούμενοι ἐσώθησαν. 32. ὁ Μυσὸς δὲ κατὰ τὴν ὁδὸν
 φεύγων ἐβόα βοηθεῖν· καὶ ἐβοήθησαν αὐτῷ, καὶ ἀνέ-
 λαβον τετρωμένον. Καὶ αὐτοὶ ἐπὶ πόδα ἀνεχώρουν
 βαλλόμενοι οἱ βοηθήσαντες καὶ ἀντιτοξεύοντές τινες
 τῶν Κρητῶν. Οὕτως ἀφίκοντο ἐπὶ τὸ στρατόπεδον
 πάντες σῶοι ὄντες.

(u) III. iv. 48.

(v) II. ii. 4.

(w) I. v. 5, n.

— πέλται . . χαλκαῖ] Their leather bucklers were rimmed or faced with brass probably.

— ἄλλοτε, κ. τ. λ.] ‘Now and then shone through (the bushes).’

30. διορῶντες] ‘Seeing all this through (the bushes).’ So ‘dis-
 spiciunt,’ ‘peer through,’ Virg. *Æn.* vi.

— Ἐπεὶ δὲ . . .] ‘When it (the army) seemed (to Xen.) to have got far enough off, signal was given to the M.’ B. places the comma after Μυσῶ, making Μυσὸς the subject of ἐσήμηνε;—but καὶ ὃς indicates a change of subject: cf. I. viii. 16; III. iv. 48; VI. v. 22; VII. iii. 45.

31. ἀλίσκ.] The imperf. instead of the fut. expresses strong y the

imminence of the peril, as if their capture were begun, but not completed. ‘They said (on their return) that they were just getting caught,’ or ‘were all but caught.’

— ἐκπεσόντες] Cf. ἐκ-τραπό-
 μενος, IV. v. 15. ‘Dashing off the road they got safe into a wood by the glens, rolling (or tumbling) down them.’—κατὰ νάπας is opposed to κατὰ τὴν ὁδόν inf.

— τὰς νάπας] Νάπος παρὰ τοῖς ποιηταῖς νάπη δὲ παρὰ τοῖς κοινοῖς. Phavor. Cf. VI. v. 20. ‘Pari modo fluctuant formæ νεῖκος, νεῖκη: ἄνθος, ἄνθη: ἄγκος, ἄγκη.’ B.

32. ἐπὶ πόδα ἀν.] ‘They re-
 treated backwards,’ facing the enemy. Cf. Cyr. VII. v. 6.

CAPUT III.

1. Ἐπεὶ δὲ οὔτε ὁ Χειρίσοφος ἦκεν οὔτε πλοῖα ἱκανὰ ἦν οὔτε τὰ ἐπιτήδεια ἦν λαμβάνειν ἔτι, ἐδόκει ἀπιτέον εἶναι. Καὶ εἰς μὲν τὰ πλοῖα τοὺς τε ἀσθενοῦντας ἐνεβίβασαν καὶ τοὺς ὑπὲρ τετταράκοντα ἔτη καὶ παῖδας καὶ γυναῖκας καὶ τῶν σκευῶν ὅσα μὴ ἀνάγκη ἦν ἔχειν· καὶ Φιλήσιον καὶ Σοφαίνετον τοὺς πρεσβυτάτους τῶν στρατηγῶν εἰσβιβάσαντες τούτων ἐκέλευον ἐπιμελεῖσθαι· οἱ δὲ ἄλλοι ἐπορεύοντο· ἡ δὲ ὁδὸς ὠδοπεποιημένη^a ἦν. 2. Καὶ ἀφικνοῦνται πορευόμενοι εἰς Κερασοῦντα τριταῖοι, πόλιν Ἑλληνίδα ἐπὶ θαλάττῃ, Σινωπέων^b ἄποικον, ἐν τῇ Κολχίδι χώρα. 3. Ἐνταῦθα ἔμειναν ἡμέρας δέκα· καὶ ἐξέτασις ἐν τοῖς ὅπλοις ἐγίγνετο καὶ ἀριθμός, καὶ ἐγένοντο ὀκτακισχίλιοι καὶ ἑξακόσιοι. Οὗτοι ἐσώθησαν ἐκ τῶν ἀμφὶ τοὺς μυρίους· οἱ δὲ ἄλλοι ἀπώλοντο ὑπὸ τε τῶν πολεμίων καὶ τῆς χιόνος καὶ εἴ τις νόσῳ.

(a) v. 14.

(b) VI. i. 15.

2. Κερασοῦντα] (*Kérasún.*) Strabo, xii. 3; Pliny, vi. 4. Hence Lucullus introduced the cherry-tree (*Cerasus*) into Italy, B.C. 73.

— τριταῖοι] ‘*On the third day:*’ II. ii. 17. The distance between the modern *Kérasún* and Trebizond (upwards of sixty miles) is a longer three days’ march than the previous average; but not too great for able-bodied men, after a halt, and no longer encumbered with sick, camp-followers, &c. Comp. I. ii. 11, and I. v. 1.

— ἐν . . Κολχίδι] This extends Colchis to an extreme distance westwards. Trapezus also (lying west of the Macrones) is placed in

Colchis (IV. viii. 22), though Herodotus placed the Macrones between the Thermodon and Colchis. (ii. 104.)

3. ἐν τοῖς ὅπλοις] ‘*An inspection of them was made under arms,*’ i. e. a regular review of all that were fit for service: cf. I. ii. 9. 8600 appears to be the entire force of hoplites and peltasts. The hoplites were barely 8000 (IV. viii. 15) before the deaths at IV. viii. 20, and in the last foray: see at VI. ii. 16.

— ἀμφὶ τοὺς μυρίους] i. e. in round numbers, as inf. V. vii. 9.

— εἴ τις] Scil. ἀπώλετο (cf. Herm. Aj. 179). ‘*The rest*

4. Ἐνταῦθα καὶ διαλαμβάνουσι τὸ ἀπὸ τῶν αἰχμαλώτων ἀργύριον γενόμενον· καὶ τὴν δεκάτην ἣν τῇ Ἀπόλλωνι ἐξείλον καὶ τῇ Ἐφεσίᾳ Ἀρτέμιδι διέλαβον οἱ στρατηγοί, τὸ μέρος ἕκαστος, φυλάττειν τοῖς θεοῖς· ἀντὶ δὲ Χειρισόφου Νέων^c ὁ Ἀσιναῖος ἔλαβε. 5. Ξενοφῶν οὖν τὸ μὲν τοῦ Ἀπόλλωνος ἀνάθημα ποιησάμενος ἀνατίθησιν εἰς τὸν ἐν Δελφοῖς τῶν Ἀθηναίων θησαυρόν, καὶ ἐπέγραψε τό τε αὐτοῦ ὄνομα καὶ τὸ Προξένου ὃς σὺν Κλεάρχῳ ἀπέθανεν· ξένος γὰρ ἦν αὐτῷ. 6. Τὸ δὲ τῆς Ἀρτέμιδος^d τῆς Ἐφεσίας, ὅτε ἀπῆει σὺν Ἀγησιλάῳ ἐκ τῆς Ἀσίας τὴν εἰς Βοιωτοὺς ὁδόν, καταλείπει παρὰ Μεγαβύζῳ τῷ τῆς Ἀρτέμιδος νεωκόρῳ, ὅτι αὐτὸς κινδυνεύσων ἐδόκει ἰέναι, καὶ ἐπέστειλεν, ἣν μὲν αὐτὸς σωθῇ, αὐτῷ ἀποδοῦναι· ἣν δέ τι πάθῃ, ἀναθεῖναι ποιησάμενον τῇ Ἀρτέμιδι ὃ τι οἶοιτο χαριεῖσθαι τῇ θεῷ. 7. Ἐπεὶ δ' ἔφευγεν^e ὁ

(c) V. vi. 36.

(d) IV. viii. 25, n.

(e) I. i. 7.

perished by the enemy and the snow, and some few by disease.

Εἴ τις, like *si quis* in Latin, is often used where there can be no question about the fact (cf. IV. viii. 20), and is therefore said to = ὅστις (Buttm. § 147, obs. 8, Arn. G. P. 269). Generally, however, it conveys some notion of comparative scantiness, '*what few,*' '*what little,*' &c. Here it implies that disease had been less fatal than the enemy or the snow. See ὅστις . . εἴ τις, III. ii. 39, and II. ii. 11; VI. ii. 12; VII. vi. 31.

4. διαλαμβάν.] See on δια-III. iv. 36. '*They share the money which accrued from the sale of captives.*'

—φυλάττειν.] '*To keep;*' infin. of purpose occurring commonly

after 'giving,' 'going,' 'sending,' 'leaving.'

5. ἀνάθημα was some work of art, usually a tripod, vase, or statue.—ποιησάμενος, '*having got made:*' causative middle (fabricandum curavit).

—θησαυρόν.] The states of Greece had their respective treasuries at Delphi for the reception of their offerings: cf. Valen. Hdt. iv. 162.

6. ἣν . . τι πάθῃ.] '*If any thing should happen to him:*' a euphemism for *si periisset*.

7. ἔφευγεν.] '*When he was in exile.*' ἔφυγεν (S. K.) would mean '*after he had been banished;*' and would imply (see 'Life &c.' p. xi—xii) that he was banished after serving, against his country, under Agesilaus at Coronea,

Ξενοφῶν, κατοικοῦντος ἤδη αὐτοῦ ἐν Σκυλλοῦντι ὑπὸ τῶν Λακεδαιμονίων οἰκισθέντος παρὰ τὴν Ὀλυμπίαν, ἀφικνεῖται Μεγάβυζος εἰς Ὀλυμπίαν θεωρήσων, καὶ ἀποδίδωσι τὴν παρακαταθήκην αὐτῷ. Ξενοφῶν δὲ λαβὼν χωρίον ὠνεῖται τῇ θεῷ ὅπου ἀνείλεν ὁ θεός. 8. Ἐτυχε δὲ διὰ μέσου ῥέων τοῦ χωρίου ποταμὸς Σελινοῦς· καὶ ἐν Ἐφέσῳ δὲ παρὰ τὸν τῆς Ἀρτέμιδος νεὼν Σελινοῦς ποταμὸς παραρρεῖ, καὶ ἰχθύες δὲ ἐν ἀμφοτέροις ἔνεισι καὶ κόγχοι· ἐν δὲ τῷ ἐν Σκυλλοῦντι χωρίῳ καὶ θῆραι πάντων ὅποσα ἐστὶν ἀγρευόμενα θηρία. 9. Ἐποίησε δὲ καὶ βωμὸν καὶ ναὸν ἀπὸ τοῦ ἱεροῦ ἀργυρίου· καὶ τὸ λοιπὸν^f δὲ αἰὲ δεκατεύων τὰ ἐκ τοῦ ἀγροῦ ὥραϊα θυσίαν ἐποίει τῇ θεῷ· καὶ πάντες οἱ πολῖται καὶ οἱ πρόσχωροι ἄνδρες καὶ γυναῖκες μετεῖχον τῆς ἐορτῆς. Παρεῖχε δὲ ἡ θεὸς τοῖς

(f) V. vii. 34, n.

B.C. 394. Pausanias, nowever (V. vi. 4), ascribes his banishment simply to his having attached himself to the service of Cyrus, and with this Xenophon's own language at III. i. 5 is in close accordance. Dr. Thirlwall (Philol. Musæum i. p. 516), considering ἐπεὶ δ' ἔφυγεν (? ἔφευγεν) as equivalent to ἐπεὶ φυγὰς ὦν κατόκει ἐν Σκ., remarks, "The principal fact was the residence at Scyllus; the banishment had nothing to do with the history of the deposit." See sup. Life of Xen. p. xii. The best MS. (the Vatican) has ἔφευγεν, the next best πέφευγεν: the others ἔφυγεν.

— Σκυλλ.] Scyllus in Elis,—where during his banishment he resided. See Life of Xen. p. x.

— οἰκισθέντος] 'He having been settled there by the L.'

— τῇ θεῷ] = τῇ Ἀρτέμιδι, sup. 4.

— ὁ θεός] 'Videtur esse Apollo Delphicus, quem de loco sorori consecrando consuluerat homo in minutis etiam negotiis religiosus.' S.

8. Ἐτυχε] Not τυγχάνει—the writer's mind going back to the time when he bought the land. 'There chanced to be a river Sel. flowing &c.; and in Ephesus too a river Sel. flows past..' 'This correspondence of name and other things common to both places Xen. took into consideration in buying the spot.' Br.

— ἀγρευόμενα] 'Hunts of all animals that are beasts of chase,' as a requisite for a grove of Diana.

9. Ἐποίησε .. ἐποίει] III. ii. 5, n.

σκηνοῦσιν⁸ ἄλφιστα, ἄρτους, οἶνον, τραγήματα, καὶ τῶν
 θυομένων ἀπὸ τῆς ἱερᾶς νομῆς λάχος, καὶ τῶν θηρευο-
 μένων δέ. 10. Καὶ γὰρ θήραν ἐποιοῦντο εἰς τὴν ἑορτὴν
 οἳ τε Ξενοφώντας παῖδες καὶ οἱ τῶν ἄλλων πολιτῶν
 οἱ δὲ βουλόμενοι καὶ ἄνδρες ξυνεθήρων· καὶ ἡλίσκετο
 τὰ μὲν ἐξ αὐτοῦ τοῦ ἱεροῦ χώρου, τὰ δὲ καὶ ἐκ τῆς
 Φολόης, σύες καὶ δορκάδες καὶ ἔλαφοι. 11. Ἔστι δὲ
 ζό τόπος) ἧ ἐκ Λακεδαίμονος εἰς Ὀλυμπίαν πορεύονται,
 ὡς εἴκοσι στάδιοι ἀπὸ τοῦ ἐν Ὀλυμπίᾳ Διὸς ἱεροῦ.
 Ἐνι δ' ἐν τῷ ἱερῷ τόπῳ καὶ λειμῶν καὶ ἄλση καὶ
 ὄρη δένδρων μεστά, ἱκανὰ καὶ σῦς καὶ αἰγας καὶ βούς
 τρέφειν καὶ ἵππους, ὥστε καὶ τὰ τῶν εἰς τὴν ἑορτὴν
 ἰόντων ὑποζύγια εὐωχεῖσθαι. 12. Περὶ δὲ αὐτὸν τὸν
 ναὸν ἄλλος ἡμέρων δένδρων ἐφντεύθη ὅσα ἐστὶ τρωκτὰ
 ὥραϊα. Ὁ δὲ ναός, ὡς μικρὸς μεγάλῳ, τῷ ἐν Ἐφέσῳ
 εἴκασται· καὶ τὸ ξόανον ἔοικεν, ὡς κυπαρίσσινον χρυσῷ
 ὄντι, τῷ ἐν Ἐφέσῳ. 13. Καὶ στήλη ἔστηκε παρὰ
 τὸν ναὸν γράμματα ἔχουσα· ἸΕΡΟΣ Ὁ ΧΩΡΟΣ
 ΤΗΣ ἈΡΤΕΜΙΔΟΣ. ΤΟΝ ἘΧΟΝΤΑ ΚΑΙ
 ΚΑΡΠΟΥΜΕΝΟΝ ΤΗΝ ΜΕΝ ΔΕΚΑΤΗΝ
 ΚΑΤΑΘΕΙΝ ἘΚΑΣΤΟΤ ἘΤΟΤΣ, ἘΚ ΔΕ
 ΤΟΤ ΠΕΡΙΤΤΟΤ ΤΟΝ ΝΑΟΝ ἘΠΙΣΚΕΤΑΖ-
 ΕΙΝ· ἌΝ ΔΕ ΤΙΣ ΜΗ ΠΟΙΗΙ ΤΑΤΤΑ, ΘΗΙ
 ΘΕΩΙ ΜΕΛΗΣΕΙ.

(g) IV. v. 33.

10. Φολόης] A spur of a moun-
 tain of Arcadia, overhanging
 Olympia.

11. Ἐνι] = ἔνεστι.

12. ὅσα ἐστὶ] 'Trees of as
 many sorts as there are fruits
 for dessert.' such as walnuts
 and dates. Br.—ἡμερα δένδρα =
 δένδρα ἡμέρων ὀπωρῶν, 'arbores

poma ferentes mitia.' B.

— εἴκασται] 'Is made like to
 that in E.'—ἔοικεν, 'is like.'

13. ΤΟΝ ἘΧΟΝΤΑ . . ΚΑΤΑ-
 ΘΕΙΝ] 'He that occupies .. (is)
 to offer.' Matt. 544; Jelf, 671, c.

— ΘΗΙ ΘΕΩΙ ΜΕΛ.] (*Dea
 vindex erit.*) 'The goddess will
 see to it.'

CAPUT IV.

1. Ἐκ Κερασούντος δὲ κατὰ θάλατταν μὲν ἐκομίζοντο οἵπερ καὶ πρόσθεν, οἱ δὲ ἄλλοι κατὰ γῆν ἐπορεύοντο. 2. Ἐπεὶ δὲ ἦσαν ἐπὶ τοῖς Μοσσυνοίκων ὁρίοις, πέμπουσιν εἰς αὐτοὺς Τιμησίθεον τὸν Τραπεζούντιον, πρόξενον ὄντα τῶν Μοσσυνοίκων, ἐρωτῶντες πότερον ὡς διὰ φιλίας ἢ [ὡς] διὰ πολεμίας πορεύονται τῆς χώρας. Οἱ δὲ εἶπον ὅτι οὐ διήσοιεν^a. ἐπίστευον γὰρ τοῖς χωρίοις. 3. Ἐντεῦθεν λέγει ὁ Τιμησίθεος ὅτι πολέμιοι εἰσιν αὐτοῖς οἱ ἐκ^b τοῦ ἐπέκεινα· καὶ ἐδόκει καλέσαι ἐκείνους, εἰ^c βούλιντο ξυμμαχίαν ποιήσασθαι· καὶ πεμφθεὶς ὁ Τιμησίθεος ἦκεν ἄγων τοὺς ἄρχοντας. 4. Ἐπεὶ δὲ ἀφίκοντο, συνῆλθον οἳ τε τῶν Μοσσυνοίκων ἄρχοντες καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων· καὶ ἔλεξε Ξενοφῶν, ἡρμήνευε δὲ Τιμησίθεος·

5. ὦ ἄνδρες Μοσσύνιοι, ἡμεῖς διασωθῆναι βουλόμεθα πρὸς τὴν Ἑλλάδα περὶ πλοῖα γὰρ οὐκ ἔχομεν· κωλύουσι δὲ οὗτοι ἡμᾶς οὐδ' ἀκούομεν ὑμῖν πολεμίους εἶναι. 6. Εἰ οὖν βούλεσθε, ἔξεστιν ὑμῖν ἡμᾶς λαβεῖν ξυμμάχους καὶ τιμωρήσασθαι εἴ τι πώποθ' ὑμᾶς οὗτοι ἠδίκησαν, καὶ τὸ λοιπὸν ὑμῶν ὑπηκόους εἶναι τούτους. 7. Εἰ δὲ ἡμᾶς ἀφήσετε, σκέψασθε πόθεν αὐθις ἂν τοσαύτην δύναμιν λάβοιτε ξύμμαχον. 8. Πρὸς ταῦτα ἀπεκρίνατο ὁ ἄρχων τῶν Μοσσυνοίκων ὅτι καὶ βούλ-

(a) IV. i. 8.

(b) I. ii. 15.

(c) IV. i. 8.

1. Μοσσυνοίκων] Τινὲς (τῶν Μοσσ.) ἐπὶ δένδρεσιν ἢ πυργίοις οἰκοῦσι, διδὲ καὶ Μοσσυνοίκους ἐκά-
λουν οἱ παλαιοί, τῶν πύργων μοσ-
σύνων λεγομένων. Strabo, xii. 3.
Vide μόσσυ, inf. § 26.

3. οἱ ἐκ τοῦ ἐπέκ.] 'Those who

were beyond them,' meaning another tribe of Mossynæci.

5. διασωθῆναι . . πρὸς τ. 'E.] 'To get safe through to . . ' Cf. Valen. Herod. vii. 208.

7. ἀφήσετε] 'If you shall let us go (without using us) . . ' K.

οιουντο ταῦτα καὶ δέχονται τὴν ξυμμαχίαν. 9. "Αγετε δὴ, ἔφη ὁ Ξενοφῶν, τί ἡμῶν δεήσεσθε χρήσασθαι, ἂν ξύμμαχοι ὑμῶν γενώμεθα; καὶ ὑμεῖς τί οἰοί τε ἔσεσθε ἡμῖν συμπράξαι περὶ τῆς διόδου; 10. Οἱ δὲ εἶπον ὅτι ἱκανοὶ ἐσμεν εἰς τὴν χώραν εἰσβάλλειν ἐκ τοῦ ἐπὶ θάτερα τὴν τῶν ὑμῖν τε καὶ ἡμῖν πολεμίων, καὶ δεῦρο ὑμῖν πέμψαι ναῦς τε καὶ ἄνδρας οἵτινες ὑμῖν ξυμμαχοῦνται τε καὶ τὴν ὁδὸν ἡγήσονται.

11. Ἐπὶ^a τούτοις πιστὰ δόντες καὶ λαβόντες ὥχοντο· καὶ ἦκον τῇ ὑστεραίᾳ ἄγοντες τριακόσια πλοῖα μονόξυλα καὶ ἐν ἐκάστῳ τρεῖς ἄνδρας, ὧν οἱ μὲν δύο ἐκβάντες εἰς τάξιν ἔθεντο τὰ ὄπλα, ὁ δὲ εἷς ἔμενε. 12. Καὶ οἱ μὲν λαβόντες τὰ πλοῖα ἀπέπλευσαν· οἱ δὲ μένοντες ἐξετάξαντο ὧδε. Ἔστησαν ἀνὰ ἑκατὸν μάλιστα ὥσπερ χοροὶ ἀντιστοιχοῦντες ἀλλήλοις, ἔχοντες γέρρα πάντες λευκῶν βοῶν δασέα, εἰκασμένα κιττοῦ πετάλω· ἐν δὲ τῇ δεξιᾷ παλτὸν ὡς ἐξάπηχυ, ἔμπροσθεν μὲν λόγχην ἔχον, ὀπισθεν δὲ αὐτοῦ τοῦ ξύλου σφαιροειδές. 13. Χιτωνίσκους δὲ ἐνδεδύκεσαν ὑπὲρ γονάτων, πάχος ὡς λινοῦ στρωματοδέσμον· ἐπὶ τῇ κεφαλῇ δὲ κράνη σκύτινα, οἷά περ τὰ Παφλαγονικά^e, κρώβυλον ἔχοντα

(d) III. ii. 4, n.

(e) ii. 22.

9. τί ἡμῶν, κ.τ.λ.] *'What shall you want us for to employ us?'* *'Plenè τί ἡμῶν δεήσεσθε (ὥστε) χρήσασθαι (ἡμῖν).* VII. ii. 31.' P.

10. ἐκ τοῦ ἐπὶ θάτερα] *'From the other side.'* See § 3, n.

11. εἰς τάξιν . . .] *'They fell into line under arms:'* cf. I. v. 14, n.

12. ἐξετάξ.] *'They deployed.'* *'Acium suam evolventem instruxerunt.'* K. VII. i. 24.

— ἀνὰ ἑκατόν] *'In companies of 100 each.'*—μάλιστα (= *admodum*) denotes *'in round num-*

bers,' 'pretty nearly;' thus πεντήκοντα μάλ. = 49, Thuc. i. 118.—χοροί, cf. Cyr. I. vi. 18.

— ὀπισθεν δέ, κ.τ.λ.] *'Behind (i. e. at the bottom of the shaft) having a round knob of the wood itself.'* Cf. IV. vii. 16.

13. λινοῦ] *'The thickness of a linen hammock'* (bedding sack).

— κρώβυλον] A topknot or tuft of plaited hair attached to the crown of the leather helmet, partly for ornament, partly for use,—as the Suevi (Tacit. Germ. 38) dressed their hair so as to add

κατὰ μέσον ἐγγύτατα τιαροειδῇ· εἶχον δὲ καὶ σαγάρεις σιδηράς. 14. Ἐντεῦθεν ἐξῆρχε μὲν αὐτῶν εἰς, οἱ δ' ἄλλοι πάντες ἄδοντες ἐπορεύοντο ἐν ῥυθμῷ^f, καὶ διελθόντες διὰ τῶν τάξεων καὶ διὰ τῶν ὄπλων τῶν Ἑλληνικῶν ἐπορεύοντο εὐθὺς πρὸς τοὺς πολεμίους ἐπὶ χωρίον ὃ ἐδόκει ἐπιμαχώτατον εἶναι. 15. Ὀικεῖτο^g δὲ τοῦτο πρὸ τῆς πόλεως τῆς μητροπόλεως καλουμένης αὐτοῖς [καὶ] ἐχούσης τὸ ἀκρότατον τῶν Μοσσυνοίκων καὶ περὶ τούτου ὁ πόλεμος ἦν· οἱ γὰρ ἀεὶ^h τοῦτ' ἔχοντες ἐδόκουν ἐγκρατεῖς εἶναι καὶ πάντων Μοσσυνοίκων. Καὶ ἔφασαν τούτους οὐ δικαίως ἔχειν τοῦτο, ἀλλὰ κοινὸν ὃν καταλαβόντας πλεονεκτεῖν.

16. Εἵποντο δ' αὐτοῖς καὶ τῶν Ἑλλήνων τινές, οὐ ταχθέντες ὑπὸ τῶν στρατηγῶν, ἀλλὰ ἀρπαγῆς ἕνεκεν. Οἱ δὲ πολέμιοι, προσιόντωνⁱ, τέως μὲν ἡσύχαζον· ἐπεὶ δ' ἐγγὺς ἐγένοντο τοῦ χωρίου, ἐκδραμόντες τρέπονται αὐτούς· καὶ ἀπέκτειναν συχνοὺς τῶν βαρβάρων καὶ τῶν ξυναναβάντων Ἑλλήνων τινάς, καὶ ἐδίωκον μέχρις οὗ εἶδον τοὺς Ἑλληνας βοηθοῦντας. 17. εἶτα δὲ ἀποτραπόμενοι ὥχοντο· καὶ ἀποτεμόντες τὰς κεφαλὰς τῶν νεκρῶν ἐπεδείκνυσαν τοῖς τε Ἑλλησι καὶ τοῖς ἑαυτῶν

(f) VII. iii. 32, n. (g) IV. viii. 22. (h) III. ii. 31. (i) I. ii. 17.

to their height and scare the foe. See Mr. Baker's account of the 'hair helmet' worn by the Latookas (*Albert Nyanza*).

14. τάξεων] '*Troops of peltasts and light-armed.*'—ὄπλων=ὅπλι-των (II. ii. 4). See note IV. iii. 22.

15. αὐτοῖς] 'So called *by them*.' On this dat. of the simple agent after passives see Jelf, § 607 and 611. It is not common in Attic Greek except after verbs of saying, calling, showing, &c. Don. G. G. p. 431.

— πλεονεκτεῖν means 'they were in usurped possession of what was common property.' viii. 13.

16. τρέπονται] '*Rout.*' Τρέπειν (I. viii. 24) is to rout in making an attack, τρέπεσθαι to rout in receiving one ('*a se vertere*') : its aor. in this sense is τρέψασθαι (VI. i. 13); the 2 aorist is only reflexive (*se vertere*).

17. ἀποτεμόντες is the aor. formed from the pres. τέμνω (r. τεμ), as ἀποταμόντες is from the Ionic pres. τάμνω (r. ταμ).

πολεμίοις· καὶ ἅμα ἐχόρευον νόμῳ τινὶ ἄδοντες. 18. Οἱ δὲ Ἕλληνες μάλα ἤχθοντο, ὅτι τοὺς τε πολεμίους ἐπεποιήκεσαν θρασυτέρους, καὶ ὅτι οἱ ἐξελθόντες Ἕλληνες σὺν αὐτοῖς ἐπεφεύγεσαν, μάλα ὄντες συχνοί· ὃ οὐπω πρόσθεν ἐπεποιήκεσαν ἐν τῇ στρατείᾳ. 19. Ξενοφῶν δὲ ξυγκαλέσας τοὺς Ἕλληνας εἶπεν· Ἄνδρες στρατιῶται, μηδὲν ἀθυμήσητε ἕνεκα τῶν γεγενημένων· ἴστε γὰρ ὅτι καὶ ἀγαθὸν οὐ μείον τοῦ κακοῦ γεγένηται. 20. Πρῶτον μὲν γὰρ ἐπίστασθε ὅτι οἱ μέλλοντες ἡμῖν ἡγήσεσθαι τῷ ὄντι πολέμιοί εἰσιν οἷσπερ καὶ ἡμᾶς ἀνάγκη· ἔπειτα δὲ καὶ τῶν Ἑλλήνων οἱ ἀφροντιστήσαντες τῆς ξὺν ἡμῖν τάξεως, καὶ ἱκανοὶ ἡγησάμενοι εἶναι ξὺν τοῖς βαρβάροις ταῦτὰ πράττειν ἅπερ ξὺν ἡμῖν, δίκην δεδώκασιν· ὥστε αὐθις ἦττον τῆς ἡμετέρας τάξεως ἀπολείψονται. 21. Ἄλλ' ὑμᾶς δεῖ παρασκευάζεσθαι, ὅπως καὶ τοῖς φίλοις οὖσι τῶν βαρβάρων δόξητε κρείττους αὐτῶν εἶναι, καὶ τοῖς πολεμίοις δηλώσητε ὅτι οὐχ ὁμοίοις ἀνδράσι μαχοῦνται νῦν τε καὶ ὅτε τοῖς ἀτάκτοις ἐμάχοντο.

22. Ταύτην μὲν οὖν τὴν ἡμέραν οὕτως ἔμειναν· τῇ δὲ ὑστεραία θύσαντες, ἐπεὶ ἐκαλλιερήσαντο, ἀριστήσαντες, ὀρθίους^k τοὺς λόχους ποιησάμενοι, καὶ τοὺς βαρβάρους ἐπὶ τὸ εὐώνυμον κατὰ ταῦτὰ ταξάμενοι ἐπορεύοντο, τοὺς τοξότας μεταξὺ τῶν λόχων ἔχοντες, ὑπολειπομένους δὲ μικρὸν τοῦ στόματος τῶν ὀπλιτῶν. 23. Ἦσαν γὰρ^l τῶν πολεμίων οἱ εὗζωνοι κατατρέχ-

(k) IV. ii. 11.

(l) III. ii. 29.

— νόμῳ τινί] ‘In a particular strain.’ Cf. Thuc. v. 69.

18. ἐπεποιήκ.] Scil. αὐτοί, supplied from αὐτοῖς inf.

20. ἀπολείψ.] ‘So that another time they will be slower to separate from our array.’ IV. v. 15, n.

22. ταξάμενοι] ‘Having the barbarians drawn up.’ ‘Sibi sive in sua acie collocare.’ K.

— ὑπολειπ. . . . μικρὸν τ.σ.] ‘Slightly falling short of . . .’ i. e. a little within the front of the hoplites, but ready to start forward when required. Inf. § 23.

οντες τοῖς λίθοις ἔβαλλον, τούτους ἀνέστελλον οἱ τοξόται καὶ πελτασταί· οἱ δ' ἄλλοι βάδην ἐπορεύοντο πρῶτον μὲν ἐπὶ τὸ χωρίον ἀφ' οὗ τῇ προτεραίᾳ οἱ βάρβαροι ἐτρέφθησαν καὶ οἱ ξὺν αὐτοῖς. Ἐνταῦθα γὰρ οἱ πολέμιοι ἦσαν ἀντιτεταγμένοι. 24. Τοὺς μὲν οὖν πελταστὰς ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο· ἐπειδὴ δὲ ἐγγὺς ἦσαν οἱ ὀπλίται, ἐτράποντο. Καὶ οἱ μὲν πελτασταὶ εὐθὺς εἶποντο, διώκοντες ἄνω πρὸς τὴν μητρόπολιν· οἱ δὲ ὀπλίται ἐν τάξει εἶποντο. 25. Ἐπεὶ δ' ἄνω ἦσαν πρὸς ταῖς τῆς μητροπόλεως οἰκίαις, ἐνταῦθα δὴ οἱ πολέμιοι ὁμῶς δὴ πάντες γενόμενοι ἐμάχοντο καὶ ἐξηκόντιζον τοῖς παλτοῖς· καὶ ἄλλα^m δόρατα ἔχοντες παχέα, μακρά, ὅσα ἀνὴρ ἂν φέροι μόλις, τούτοις ἐπειρῶντο ἀμύνασθαι ἐκ χειρός.

26. Ἐπεὶ δὲ οὐχ ὑφίεντοⁿ οἱ Ἕλληνες, ἀλλὰ ὁμόσε ἔχωρουν, ἔφυγον οἱ βάρβαροι καὶ ἐντεῦθεν ἅπαντες λιπόντες τὸ χωρίον. Ὁ δὲ βασιλεὺς αὐτῶν ὁ ἐν τῷ μόσσυι τῷ ἐπ' ἄκρου ὠκοδομημένῳ, ὃν τρέφουσι πάντες κοινῇ αὐτοῦ μένοντα καὶ φυλάττοντα, οὐκ ᾔθελεν ἐξελθεῖν, οὐδὲ ὁ ἐν τῷ πρότερον αἰρεθέντι χωρίῳ ἄλλ' αὐτοῦ σὺν τοῖς μοσσύνοις κατεκαύθησαν. 27. Οἱ δὲ Ἕλληνες διαρπάζοντες τὸ χωρίον εὕρισκον θησαυροὺς

(m) I. v. 5.

(n) III. i. 17.

23. ἀνέστελλον] 'Proceeded to drive back,' or 'kept in check.'

— οἱ βάρβαροι] The Mossynæci in alliance with the Greeks.

24. ἐδέξαντο . . . ἐμάχ. . . ἦσαν . . . ἐτράπ.] Observe the interchange of imperfects and aorists. See Jelf, 401, 4.

25. ἄνω] 'When they had got up and were close to the houses of &c.' The city was on a height; the fort (χωρίον), just abandoned (§ 23, 24), somewhat lower down.

— ἂν φέροι] 'Could carry.' Arn. G. G. 1257. Cf. vii. 7.—ἐκ χειρός, cominus, 'fighting hand to hand:' opposed to ἐξηκόντιζον τοῖς π. sup. Cf. III. iii. 15, and sup. ii. 14; see IV. vii. 15.

26. ὁμόσε ἔχωρουν] 'Were advancing to close quarters:' cf. III. iv. 4.

— φυλάττοντα] 'Scil. τὸ χωρίον or τὴν μητρόπολιν.' K.

— οὐδὲ δ] The governor of the abandoned fortress. § 24.

ἐν ταῖς οἰκίαις ἄρτων νευημενων πατριους, ὡς ἔφασαν οἱ Μοσσύνοικοι· τὸν δὲ νέον σῖτον ξὺν τῇ καλάμῃ ἀποκείμενον· ἦσαν δὲ ζειαὶ αἱ πλείσται. 28. Καὶ δελφίνων τεμάχῃ ἐν ἀμφορεῦσιν εὐρίσκετο τεταριχευμένα καὶ στέαρ ἐν τεύχεσι τῶν δελφίνων, ᾧ ἐχρῶντο οἱ Μοσσύνοικοι καθάπερ οἱ Ἕλληνες τῷ ἐλαίῳ. 29. Κάρνα δὲ ἐπὶ τῶν ἀνωγαίων ἦν πολλὰ τὰ πλατέα, οὐκ ἔχοντα διαφυὴν οὐδεμίαν. Τούτων καὶ πλείστῳ σίτῳ ἐχρῶντο ἔψοντες καὶ ἄρτους ὀπτῶντες. Οἶνος δ' ἠϋρίσκετο ὃς ἄκρατος μὲν ὀξὺς ἐφαίνετο εἶναι ὑπὸ τῆς αὐστηρότητος· κερασθεὶς δέ, εὐώδης τε καὶ ἡδύς.

30. Οἱ μὲν δὴ Ἕλληνες ἀριστήσαντες ἐνταῦθα ἐπορεύοντο εἰς τὸ πρόσω, παραδόντες τὸ χωρίον τοῖς ξυμμαχήσασιν τῶν Μοσσυνοίκων. Ὅποσα δὲ καὶ ἄλλα παρήεσαν χωρία τῶν ξὺν τοῖς πολεμίοις ὄντων, τὰ εὐπροσοδώτατα οἱ μὲν ἔλειπον, οἱ δὲ ἐκόντες προσεχώρουν. 31. Τὰ δὲ πλείστα τοιαυτὰ ἦν τῶν χωρίων· ἀπείχον αἱ πόλεις ἀπ' ἀλλήλων σταδια ὀγδοήκοντα, αἱ δὲ πλείον, αἱ δὲ μείον· ἀναβοώντων δὲ ἀλλήλων

27. πατρίους] *'Thesaurus . . a patribus institutos.'* D. The reading is doubtful.

— ἦσαν and αἱ πλείσται agree with the predicate by attraction. Cf. I. iv. 4.

28. δελφίνων] Xenophon's account of the economic uses of the δελφίς, and Strabo's account (xii. 3, p. 27) of the habits of the fish, its ease of capture by the Pontic fishermen, owing to its voracious pursuit of fish (the tunny tribe) close in shore, which is inapplicable to the common dolphin, suggest the identity of the δελφίς with the porpoise or porpesse (the *Porco-pesce* = 'pig-fish' of the Italians and the *Delphinus Phocaena* of

Linnaeus), whose oil is so valuable, and whose flesh (both fresh and salted) was once in this country in such high repute as an article of food. Cf. Pliny, N. H. ix. 9.

29. Κάρνα . . . τὰ πλατέα, κ.τ.λ.] *'The flat (kind), not having any cleft:'* probably chestnuts—κάρνα Κασταναῖα (*nuces Castaneæ*) from Κάσταναι, a town in Pontus. (Liddell and Sc.)

— Τούτων] *'Food made of these they used very extensively, boiling them and also baking loaves of them.'* Cf. IV. vii. 22, n. *'Καὶ superlativi vim auget, ut Latine vel. Cf. III. ii. 22, 29.'* K.

30. προσεχώρουν] *'Surrendered.'* Dist. συγχωρῶν, V. ii. 9.

ξυνήκουον^ο εἰς τὴν ἑτέραν ἐκ τῆς ἑτέρας πόλεως· οὕτως ὑψηλή τε καὶ κοίλη ἡ χώρα ἦν. 32. Ἐπεὶ δὲ πορευόμενοι ἐν τοῖς φίλοις ἦσαν, ἐπεδείκνυσαν αὐτοῖς παῖδας τῶν εὐδαιμόνων σιτευτούς, τεθραμμένους καρύοις ἐφθοῖς, ἀπαλούς καὶ λευκοὺς σφόδρα, καὶ οὐ πολλοῦ δέοντας ἴσους τὸ μῆκος καὶ τὸ πλάτος εἶναι· ποικίλους δὲ τὰ νῶτα καὶ τὰ ἔμπροσθεν πάντα ἐστιγμένους ἀνθέμιον. 33. Ἐζήτουν δὲ καὶ ταῖς ἐταίραις αἷς ἦγον οἱ Ἕλληνες ἐμφανῶς ξυγγίνεσθαι νόμος γὰρ ἦν οὗτός σφισι. Λευκοὶ δὲ πάντες οἱ ἄνδρες καὶ αἱ γυναῖκες. 34. Τούτους ἔλεγον οἱ στρατευσάμενοι βαρβαρωτάτους διελθεῖν καὶ πλεῖστον τῶν Ἑλληνικῶν νόμων κεχωρισμένους. Ἐν τε γὰρ ὅχλῳ ὄντες ἐποιοῦν ἅπερ ἂν ἄνθρωποι ἐν ἐρημίᾳ ποιήσειαν, [*ἄλλως δὲ οὐκ ἂν τολμῶεν*] μόνοι τε ὄντες ὅμοια ἐπραττον ἅπερ ἂν μετ' ἄλλων ὄντες· διελέγοντό τε αὐτοῖς καὶ ἐγέλων ἐφ' αὐτοῖς, καὶ ὠρχοῦντο ἐφιστάμενοι ὅπου τύχοιεν, ὥσπερ ἄλλοις ἐπιδεικνύμενοι.

(c) IV. i. 11.

32. ἐπεδείκνυσαν] 'They (their allies) showed the Greeks . . ' Change of subject, as sup. § 18.

— οὐ πολλοῦ δέοντας] *Wanting not much of being equal in length and breadth.* Cf. I. v. 14.

— ποικίλους] *'Having their backs chequered, and their entire front tattooed with flowers or spiral lines.'* (Hesych.)—For the acc. ἀνθέμ. cf. Virg. Ecl. iii. 106, *'Inscripti nomina regum flores.'* Herod. vii. 233, and Matt. 421.

34. ἔλεγον] K. thinks that Xen. seeks to conceal his authorship here, and I. viii. 16, 18; ix. 28. *'Fortasse indicare voluit, uno ore omnes ea dixisse.'* Lion.

— στρατευσάμ.] Note the middle as used of the soldier engaged

on an expedition; the active of the state or general who institutes it (II. i. 14; III. i. 18).—On -εύω, -εύομαι, see Jelf, 363, 6.

— βαρβαρωτάτους] *'That these were the most barbarous people that they passed through.'* Note the predicative adjective. Don. G. G. p. 531, § 491, 492.

— μετ' ἄλλων] Note the μετὰ of simple companionship, opp. here to μόνοι: II. vi. 18, n.

— ἐγέλων ἐφ' αὐτ.] *'Se deridebant.'* B. Cyr. I. iv. 4. *'They would talk to themselves and laugh at themselves, and would dance, stopping wherever they chanced to be, just as if they were showing themselves off to others.'*

CAPUT V.

1. Διὰ ταύτης τῆς χώρας οἱ Ἕλληνες, διὰ τε τῆς πολεμίας καὶ τῆς φιλίας, ἐπορεύθησαν ὁκτὼ σταθμούς, καὶ ἀφικνοῦνται εἰς Χάλυβας. Οὗτοι ὀλίγοι ἦσαν καὶ ὑπήκοοι τῶν Μοσσυνοίκων· καὶ ὁ βίος ἦν τοῖς πλείστοις αὐτῶν ἀπὸ σιδηρείας. Ἐντεῦθεν ἀφικνοῦνται εἰς Τιβαρηνούς. 2. Ἡ δὲ τῶν Τιβαρηνῶν χώρα πολὺ ἦν πεδινωτέρα, καὶ χωρία εἶχεν ἐπὶ θαλάττῃ ἥττον ἐρυμνά. Καὶ οἱ στρατηγοὶ ἔχρηζον πρὸς τὰ χωρία προσβάλλειν καὶ τὴν στρατιὰν ὀνηθῆναί τι· καὶ τὰ ξένια^a ἃ ἦκε παρὰ [τῶν] Τιβαρηνῶν οὐκ ἐδέχοντο, ἀλλ' ἐπιμεῖναι κελεύσαντες ἔστε βουλεύσαιντο ἐθύοντο. 3. Καὶ πολλὰ καταθυσάντων τέλος ἀπεδείξαντο οἱ μάντις πάντες γνώμην ὅτι οὐδαμῇ προσίοιεντο^b οἱ θεοὶ τὸν πόλεμον. Ἐντεῦθεν δὴ τὰ ξένια ἐδέξαντο, καὶ

(a) IV. viii. 23.

(b) I. ix. 7, n.

1. ὁκτὼ στ.] Rennell, pp. 257—9, suspects an error here, on account of the 'want of space for eight marches through the Mossynœci, between Kerasunt and the Chalybes.' By σταθμούς is probably meant the whole time spent in fighting and negotiating, as well as marching. See a similar case, I. ii. 23, n.

— Χάλυβας] In Strabo's judgment, the same as Homer's Alizonians, originally called Alybians, from their metropolis, *Alyda*. II. B. 857,

τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

(‘Ab his durissimum ferri genus Chalybs dictum.’ H.)

— ὀλίγοι ἦσαν] These were apparently a small branch of the

nation, conquered by the Mossynœci, and brought down from the mountains to work their iron mines for them. The Chalybes, as a nation, inhabited the mountains, from Armenia (IV. v. 34) to beyond *Cotyora*, where the mountain chain stretches down to the coast. Phil. Mus. i. 267.

2. ὀνηθῆναι] ‘Rarior iustus pro ὄνασθαι.’ P.

— ἐθύοντο . . καταθυσάντων] See note ii. 20. ‘They (the generals) proceeded to consult the gods by sacrifice; and after they (the officials) had sacrificed many victims, at last &c.’ The subject of θύεσθαι is either στρατηγός (here and IV. iii. 9), or μάντις (I. vii. 18; inf. vi. 18): see note VI. iv. 15.

ὥς διὰ φιλίας πορευόμενοι δύο ἡμέρας ἀφίκοντο εἰς Κοτύωρα, πόλιν Ἑλληνίδα, Σινωπέων ἀποίκους^c, οἰκοῦντας ἐν τῇ Τιβαρηνῶν χώρᾳ.

4. Μέχρις ἐνταῦθα ἐπέξευσεν ἡ στρατιά. Πλήθος τῆς καταβάσεως τῆς ὁδοῦ ἀπὸ τῆς ἐν Βαβυλῶνι μάχης ἄχρι εἰς Κοτύωρα σταθμοὶ ἑκατὸν εἴκοσι δύο, παρασάγγαι ἑξακόσιοι καὶ εἴκοσι, στάδιοι μύριοι καὶ ὀκτακισχίλιοι καὶ ἑξακόσιοι· χρόνου πλήθος ὀκτὼ μῆνες.

5. Ἐνταῦθ' ἔμειναν ἡμέρας τεσσαράκοντα πέντε. Ἐν δὲ ταύταις πρῶτον μὲν τοῖς θεοῖς ἔθυσαν καὶ πομπὰς ἐποίησαν κατὰ ἔθνος ἕκαστοι τῶν Ἑλλήνων καὶ ἀγῶνας γυμνικούς. 6. Τὰ δ' ἐπιτήδεια ἐλάβανον τὰ μὲν ἐκ τῆς Παφλαγονίας, τὰ δ' ἐκ τῶν χωρίων τῶν Κοτυωριτῶν· οὐ γὰρ παρῆρχον ἀγοράν, οὐδὲ εἰς τὸ τεῖχος τοὺς ἀσθενοῦντας ἐδέχοντο.

7. Ἐν τούτῳ ἔρχονται ἐκ Σινώπης πρέσβεις, φοβούμενοι περὶ τῶν Κοτυωριτῶν τῆς τε πόλεως (ἣν γὰρ ἐκείνων καὶ φόρον ἐκείνοις ἔφερον), καὶ περὶ τῆς χώρας,

(e) II. i. 6, n.

3. Κοτύωρα] Site not precisely known; conjectured to be *Per-shembah*. (Ainsw.)

4. Βαβυλῶνι] For Βαβυλωνία. 'Urbis nomen terram complectitur. Cf. IV. viii. 22.' K.

— ὀκτὼ μ.] Cf. Itinerary (k).

5. ἕκαστοι] The plural, like the Latin *alteri* and *utrique*, has for its subject some plural notion (each party, people, company, &c.);—'each people of the Greeks, tribe by tribe.' So ii. 21; IV. viii. 15; VI. iii. 2; VII. iii. 1; v. 13; IV. iv. 9.

6. Παφλαγονίας] Xen. calls this district *Paphlagonia*, because subject to a Paphlagonian prince. Herod. makes the Halys the east-

ern boundary of Paphlagonia (i. 72), placing Cappadocia to the east of that river, and including both nations under the general name of *Syrians* (ii. 104; i. 6, 76, 72); which name they retained even in the time of Alexander. Cf. Strabo, xii. p. 542; vide Phil. Mus. i. p. 267.

7. φοβούμενοι] Anacol. as if οἱ Σινωπεῖς πρ. πέμπουσι had preceded.

— ἣν γὰρ ἐκείνων] '... it belonged to them.' Greek colonies were, as a general rule, independent of the mother-state (*μητρόπολις*). Sinope however levied tribute and imposed a governor on all her colonies (inf. § 10), as the Co-

ὅτι ἤκουον δηουμένην· καὶ ἐλθόντες εἰς τὸ στρατό-
 πεδον ἔλεγον· προηγόρει δὲ Ἑκατόννυμος, δεινὸς^d
 νομιζόμενος εἶναι λέγειν· 8. Ἐπεμψεν ἡμᾶς, ὧ ἄν-
 δρες στρατιῶται, ἡ τῶν Σινωπέων πόλις ἐπαινέσοντάς
 τε ὑμᾶς, ὅτι ἐνικᾶτε Ἕλληνες ὄντες βαρβάρους, ἔπειτα
 δὲ καὶ ξυνησθησομένους, ὅτι διὰ πολλῶν τε καὶ δεινῶν,
 ὥς ἡμεῖς ἀκούομεν, πραγμάτων σεσωσμένοι πάρεστε.
 9. Ἀξιοῦμεν δὲ Ἕλληνες ὄντες καὶ αὐτοὶ ὑφ' ὑμῶν
 ὄντων Ἑλλήνων ἀγαθὸν μὲν τι πάσχειν, κακὸν δὲ
 μηδέν· οὐδὲ γὰρ ἡμεῖς ὑμᾶς οὐδὲν πώποτε ὑπῆρξαμεν^e
 κακῶς ποιοῦντες. 10. Κοτυωρίται δὲ οὗτοι εἰσὶ μὲν
 ἡμέτεροι ἄποικοι· καὶ τὴν χώραν ἡμεῖς αὐτοῖς ταύτην
 παραδεδώκαμεν, βαρβάρους ἀφελόμενοι· διὸ καὶ δασ-
 μὸν ἡμῖν φέρουσιν οὗτοι τεταγμένον, καὶ Κερασούντιοι
 καὶ Τραπεζούντιοι ὡσαύτως· ὥστε, ὃ τι ἂν τούτους
 κακὸν ποιήσητε, ἡ Σινωπέων πόλις νομίζει πάσχειν.
 11. Νῦν δὲ ἀκούομεν ὑμᾶς εἰς τε τὴν πόλιν βία παρ-
 εληλυθότας ἐνίους σκηνοῦν ἐν ταῖς οἰκίαις καὶ ἐκ τῶν
 χωρίων λαμβάνειν ὧν ἂν δέησθε, οὐ πείθοντας. 12.
 Ταῦτ' οὖν οὐκ ἀξιοῦμεν· εἰ δὲ ταῦτα ποιήσετε, ἀνάγκη
 ἡμῖν καὶ Κορύλαν καὶ Παφλαγόνας καὶ ἄλλον ὅντινα
 ἂν δυνώμεθα φίλον ποιεῖσθαι.

(d) II. v. 15.

(e) II. iii. 23.

rinthians had sent annual go-
 vernors (δημιουργοί) to Potidæa.
 Thuc. i. 56. But that was an ex-
 ceptional case.

8. ἐνικᾶτε] 'Ye have been con-
 quering.' Cf. I. x. 4.

10. βαρβάρους ἀφελόμεν.] 'Having
 taken it from B.,' i.e. deprived
 them of it. Dist. the genit. (IV.
 iv. 12); cf. I. iii. 4, n. (τὴν γῆν).

11. ὑμᾶς . . ἐνίους] 'You—some
 of you.' Subject in partitive ap-
 position: cf. II. i. 15, n.

— οὐ πείθοντας] 'Not persuad-

ing' the owners, i.e. without their
 consent. *Suasione non adhibita*:
 a euphemism for βία.—παρεληλυθ.
 . . εἰς, 'pass into..' § 20; VII.
 i. 31.

12. οὐκ ἀξιοῦμ.] 'These proceed-
 ings we think not right,' i.e. we
 protest against. I. i. 8, n.

— Κορύλαν] 'Paphlagoniæ
 præfectum. Cf. VI. i. 2.' P.

— φίλον ποιεῖσθαι] 'To make
 for ourselves..' i.e. to gain as a
 friend: see § 22, n.

13. Πρὸς ταῦτα ἀναστὰς Ξενοφῶν ὑπὲρ τῶν στρατιωτῶν εἶπεν· Ἡμεῖς δέ, ὦ ἄνδρες Σινωπεῖς, ἤκομεν ἀγαπῶντες ὅτι τὰ σώματα διεσώσαμεθα καὶ τὰ ὅπλα· οὐ γὰρ ἦν δυνατὸν ἅμα τε τὰ χρήματα ἄγειν^f καὶ φέρειν καὶ τοῖς πολεμίοις μάχεσθαι. 14. Καὶ νῦν ἐπεὶ εἰς τὰς Ἑλληνίδας πόλεις ἤλθομεν, ἐν Τραπεζοῦντι μὲν (παρεῖχον γὰρ ἡμῖν ἀγοράν) ὠνούμενοι εἴχομεν τὰ ἐπιτήδεια, καὶ ἀνθ' ὧν ἐτίμησαν ἡμᾶς καὶ ξένια ἔδωκαν τῇ στρατιᾷ, ἀντετιμῶμεν αὐτούς· καὶ εἴ τις αὐτοῖς φίλος ἦν τῶν βαρβάρων, τούτων ἀπειχόμεθα· τοὺς δὲ πολεμίους αὐτῶν, ἐφ' οὓς αὐτοὶ ἡγοῖντο, κακῶς ἐποιοῦμεν ὅσον ἐδυνάμεθα. 15. Ἐρωτᾶτε δὲ αὐτούς ὁποίων τινῶν ἡμῶν ἔτυχον· πάρεισι γὰρ ἐνθάδε οὓς ἡμῖν ἡγεμόνας διὰ φιλίαν ἢ πόλιν ξυνέπεμψεν. 16. Ὅποι δ' ἂν ἐλθόντες ἀγορὰν μὴ ἔχωμεν, ἂν τε εἰς βάρβαρον γῆν ἂν τε εἰς Ἑλληνίδα, οὐχ ὕβρει ἀλλ' ἀνάγκῃ λαμβάνομεν τὰ ἐπιτήδεια. 17. Καὶ Καρδούχους καὶ Ταόχους καὶ Χαλδαίους, καίπερ βασιλέως οὐχ ὑπηκόους ὄντας, ὅμως, καὶ μάλα φοβεροὺς ὄντας, πολεμίους ἐκτησάμεθα διὰ τὸ ἀνάγκην εἶναι λαμβάνειν τὰ ἐπιτήδεια, ἐπεὶ ἀγορὰν οὐ παρεῖχον. 18. Μάκρωνα δέ γε καίπερ βαρβάρους ὄντας, ἐπεὶ ἀγορὰν οἷαν ἐδύναντο παρεῖχον, φίλους τε ἐνομίζομεν εἶναι καὶ βία οὐδὲν ἐλαμβάνομεν τῶν ἐκείνων. 19.

(f) II. vi. 5.

13. ἀγαπῶντες] 'Well content' or 'thankful that...' satis habentes. Thuc. vi. 36.

— χρήματα] 'Valuables' or 'property.' II. iv. 27.

15. ὁποίων τ. ἡμ.] 'Quales nos nacti sint.' 'What sort of persons they found us.' Matt. § 328.

17. Χαλδαίους] This people

were only cursorily mentioned (at IV. iii. 4) as mercenaries. Probably the Armeno-Chalybes are meant here, for the Chaldeans are placed on the borders of Armenia in the Cyropædia (III. ii.); and, according to Strabo, οἱ νῦν Χαλδαῖοι Χάλυβες τὸ παλαιὸν ὠνομάζοντο: xii. p. 549.

18. τῶν ἐκείνων] The genitive

Κοτυωρίτας δέ, οὓς ὑμετέρους φατὲ εἶναι, εἴ τι αὐτῶν
εἰλήφαμεν, αὐτοὶ αἴτιοί εἰσιν· οὐ γὰρ ὡς φίλοι προσ-
εφέροντο ἡμῖν, ἀλλὰ κλείσαντες τὰς πύλας οὔτε εἴσω
ἐδέχοντο οὔτε ἔξω ἀγορὰν^g ἔπεμπον· ἡτιῶντο δὲ τὸν
παρ' ὑμῶν ἀρμοστήν τούτων αἴτιον εἶναι. 20. Ὁ δὲ
λέγεις, βία παρελθόντας σκηνοῦν, ἡμεῖς ἡξιούμεεν τοὺς
κάμνοντας εἰς τὰς στέγας δέξασθαι· ἐπεὶ δὲ οὐκ
ἀνέωγον τὰς πύλας, ἥ ἡμᾶς ἐδέχετο αὐτὸ τὸ χωρίον
ταύτῃ εἰσελθόντες ἄλλο μὲν οὐδὲν βίαιον ἐποιήσαμεν,
σκηνοῦσι δ' ἐν ταῖς στέγαις οἱ κάμνοντες, τὰ αὐτῶν
δαπανῶντες· καὶ τὰς πύλας φρουρούμεν, ὅπως μὴ
ἐπὶ^h τῷ ὑμετέρῳ ἀρμοστῇ ᾧσιν οἱ κάμνοντες ἡμῶν,
ἀλλ' ἐφ' ἡμῖν ἥ κομίσασθαι ὅταν βουλώμεθα. 21. Οἱ
δὲ ἄλλοι, ὡς ὁρᾶτε, σκηνοῦμεν ὑπαίθριοι ἐν τῇ τάξει,
παρεσκευασμένοι, ἂν μὲν τις εὖ ποιῇ, ἀντευποιεῖν·
ἂν δὲ κακῶς, ἀλέξασθαι. 22. Ἄ δὲ ἡπειλησας, ὡς,
ἦν ὑμῖν δοκῇ, Κορύλαν καὶ Παφλαγόνας ξυμμάχους
ποιήσεσθε ἐφ' ἡμᾶς, ἡμεῖς δέ, ἦν μὲν ἀνάγκη ἡ, πολε-
μήσομεν καὶ ἀμφοτέροις· ἥδη γὰρ καὶ ἄλλοις πολ-
λαπλασίους ὑμῶν ἐπολεμήσαμεν· ἦν δὲ δοκῇ, ἡμῖν

(g) VI. ii. 8.

(h) I. i. 4.

of τὰ ἐκείνων (opposed to τὰ αὐτῶν inf. 20), ἐκείνων being dependent on τῶν. Οἱ ἐκεῖνοι is ungrammatical. Cf. Thuc. i. 45; Matt. 380, obs. 2.

19. Κοτυωρίτας] Anacol., as if αὐτοὺς αἰτίους εἶναι νομίζω were going to follow. 'As to the men of C.'

— ἀρμοστήν] Properly the name of the governors whom the Spartans, after the Peloponnesian war, set over subject towns in Asia Minor, professedly to put down a tyrannical democracy and re-establish free governments in

the states;—but in fact the Har- most was absolute. By a Laco- nism, the word is applied to any governor imposed on a dependent state. Cf. VI. ii. 13; iv. 18. Thuc. viii. 5.

20. Ὁ δὲ λέγεις] 'As to what you say:' so in Latin, *quod autem dicis*. Cf. Matt. 478; cf. inf. § 22.

22. ἡμεῖς δέ] 'We on our part.' With this antithetical δέ in apodosis comp. 'quod scribis . . mihi vero,' Cic. ad Attic. iii. 13. See notes IV. i. 2; inf. vii. 6.

καὶ φίλον ποιήσομεν τὸν Παφλαγόνα. 23. Ἀκούομεν δὲ αὐτὸν καὶ ἐπιθυμεῖν τῆς ὑμετέρας πόλεως καὶ τῶν χωρίων τῶν ἐπιθαλαττίων. Πειρασόμεθα οὖν, ξυμπράττοντες αὐτῷ ὧν ἐπιθυμεῖ, φίλοι γίνεσθαι.

24. Ἐκ τούτου μάλα μὲν δῆλοι ἦσαν οἱ ξυμπρέσβεις τῷ Ἐκατωνύμῳ χαλεπαίνοντες τοῖς εἰρημένοις. Παρελθὼν δ' αὐτῶν ἄλλος εἶπεν ὅτι οὐ πόλεμον ποιησόμενοι ἤκοιεν, ἀλλ' ἐπιδείζοντες ὅτι φίλοι εἰσὶ. Καὶ ξενίοις, ἣν μὲν ἔλθητε πρὸς τὴν Σινωπέων πόλιν, ἐκεῖ δεξόμεθα· νῦν δὲ τοὺς ἐνθάδε κελεύσομεν διδόναι ἅ δύνανται· ὁρῶμεν γὰρ πάντα ἀληθῆ ὄντα ἅ λέγετε. 25. Ἐκ τούτου ξενία τε ἔπεμπον οἱ Κοτυωρίται καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων ἐξένιζον τοὺς τῶν Σινωπέων πρέσβεις· καὶ πρὸς ἀλλήλους πολλά τε καὶ φιλικὰ διελέγοντο τά τε ἄλλα καὶ περὶ τῆς λοιπῆς πορείας ἀνεπυνθάνοντο καὶ ὧν ἑκάτεροι ἐδέοντο.

CAPUT VI.

1. Ταύτη μὲν [οὖν] τῇ ἡμέρᾳ τοῦτο τὸ τέλος ἐγένετο. Τῇ δὲ ὑστεραίᾳ ξυνέλεξαν οἱ στρατηγοὶ τοὺς στρατιώτας, καὶ ἐδόκει αὐτοῖς περὶ τῆς λοιπῆς πορείας παρακαλέσαντας τοὺς Σινωπέας βουλεύεσθαι. Εἴτε γὰρ πεζῇ δέοι πορεύεσθαι, χρήσιμοι ἂν^a ἐδόκουν εἶναι·

(a) II. i. 12.

— ποιήσομεν] ‘*Amicum red-demus*,’ or ‘*faciemus ut amicus sit*,’ differs somewhat from ποιησόμεθ^a at § 12 and 22 (*amicum ad-sciscemus*). They mean to say significantly, ‘we will make it worth his while to be a friend.’

24. χαλεπαίνοντες] Note the two datives: ‘angry with H. for what had been said.’

— Παρελθόν] ‘Coming forwards:’ used specifically of public speakers. VI. i. 31 and 32.

οἱ Σινωπεῖς [ἡγούμενοι]. ἔμπειροι γὰρ ἦσαν τῆς Παφλαγονίας· εἴτε κατὰ θάλατταν, προσδεῖν ἐδόκει Σινωπέων· μόνοι γὰρ ἂν ἐδόκουν ἱκανοὶ εἶναι πλοῖα παρασχεῖν ἀρκούντα τῇ στρατιᾷ. 2. Καλέσαντες οὖν τοὺς πρέσβεις ξυνεβουλευόντο, καὶ ἡξίουσαν Ἑλληνας ὄντας Ἑλλησι τούτῳ πρῶτον καλῶς δέχεσθαι τῷ εὖνους τε εἶναι καὶ τὰ κάλλιστα ξυμβουλεύειν.

3. Ἀναστὰς δὲ Ἐκατόννυμος πρῶτον μὲν ἀπελογήσατο περὶ οὗ εἶπεν ὡς τὸν Παφλαγόνα φίλον ποιήσονται, ὅτι οὐχ ὡς τοῖς Ἑλλησι πολεμησόντων σφῶν εἴποι, ἀλλ' ὅτι, ἐξὸν τοῖς βαρβάροις φίλους εἶναι, τοὺς Ἑλληνας αἰρήσονται. Ἐπεὶ δὲ ξυμβουλεύειν ἐκέλευον, ἐπευξάμενος ὧδε εἶπεν· 4. Εἰ μὲν ξυμβουλεύοιμι ἂν βέλτιστά μοι δοκεῖ εἶναι, πολλά μοι κἀγαθὰ γένοιτο· εἰ δὲ μή, τάναντία· αὕτη γὰρ ἡ ἱερὰ ξυμβουλὴ λεγομένη εἶναι δοκεῖ μοι παρῆναι· νῦν μὲν γὰρ δῆ, ἂν μὲν εὖ ξυμβουλεύσας φανῶ, πολλοὶ ἔσεσθε οἱ κατὰ π. ἐπαινοῦντές με· ἂν δὲ κακῶς, πολλοὶ ἔσεσθε οἱ καταρώμενοι. 5. Πράγματα μὲν οὖν οἶδ' ὅτι πολὺ πλείω ἔχομεν, ἐὰν κατὰ θάλατταν κομίζησθε· ἡμᾶς γὰρ δεήσει τὰ πλοῖα πορίζειν· ἣν δὲ κατὰ γῆν στέλλησθε,

1. προσδεῖν] 'There was further need of...'

2. ἡξίουσαν] 'Appealed to them as Greeks, dealing with Greeks, to receive them well first of all in this, viz. in being kindly disposed &c.'—τούτῳ (like τούτου II. v. 22) points to the infinitive clauses τῷ... εἶναι... which follow.

—Ἑλλησι] Dative in anticipation of εὖνους and ξυμβουλ., expressing the notion of friendly co-operation uppermost in his mind.

4. γένοιτο] 'May many bless-

ings betide me.' Optat. as III. ii. 6.

—αὕτη] Join with παρῆναι. 'For methinks we have here before us a case of what is called a sacred consultation:' he means, 'If I give treacherous counsel, τῷ θεῷ μελήσει' (iii. 13). Ξυμβουλὴ ἱερὴν χρῆμά ἐστι παροιμία ἐπὶ τῷ δεῖν καθαρῶς συμβουλεύειν. Hesych.

—νῦν μὲν γὰρ refers to an omitted clause: 'and I have more than ordinary reason to give faithful counsel,—for &c.'

ὑμᾶς δεήσει τοὺς μαχομένους εἶναι. 6. Ὅμως δὲ λεκτέα ἃ γινώσκω ἔμπειρος γάρ εἰμι καὶ τῆς χώρας τῶν Παφλαγόνων καὶ τῆς δυνάμεως· ἔχει γὰρ ἀμφοτέρω, καὶ πεδία κάλλιστα καὶ ὄρη ὑψηλότατα. 7. Καὶ πρῶτον μὲν οἶδα εὐθύς ἢ τὴν εἰσβολὴν ἀνάγκη ποιεῖσθαι· οὐ γάρ ἐστιν ἄλλη ἢ ἢ τὰ κέρατα τοῦ ὄρους τῆς ὁδοῦ καθ' ἑκάτερά ἐστιν ὑψηλά, ἃ κρατεῖν κατέχοντες καὶ πάνυ ὀλίγοι δύναιντ' ἄν· τούτων δὲ κατεχομένων, οὐδ' ἂν οἱ πάντες ἄνθρωποι δύναιντο διελθεῖν. Ταῦτα δὲ καὶ δείξαιμι ἄν, εἴ μοί τινα βούλοισθε ξυμπέμψαι. 8. Ἐπειτα δὲ οἶδα καὶ πεδία ὄντα, καὶ ἵππείαν, ἣν αὐτοὶ οἱ βάρβαροι νομίζουσι κρείττω εἶναι ἀπάσης τῆς βασιλέως ἵππείας. Καὶ νῦν οὗτοι οὐ παρεγένοντο βασιλεῖ καλοῦντι· ἀλλὰ μείζον φρονεῖ ὁ ἄρχων αὐτῶν. 9. Εἰ δὲ καὶ δυνηθεῖτε τά τε ὄρη κλέψαι ἢ φθάσαι^b λαβόντες, καὶ ἐν τῷ πεδίῳ κρατῆσαι μαχόμενοι τοὺς τε ἵππεῖς τούτων καὶ πεζῶν μυριάδας πλεῖον^c ἢ δώδεκα, ἥξετε ἐπὶ τοὺς ποταμούς, πρῶτον μὲν τὸν Θερμώδοντα, εὖρος τριῶν πλέθρων,

(b) IV. vi. 11.

(c) I. ii. 11.

6. ἔχει γάρ] *‘Well then it has..’* Γάρ epexegetic, introducing a full detail of what he had alluded to.

7. πρῶτον μὲν .. εὐθύς] *‘First of all I know.’* εὐθύς (*protinus*, D.) emphasizes words like πρῶτος, παραχρῆμα, &c. III. v. 12.—μὲν refers to δέ § 8.

— ἢ ἢ τὰ κέρ.] *‘It is not possible by any other way than where the points of the mountain on each side of the road are lofty.’*

— κρατεῖν κατέχοντες] *‘To maintain possession of which..’* κρατεῖν having here apparently the syntax of νικάν with partic.,

i. e. ‘to prevail in holding.’ On the varied syntax of κρατεῖν see II. v. 7, n. Κρατεῖν = *‘tenere’* (P.) seems tautology.—*‘Quæ si qui occupent, vel admodum pauci tenere possint’* (D.); but ‘occupent’ would require προκαταλαβόντες (I. iii. 16).

8. καλοῦντι] See Introd. x. (d).

— μείζον φρον.] Scil. ἢ ὥστε βασιλέως ὑπακούειν: *‘is too proud for that.’* Cf. III. i. 27; VI. iii. 18, n.

9. Θερμώδοντα] *Thermeh-su*; Ἰριν, *Yeshil Irmak*; Ἀλυν, *Kizil Irmak*; Παρθέν. *Sú Chatí*. Ainsw. p. 205.

ὃν χαλεπὸν^a οἶμαι διαβαίνειν, ἄλλως τε καὶ πολεμίων πολλῶν [μὲν] ἔμπροσθεν ὄντων, πολλῶν δὲ ὀπισθεν ἐπομένων· δεύτερον δ' Ἴριν, τρίπλεθρον ὡσαύτως· τρίτον δ' Ἄλυν, οὐ μείον δυοῖν σταδίοις, ὃν οὐκ ἂν δύναισθε ἄνευ πλοίων διαβῆναι· πλοῖα δὲ τίς ἔσται ὁ παρέχων; ὥς δ' αὐτῶς καὶ ὁ Παρθένιος ἄβατος· ἐφ' ὃν ἔλθοιτε ἄν, εἰ τὸν Ἄλυν [τοῦτον] διαβαίητε. 10. Ἐγὼ μὲν οὖν οὐ χαλεπὴν ὑμῖν εἶναι νομίζω τὴν πορείαν, ἀλλὰ παντάπασιν ἀδύνατον. Ἄν δὲ πλέητε, ἔστιν ἐνθένδε μὲν εἰς Σινώπην παραπλευῖσαι, ἐκ Σινώπης [δὲ] εἰς Ἡράκλειαν· ἐξ Ἡρακλείας δὲ οὔτε πεζῇ οὔτε κατὰ θάλατταν ἀπορία· πολλὰ γὰρ καὶ πλοῖά ἐστιν ἐν Ἡρακλείᾳ.

11. Ἐπεὶ δὲ ταῦτ' ἔλεξεν, οἱ μὲν ὑπώπτευνον φιλίας ἔνεκα τῆς Κορύλα λέγειν· καὶ γὰρ ἦν πρόξενος αὐτῶ· οἱ δὲ καὶ ὥς δῶρα ληψόμενον διὰ τὴν ξυμβουλήν ταύτην· οἱ δὲ ὑπώπτευνον καὶ τούτου ἔνεκα λέγειν ὥς μὴ πεζῇ ἰόντες τὴν Σινωπέων χώραν κακόν τι ἐργάζονται. Οἱ δ' οὖν Ἕλληνες ἐψηφίσαντο κατὰ θάλατταν τὴν πορείαν ποιεῖσθαι. 12. Μετὰ ταῦτα Ξενοφῶν εἶπεν· ὦ Σινωπεῖς, οἱ μὲν ἄνδρες ἡρηνται πορείαν ἣν ὑμεῖς ξυμβουλεύετε· οὕτω δὲ ἔχει· εἰ μὲν μέλλει πλοῖα ἔσεσθαι ἱκανὰ ἀριθμῶ ὥς ἓνα μὴ καταλείπεσθαι ἐνθάδε, ἡμεῖς (δὲ) πλέοιμεν ἄν· εἰ δὲ μέλλοιμεν οἱ μὲν καταλείψεσθαι^e οἱ δὲ πλεύσεσθαι, οὐκ ἂν ἐμβαίημεν εἰς τὰ πλοῖα. 13. Γινώσκουμεν γὰρ ὅτι, ὅπου μὲν ἂν κρατῶμεν, δυναίμεθ' ἂν καὶ σώζεσθαι καὶ τὰ ἐπιτήδεια ἔχειν· εἰ δέ που ἥττους τῶν πολε-

(d) II. v. 15, n.; III. ii. 27.

(e) I. iv. 7, n.

— (Ἄλυν . . ὠνόμασται ἀπὸ τῶν Κορύλου. On the objective genit
ἁλῶν ὡς παραρρέει. Strabo, xii. 3.) see IV. v. 13, n.

11. Κορύλα] Doric genitive for

μίων ληφθησόμεθα, εὔδηλον δὴ ὅτι ἐν ἀνδραπόδων χώρα ἐσόμεθα. 14. Ἀκούσαντες ταῦτα οἱ πρέσβεις ἐκέλευον πέμπειν πρέσβεις. Καὶ πέμπουσι Καλλιμαχον Ἀρκάδα καὶ Ἀρίστων Ἀθηναῖον καὶ Σαμόλαν Ἀχαιοῖν καὶ οἱ μὲν ὄχοντο.

15. Ἐν δὲ τούτῳ τῷ χρόνῳ Ξενοφῶντι ὀρώντι μὲν πολλοὺς ὀπλίτας τῶν Ἑλλήνων, ὀρώντι δὲ πολλοὺς πελταστὰς πολλοὺς δὲ καὶ τοξότας καὶ σφενδονήτας καὶ ἵππεῖς δέ, καὶ μάλα ἤδη διὰ τὴν τριβὴν ἱκανοὺς, ὄντας δ' ἐν τῷ Πόντῳ, ἔνθα οὐκ ἂν ἀπ' ὀλίγων χρημάτων τοσαύτη δύναμις παρεσκευάσθη, καλὸν αὐτῷ ἐδόκει εἶναι καὶ χώραν καὶ δύναμιν τῇ Ἑλλάδι προσκτήσασθαι, πόλιν κατοικίσαντας. 16. Καὶ γενέσθαι ἂν ἐδόκει αὐτῷ μεγάλη, καταλογιζομένῳ τό τε αὐτῶν πλῆθος καὶ τοὺς περιοικούντας τὸν Πόντον. Καὶ ἐπὶ τούτοις ἐθύετο, πρὶν τινι εἰπεῖν τῶν στρατιωτῶν, Σιλανὸν παρακαλέσας τὸν Κύρου μάντιν γενόμενον, τὸν Ἀμπρακιώτην. 17. Ὁ δὲ Σιλανὸς δεδιὼς μὴ γένηται ταῦτα καὶ καταμείνῃ που ἡ στρατιά, ἐκφέρει^h εἰς τὸ στράτευμα λόγον ὅτι Ξενοφῶν βούλεται καταμείναι τὴν στρατιὰν καὶ πόλιν οἰκίσαι καὶ ἑαυτῷ ὄνομα καὶ δύναμιν περιποιήσασθαι. 18. Αὐτὸς δ' ὁ Σιλανὸς ἐβούλετο ὅτι τάχιστα εἰς τὴν Ἑλλάδα ἀφικέσθαι· οὐςⁱ γὰρ παρὰ Κύρου ἔλαβε τρισχιλίους δαρεικοὺς, ὅτε τὰς δέκα ἡμέρας ἡλήθευσε θυόμενος Κύρῳ, διεσεσώκει. 19. Τῶν δὲ στρατιωτῶν, ἐπεὶ

(f) I. i. 9. (g) III. v. 18, n. (h) I. ix. 11. (i) IV. iv. 2.

13. ληφθησόμεν.] *'If we shall be caught inferior to the enemy in strength, as we must needs be if we divide our forces.'*

— ἀνδραπ. χώρα] *Mancipio loco et numero: vii. 28. K.*

15. ἱκανοὺς] = δυνατοὺς. *'Efficient.'*

— ἂν .. παρεσκευάσθη] *'Where with small means no force so powerful could have been provided.'* IV. ii. 10.

ἤκουσαν, τοῖς μὲν ἐδόκει βέλτιστον εἶναι καταμεῖναι, τοῖς δὲ πολλοῖς οὐ. Τιμασίων^k δὲ [ὁ Δαρδανεὺς] καὶ Θώραξ ὁ Βοιώτιος πρὸς ἐμπόρους μὲν τινὰς παρόντας τῶν Ἡρακλεωτῶν καὶ Σινωπέων λέγουσιν ὅτι, εἰ μὴ ἐκποριούσι τῇ στρατιᾷ μισθὸν ὥστε ἔχειν τὰ ἐπιτήδεια ἐκπλέοντας, ὅτι κινδυνεύσει μεῖναι τοσαύτη δύναμις ἐν τῷ Πόντῳ· βουλεύεται γὰρ Ξενοφῶν καὶ ἡμᾶς παρακαλεῖ, ἐπειδὰν ἔλθῃ τὰ πλοῖα, τότε εἰπεῖν ἐξαίφνης τῇ στρατιᾷ· 20. Ἄνδρες, νῦν μὲν ὁρῶμεν ἡμᾶς ἀπόρους ὄντας καὶ ἐν τῷ ἀπόπλῳ ἔχειν τὰ ἐπιτήδεια καί, οἴκαδε ἀπελθόντας, ὀνῆσαι τι τοὺς οἴκοι. Εἰ δὲ βούλεσθε τῆς κύκλῳ χώρας περὶ τὸν Πόντον οἰκουμένης^l ἐκλεξάμενοι ὅπῃ ἂν βούλησθε κατασχεῖν, καὶ τὸν μὲν ἐθέλοντα ἀπιέναι οἴκαδε, τὸν δ' ἐθέλοντα μένειν αὐτοῦ, πλοῖα δὲ^m ὑμῖν πάρεστιν, ὥστε ὅπῃ ἂν βούλησθε ἐξαίφνης ἂν ἐπιπέσοιτε.

21. Ἀκούσαντες ταῦτα οἱ ἔμποροι ἀπήγγελλον ταῖς πόλεσι· ξυνέπεμψε δ' αὐτοῖς Τιμασίων [ὁ Δαρδανεὺς] Εὐρύμαχόν τε τὸν Δαρδανέα καὶ Θώρακα τὸν Βοιώτιον τὰ αὐτὰ ταῦτα ἐρῶντας. Σινωπεῖς δὲ καὶ Ἡρακλεῶται ταῦτα ἀκούσαντες πέμπουσι πρὸς τὸν Τιμασίωνα καὶ κελεύουσι προστατεῦσαι, λαβόντα χρήματα, ὅπως ἐκπλεύσῃ ἡ στρατιά. 22. Ὁ δὲ ἄσμενος ἀκούσας,

(k) III. i. 47.

(l) IV. viii. 22.

(m) IV. i. 2, n.

19. ὅτι... ὅτι] Cf. VII. iv. 5.

— ἐκπλέοντας] 'So that we may have provisions when we sail away...'

20. ἀπόρους...] 'Unable alike to have provisions during the voyage, and to do any good to friends at home.'

— Εἰ δέ, κ.τ.λ.] 'Genitivus τῆς χώρας partitivus est. Τὸν μὲν ἐθέλ. .. μένειν pendent ex βούλεσθε.'

P. 'The whole sentence labours under some defect.' Long.

21. ἐρῶντας] *Qui dicerent.*

— προστατεῦ... ὅπ.] 'To manage for them that &c.' Προστάτης, *qui alicui rei præest* (cf. Mem. III. iv. 6): hence προστατεῦειν... ὅπως = *curare ut*... (German *vorstehen*).

— ὅπως ἐκπλεύσῃ] Dawes (Misc. Cr. pp. 227, 459) laid down

ἐν ξυλλόγῳ τῶν στρατιωτῶν ὄντων, λέγει τάδε· Οὐ δεῖ προσέχειν τῇ μονῇ, ὧ ἄνδρες, οὐδὲ τῆς Ἑλλάδος οὐδὲν περὶ πλείονος ποιεῖσθαι. Ἀκούω δὲ τινὰς θύεσθαι ἐπὶ τούτῳ οὐδ' ὑμῖν λέγοντας. 23. Ὑπισχνοῦμαι δὲ ὑμῖν, ἂν ἐκπλέητε, ἀπὸⁿ νομηνίας μισθοφορὰν παρέξειν Κυζικηνὸν ἐκάστῳ τοῦ μηνός· καὶ ἄξω ὑμᾶς εἰς τὴν Τρωάδα, ἔνθεν καὶ εἰμι φυγὰς· καὶ ὑπάρξει ὑμῖν ἢ ἐμὴ πόλις· ἐκόντες γάρ με δέξονται. 24. Ἠγήσομαι δὲ αὐτὸς ἐγὼ ἔνθεν πολλὰ χρήματα λήψεσθε. Ἐμπειρος δὲ εἰμι τῆς Αἰολίδος καὶ τῆς Φρυγίας καὶ τῆς Τρωάδος καὶ τῆς Φαρναβάζου ἀρχῆς πάσης, τὰ μὲν διὰ τὸ ἐκείθεν εἶναι, τὰ δὲ διὰ τὸ ξυνεστρατεῦσθαι ἐν αὐτῇ σὺν Κλεάρχῳ τε καὶ Δερκυλλίδῃ.

25. Ἀναστὰς δ' αὖθις Θώραξ ὁ Βοιωτίας, ὃς αἰὲν περὶ στρατηγίας Ξενοφῶντι ἐμάχετο, ἔφη, εἰ ἐξέλθοιεν ἐκ τοῦ Πόντου, ἔσσεσθαι αὐτοῖς Χερρόνησον, χώραν καλὴν καὶ εὐδαίμονα, ὥστε τῷ βουλομένῳ ἐνοικεῖν, τῷ δὲ μὴ βουλομένῳ ἀπιέναι οἴκαδε· γελοῖον δὲ εἶναι, ἐν

(n) V. iii. 23.

that *ὅπως* is never joined to the subj. of the first aor. *act.* or *mid.*, —but, instead, is constructed with fut. indic.—all seeming exceptions being errors of transcribers, who wrote *η* for *ει*, and *ω* for *ο*. This rule is invalidated as well by grammatical considerations as by the fact that, in some cases (like the present), the alteration to the future would involve a change, not of letter, but of syllable and form, the fut. being *middle*, i. e. *ἐκπλεύσεται*, as inf. vii. 8.

22. προσέχειν] Scil. τὸν νοῦν (I. v. 9).—τῆς Ἑλλάδος, ‘*nec quidquam pluris quam Græciam facere.*’

— τινὰς] ‘*Quosdam,*’ persons

known but not named (meaning Xen.): I. iv. 12.—οὐδ' ὑμῖν λέγ., ‘*ne dicentes quidem.*’

23. ἀπὸ νομηνίας] ‘*After the new moon.*’ To expedite their departure, the Greeks are promised a month’s pay next new moon, if they sail away then.

— Κυζικ.] A gold coin worth ordinarily twenty Attic silver drachmæ, as the Daric.

— ὑπάρξει] ‘*Præsto vobis erit mea civitas.*’ D. See note I. i. 4.

25. περὶ στρατηγίας] He might claim this as a Bæotian, Xen. having succeeded Proxenus a Bæotian (I. i. 11).

— ὥστε τῷ β.] Supply ἐξείναι from the context.

τῇ Ἑλλάδι οὔσης χώρας πολλῆς καὶ ἀφθόνου, ἐν τῇ βαρβάρων μαστεύειν. 26. Ἔστε δ' ἄν, ἔφη, ἐκεῖ γένησθε, καὶ γώ, καθάπερ Τιμασίῳν, ὑπισχνούμαι ὑμῖν τὴν μισθοφοράν. Ταῦτα δὲ ἔλεγεν εἰδὼς ἅ οἱ Ἡρακλεῶται Τιμασίῳνι καὶ οἱ Σινωπεῖς ὑπισχνοῦντο ὥστε^ο ἐκπλεῖν. 27. Ὁ δὲ Ξενοφῶν ἐν τούτῳ ἐσίγα. Ἀναστάς δὲ Φιλήσιος καὶ Λύκων οἱ Ἀχαιοὶ ἔλεγον ὡς δεινὸν εἶη ἰδίᾳ μὲν Ξενοφῶντα πείθειν τε καταμένειν, καὶ θύεσθαι ὑπὲρ τῆς μονῆς μὴ κοινούμενον τῇ στρατιᾷ· εἰς δὲ τὸ κοινὸν μηδὲν ἀγορεύειν περὶ τούτων ὥστε ἠναγκάσθη ὁ Ξενοφῶν ἀναστῆναι καὶ εἰπεῖν τάδε·

28. Ἐγώ, ὦ ἄνδρες, θύομαι μὲν, ὡς ὁρᾶτε, ὅποσα δύναμαι καὶ ὑπὲρ ὑμῶν καὶ ὑπὲρ ἑμαυτοῦ, ὅπως ταῦτα τυγχάνω καὶ λέγων καὶ νοῶν καὶ πράττων ὅποια μέλλει ὑμῖν τε κάλλιστα^p καὶ ἄριστα ἔσεσθαι καὶ ἐμοί. Καὶ νῦν ἐθνόμην περὶ αὐτοῦ τούτου, εἰ^q ἄμεινον εἶη ἄρχεσθαι λέγειν εἰς ὑμᾶς καὶ πράττειν περὶ τούτων, ἢ παντάπασι μηδὲ ἄπτεσθαι τοῦ πράγματος. 29. Σι-

(o) II. vi. 6.

(p) II. i. 9; III. i. 38.

(q) IV. i. 8.

27. θύεσθαι ὑπὲρ] *'About and for . . '* i. e. to promote: elsewhere ἐπί, § 16; περὶ αὐτοῦ τούτου, § 28, respecting a matter in which Xen. having no wish either way submitted to the god; whereas ὑπὲρ imputes a bias in favour of stopping. At III. i. 7 Socrates censures Xen. for the same thing.

— μὴ κοινούμενον] *'Without communicating.'* Μή, not οὐ (see inf. οὐ πείσας, § 29),—because the fact (§ 16) of Xen.'s not communicating the matter is to be presented subjectively, i. e. as a thought of the subject; in fact it is in the speaker's mind as the

condition qualifying the predication δεινὸν ἦν θύεσθαι;—*' . . nisi rem communicaret: '* see also VI. ii. 10. With a like qualifying force μὴ with participle is used to supplement such subjective matter as a command (IV. iii. 28, μὴ διαβάντας) or a purpose (VII. ii. 33, μὴ ἀποβλέπων).

— εἰς δὲ τὸ κοινόν] *'To the public,'* i. e. to the general council of the army. *'Latini eodem sensu commune dicunt. Cf. Cic. Verr. i. 38.'* K. See note at III. ii. 9.

28. ταῦτα τυγχ.] *'That I may say just such things as &c.'* I. i. 2, n.

λανὸς δέ μοι ὁ μάντις ἀπεκρίνατο, τὸ μὲν μέγιστον, τὰ ἱερὰ καλὰ εἶναι· ἤδη γάρ καὶ ἐμέ οὐκ ἄπειρον ὄντα διὰ τὸ ἀεὶ παρῆναι τοῖς ἱεροῖς· ἔλεξε δὲ ὅτι ἐν τοῖς ἱεροῖς φαίνοντό τις δόλος καὶ ἐπιβουλή ἐμοί, ὡς ἄρα γινώσκων ὅτι αὐτὸς ἐπεβούλευε διαβάλλειν με πρὸς ὑμᾶς. Ἐξήνεγκε γὰρ τὸν λόγον ὡς ἐγὼ πράττειν ταῦτα διανοοίμην ἤδη οὐ πείσας ὑμᾶς. 30. Ἐγὼ δὲ εἰ μὲν ἑώρων ἀποροῦντας ὑμᾶς, τοῦτ' ἂν ἐσκόπουν ἀφ' οὗ ἂν γένοιτο ὥστε λαβόντας ὑμᾶς^r πόλιν τὸν μὲν βουλόμενον ἀποπλεῖν ἤδη, τὸν δὲ μὴ βουλόμενον, ἐπεὶ κτήσαιτο ἱκανὰ ὥστε καὶ τοὺς ἑαυτοῦ οἰκείους ὠφελῆσαι τι. 31. Ἐπεὶ δὲ ὁρῶ ὑμῖν καὶ τὰ πλοῖα πέμποντας Ἡρακλεώτας καὶ Σινωπεῖς ὥστε ἐκπλεῖν, καὶ μισθὸν ὑπισχνουμένους ὑμῖν ἄνδρας ἀπὸ νουμηνίας, καλὸν μοι δοκεῖ εἶναι σωζομένους ἔνθα βουλόμεθα μισθὸν τῆς σωτηρίας^s λαμβάνειν· καὶ αὐτὸς τε ἀναπαύομαι ἐκείνης τῆς διανοίας, καὶ ὅπόσοι πρὸς ἐμέ προσήεσαν λέγοντες ὡς χρὴ ταῦτα πράττειν, ἀνα-

(r) III. i. 3.

(s) VII. vi. 30.

29. τὸ μὲν μέγιστον] 'As to the main point.' I. iii. 10.

— ὡς ἄρα γιν.] *Ut conscius nimium*, 'as no doubt well knowing . . .' On ἄρα see IV. ii. 15.

— οὐ πείσας] Οὐ, not μή (sup. § 27). Οὐ represents πείσας as part of the fact alleged, viz. that 'without having persuaded you I was purposing . . .';—μή would represent πείσας as part of the speaker's thought—'I was purposing to do this without persuading you.' Οὐ πείσας is an adjunct of 'I' as the subject of διανοοίμην: μὴ π. of 'I' as the subject of πράττειν: cf. Cyr. II. iii. 5, διανοεῖται . . . μηδὲν καλὸν κἀγαθὸν ποιῶν . . . ἰσομοιρεῖν.

30. εἰ . . ἑώρων . . ἂν ἐσκόπουν]

'Si viderem, . . hoc spectarem.' See on ἂν ἐποίει, III. ii. 24. 'If I saw you now in difficulty (as I did, § 20, before the offer of the Heracleots) I should look to this (viz. a plan) whereby it might come to pass that you should take a city, and then such of you as wished &c.'

— τὸν . . μὴ βουλόμ.] 'Si quis nollet:' scil. ἤδη ἀποπλεῖν. 'Such as did not wish (to do so now, might sail away) whenever &c.'

31. ἄνδρας] 'Some persons' (like τινες § 22)—Timasion (§ 21).

— σωζομ. ἔ. β.] 'To get safe where we want, and to receive pay for (securing) our (own) safety.'

παύσασθαι φημι χρῆναι. 32. Οὕτω γὰρ γινώσκω ὁμοῦ μὲν ὄντες πολλοί, ὥσπερ νυνί, δοκεῖτε ἄν[†] μοι καὶ ἔντιμοι εἶναι καὶ ἔχειν τὰ ἐπιτήδεια· ἐν γὰρ τῷ κρατεῖν ἐστι καὶ τὸ λαμβάνειν τὰ τῶν ἡττόνων· διασπασθέντες δ' ἄν^u, καὶ κατὰ μικρὰ γενομένης τῆς δυνάμεως, οὗτ' ἂν τροφήν δύνασθε λαμβάνειν οὔτε χαίροντες ἂν ἀπαλλάξαιτε. 33. Δοκεῖ οὖν μοι ἅπερ ὑμῖν, ἐκπορεύεσθαι εἰς τὴν Ἑλλάδα· καὶ ἐάν τις μείνῃ, ἢ ἀπολιπὼν ληφθῇ πρὶν ἐν ἀσφαλεῖ εἶναι πᾶν τὸ στράτευμα, κρίνεσθαι αὐτὸν ὡς ἀδικοῦντα. Καὶ ὁτῷ δοκεῖ, ἔφη, ταῦτα, ἀράτω τὴν χεῖρα. Ἀνέτειναν ἅπαντες.

34. Ὁ δὲ Σιλανὸς ἐβόα καὶ ἐπεχείρει λέγειν ὡς δίκαιον εἶναι ἀπιέναι τὸν βουλόμενον. Οἱ δὲ στρατιῶται οὐκ ἠνείχοντο, ἀλλ' ἠπείλουν αὐτῷ, εἰ λήψονται ἀποδιδράσκοντα, ὅτι τὴν δίκην ἐπιθήσοιεν^v. 35. Ἐντεῦθεν, ἐπεὶ ἔγνωσαν οἱ Ἡρακλεῶται ὅτι ἐκπλεῖν δεδογμένον εἶναι καὶ Ξενοφῶν αὐτὸς ἐπεψηφικῶς^w εἶναι, τὰ μὲν πλοῖα πέμπουσιν, τὰ δὲ χρήματα ἃ ὑπέσχοντο Τιμασίῳ καὶ Θώρακι ἐψευσμένοι ἦσαν τῆς μισθοφορίας. 36. Ἐν-

(t) vi. 1.

(u) II. i. 12, n.

(v) I. iii. 20.

(w) V. i. 14.

32. κατὰ μικρὰ γεν.] ‘. . if your force be broken up into small portions.’—κατὰ distributive, as I. viii. 9.

— ἀπαλλάξαιτε] ‘Nor will you come off scot-free.’ The passive form is more common (I. x. 8): cf. Mem. I. vii. 3; Ed. Rex, 363.

35. ἐψευσμένοι ἦσαν] ‘They played false about the money which they promised as pay.’ Cf. Thuc. v. 83, ἐψευστο τὴν συμμαχίαν: for this accus. cf. I. viii. 11, n.—μισθοφορίας is the gen. of apposition (‘pecunias stipendii nomine promissas,’ H.);—for its po-

sition cf. I. ix. 1, n. (τῶν Κύρου).

— The use of the plupfts. ἐψευσμένοι, ἐκπεπληγμένοι ἦσαν, and ἐδεδοίκεσαν is to be noticed; though standing as a principal clause, they form logically a causal protasis to παραλαβόντες οὖν (much as the *Dixerat* of Latin poetry = *his dictis*), representing in fact the bad faith and fears of these men as the *state of things* which led directly to what follows, the connexion being further marked by οὖν. Cf. ii. 15; Thuc. iv. 47.

ταῦθα δὲ ἐκπεπληγμένοι ἦσαν καὶ ἐδεδοίκεσαν τὴν στρατιὰν οἱ τὴν μισθοφορὰν ὑπεςχημένοι· παραλαβόντες οὖν οὗτοι καὶ τοὺς ἄλλους στρατηγούς οἷς ἀνεκεκοίνωντο^x ἂ πρόσθεν ἔπραττον (ἅπαντες δ' ἦσαν πλὴν Νέωνος τοῦ Ἀσιναίου, ὃς Χειρισόφῳ ὑπεςτρατήγει· Χειρίσοφος δὲ οὐπὼ παρῆν)· ἔρχονται πρὸς Ξενοφῶντα καὶ λέγουσιν ὅτι μεταμέλοι αὐτοῖς, καὶ δοκοίη κράτιστον εἶναι πλεῖν εἰς Φᾶσιν, ἐπεὶ πλοῖα ἔστι, καὶ κατασχεῖν τὴν Φασιανῶν χώραν. 37. Αἰήτου δὲ υἱοῦς ἐτύγχανε βασιλεύων αὐτῶν. Ξενοφῶν δὲ ἀπεκρίνατο ὅτι οὐδὲν ἂν τούτων εἴποι εἰς τὴν στρατιάν· ὑμεῖς δὲ συλλέξαντες, ἔφη, εἰ βούλεσθε, λέγετε. Ἐνταῦθα ἀποδείκνυται^y Τιμασίῳ ὁ Δαρδανεὺς γνώμην^z οὐκ ἐκκλησιάζειν, ἀλλὰ τοὺς αὐτοῦ ἕκαστον λοχαγούς πρῶτον πειρᾶσθαι πείθειν. Καὶ ἀπελθόντες ταῦτ' ἐποιοῦν.

CAPUT VII.

1. Ταῦτα οὖν οἱ στρατιῶται ἀνεπύθοντο [τὰ] πρατόμενα. Καὶ ὁ Νέων λέγει ὡς Ξενοφῶν ἀναπεπεικῶς τοὺς ἄλλους στρατηγούς διανοεῖται ἄγειν τοὺς στρατιώτας ἐξαπατήσας πάλιν^a εἰς Φᾶσιν. 2. Ἀκούσαντες δ' οἱ στρατιῶται χαλεπῶς ἔφερον· καὶ ξύλλογοι

(x) III. i. 5.

(y) v. 3.

(z) I. vi. 9.

(a) IV. vi. 4.

36. ἅπαντες δ'] 'All the generals were of this number *except* . . .'

— Ἀσιναίου] Asines is a town on the coast of Laconia.

Φᾶσιν] Not the river (IV. vi. 4), but the town δμώνυμον τῷ ποταμῷ (Strabo, XI. ii.). Xen.'s usage is to prefix the article to the names of well-known rivers, and omit it before towns.

37. Αἰήτου] Ἔστι τοῖς ἐκεί τούτ' ἐπιχώριον τοῦνομα. Strabo, i. 2.

1. ἀνεπύθοντο] 'Got to know.' The word like *re-scire* and *inquire* is used of things kept secret or done in an underhand way.

2. ξύλλογοι, κ.τ.λ.] '(Seditious)

ἐγίγνοντο καὶ κύκλοι ξυνίσταντο· καὶ μάλα φοβεροὶ ἦσαν, μὴ ποιήσειαν οἶα καὶ τοὺς τῶν Κόλχων κήρυκας ἐποίησαν καὶ τοὺς ἀγορανόμους· ὅσοι [γὰρ] μὴ εἰς τὴν θάλατταν κατέφυγον κατελεύσθησαν. 3. Ἐπεὶ δὲ ἡσθάνετο ὁ Ξενοφῶν, ἔδοξεν αὐτῷ ὡς τάχιστα ξυναγαγεῖν αὐτῶν ἀγοράν, καὶ μὴ ἐᾶσαι ξυλλεγῆναι αὐτομάτους· καὶ ἐκέλευσε τὸν κήρυκα ξυλλέγειν ἀγοράν. 4. Οἱ δ' ἐπεὶ τοῦ κήρυκος ἤκουσαν, ξυνέδραμον καὶ μάλα ἐτοίμως. Ἐνταῦθα Ξενοφῶν τῶν μὲν στρατηγῶν οὐ κατηγόρει ὅτι ἦλθον^b πρὸς αὐτόν, λέγει δὲ ὧδε·

5. Ἀκούω τινὰ διαβάλλειν, ὦ ἄνδρες, ἐμέ, ὡς ἐγὼ ἄρα ἐξαπατήσας ὑμᾶς μέλλω ἄγειν εἰς Φᾶσιν. Ἀκούσατε οὖν μου, πρὸς θεῶν· καὶ ἐὰν μὲν ἐγὼ φαίνωμαι ἀδικῶν, οὐ χρή με ἐνθένδε ἀπελθεῖν πρὶν ἂν δῶ δίκην· ἂν δ' ὑμῖν φαίνωνται ἀδικοῦντες οἱ ἐμὲ διαβάλλοντες, οὕτως αὐτοῖς χρήσθε ὥσπερ ἄξιον. 6. Ὑμεῖς δ', ἔφη, ἴστε δήπου ὅθεν Ἥλιος ἀνίσχει καὶ ὅπου δύεται, καὶ ὅτι, ἐὰν μὲν τις εἰς τὴν Ἑλλάδα μέλλῃ ἵεναι, πρὸς ἐσπέραν δεῖ πορεύεσθαι· ἣν δέ τις βούληται εἰς τοὺς βαρβάρους, τοῦμπαλιν πρὸς ἕω. Ἔστιν οὖν ὅστις τοῦτο ἂν δύναίτο ὑμᾶς ἐξαπατήσαι, ὡς Ἥλιος, ἐνθεν μὲν ἀνίσχει, δύεται δ' ἐνταῦθα· ἐνθα δὲ δύεται, ἀνίσ-

(b) vi. 36.

meetings.' — κύκλοι, 'rings or groups of men were forming.' So ἐκυκλοῦντο, *circuli fiebant*; VI. iv. 20.

— φοβεροὶ ἦσαν, μὴ] 'They were to be dreaded lest . . . ' i. e. *it was much to be feared lest they . . .* — οἶα καί: the writer anticipates here the narrative at § 19, 23.

— ἀγορανόμους] *Clerks of the market*, whose office it was to inspect weights and measures, and to regulate the price of provi-

sions; in which capacity they were tempted to enrich themselves by conniving at fraud. Cf. inf. 13, 21.

3. ἀγοράν] = ἐκκλησίαν (*Homericè*).

5. ὡς ἐγὼ ἄρα . . .] 'That I actually . . . intend to lead &c.' Cf. IV. vi. 15, n.

6. δήπου] With a touch of irony — 'you surely know,' or 'you know, I suppose.'

— ἐνθεν μὲν] 'Where he rises,

χει δ' ἐντεῦθεν; 7. Ἀλλὰ μὴν καὶ τοῦτό γε ἐπίστασθε ὅτι Βορέας μὲν ἔξω τοῦ Πόντου εἰς τὴν Ἑλλάδα φέρει, Νότος δ' εἴσω εἰς Φᾶσιν· καὶ λέγεται, ὅτι ὁ Βορρᾶς πνέη, ὡς καλοὶ πλόοι εἰσὶν εἰς τὴν Ἑλλάδα. Τοῦτο οὖν ἔστιν ὅπως τις ἂν ὑμᾶς ἐξαπατήσαι ὥστε ἐμβαίνειν ὁπόταν Νότος πνέη; 8. Ἀλλὰ γὰρ [ὑμᾶς] ὁπόταν γαλήνη ᾗ ἐμβιβῶ. Οὐκ οὖν ἐγὼ μὲν ἐν ἐνὶ πλοίῳ πλεύσομαι, ὑμεῖς δὲ τοῦλάχιστον ἐν ἑκατόν; πῶς ἂν οὖν ἐγὼ ἢ βιασαίμην ὑμᾶς ξὺν ἐμοὶ πλεῖν μὴ βουλομένους ἢ ἐξαπατήσας ἄγοιμι; 9. Ποιῶ δ' ὑμᾶς ἐξαπατηθέντας καὶ καταγοητευθέντας ὑπ' ἐμοῦ ἤκειν εἰς Φᾶσιν· καὶ δὴ καὶ ἀποβαίνομεν εἰς τὴν χώραν γνῶσεσθε δήπου ὅτι οὐκ ἐν τῇ Ἑλλάδι ἐστέ· καὶ ἐγὼ μὲν ἔσομαι ὁ ἐξηπατηκὼς εἷς, ὑμεῖς δὲ οἱ ἐξηπατημένοι ἐγγὺς μυρίων ἔχοντες ὅπλα. Πῶς ἂν οὖν ἀνὴρ μάλλον δοίῃ δίκην ἢ οὕτω περὶ αὐτοῦ τε καὶ ὑμῶν βουλευόμενος; 10. Ἀλλ' οὗτοί εἰσιν οἱ λόγοι ἀνδρῶν καὶ ἡλιθίων καὶ μοι φθονούντων, ὅτι ἐγὼ ὑφ' ὑμῶν τιμῶμαι. Καίτοι οὐ δικαίως γ' ἂν μοι φθονοῖεν. Τίνα γὰρ αὐτῶν ἐγὼ κωλύω ἢ λέγειν, εἴ τίς τι δύναται ἀγαθὸν ἐν ὑμῖν, ἢ μάχεσθαι, εἴ τις ἐθέλει, ὑπὲρ ὑμῶν τε καὶ ἑαυτοῦ, ἢ ἐγρηγορέναι περὶ τῆς ὑμετέρας

there (on the contrary) he sets &c. ('Vocula δέ in utrâque apodosis nihil est nisi concinnum formulæ πᾶν τοῦναντίον compendium.' Buttm. *In Midiam*, pp. 258, 9.) Cf. Herod. ii. 142.

7. Τοῦτο . . ὑμᾶς.] I. vi. 7; viii. 11. 'Can it be that any one could practise this deceit upon you, so far that . . ?'—ἂν de eo quod possit fieri.' Herm. Soph. Aj. 1200. Inf. § 11.

8. Ἀλλὰ γάρ] 'At enim.' B. 'But, you may say, I shall not attempt the deception when it is

blowing, for I shall embark you.' III. ii. 26; inf. § 11.—ἐμβιβῶ = ἐμβιβάζω.

9. Ποιῶ δ'] 'But I put the case . . that you are come to Phasis' (the town, cf. V. vi. 36).

— καὶ δὴ] 'And suppose we are disembarking . . .' Καὶ δὴ = fingamus. Herm. Vig. 839. Eur. Med. 388. Arist. Vesp. 1219.

— Πῶς ἂν] 'How then (i. e. in what case) would a man more surely suffer punishment than if he were thus scheming . . ' as you suspect me of doing?

ἀσφαλείας ἐπιμελούμενον; Τί γάρ; ἄρχοντας αἰρουμένων ὑμῶν, ἐγώ τινι ἐμποδῶν εἰμι; Παρίημι, ἀρχέτω· μόνον ἀγαθόν τι ποιῶν ὑμᾶς φαινέσθω. 11. Ἀλλὰ γὰρ ἐμοὶ μὲν ἀρκεῖ περὶ τούτων τὰ εἰρημένα· εἰ δέ τις ὑμῶν ἢ αὐτὸς ἐξαπατηθῆναι ἂν οἶεται ταῦτα ἢ ἄλλον ἐξαπατῆσαι ταῦτα, λέγων διδασκέτω. 12. Ὅταν δὲ τούτων ἄλλις ἔχητε, μὴ ἀπέλθῃτε πρὶν ἂν ἀκούσῃτε οἶον ὁρῶ ἐν τῇ στρατιᾷ ἀρχόμενον πρᾶγμα· ὃ εἰ ἔπεισι καὶ ἔσται οἶον ὑποδείκνυσιν, ὥρα ἡμῖν βουλευέσθαι ὑπὲρ ἡμῶν αὐτῶν, μὴ κάκιστοί τε καὶ αἰσχιστοὶ ἄνδρες ἀποφαινόμεθα καὶ πρὸς^d θεῶν καὶ πρὸς ἀνθρώπων καὶ φίλων καὶ πολεμίων, *καὶ καταφρονηθῶμεν*. 13. Ἀκούσαντες δὲ ταῦτα οἱ στρατιῶται ἐθαύμασάν τε ὃ τι εἶη, καὶ λέγειν ἐκέλευον. Ἐκ τούτου ἄρχεται πάλιν· Ἐπίστασθέ που ὅτι χωρία ἦν ἐν τοῖς ὅρεσι βαρβαρικά, φίλια τοῖς Κερασουντίοις, ὅθεν κατιόντες τινὲς καὶ ἱερεῖα^e ἐπώλουν ὑμῖν καὶ ἄλλα ὧν εἶχον. Δοκοῦσι δέ μοι καὶ ὑμῶν τινες εἰς τὸ ἐγγυτάτῳ χωρίον τούτων ἐλθόντες ἀγοράσαντές τι πάλιν ἀπελθεῖν. 14. Τοῦτο καταμαθὼν Κλεάρετος ὁ λοχαγὸς ὅτι καὶ μικρὸν εἶη καὶ ἀφύλακτον διὰ τὸ φίλιον νομίζειν εἶναι, ἔρχεται ἐπ' αὐτοὺς τῆς νυκτὸς ὥς πορθήσων, οὐδενὶ ἡμῶν εἰπών. 15. Διενενόητο δέ, εἰ λάβοι τόδε τὸ χωρίον, εἰς μὲν τὸ στράτευμα μηκέτι

(c) III. ii. 26.

(d) II. v. 20.

(e) IV. iv. 9.

10. Τί γάρ] *Quid enim?* meaning 'certainly not' with questions which virtually negative.—παρίημι, *concedo*. 'I give way to him; let him command.'

11. ἢ ἄλλον] 'Thinks that either he himself could have been deceived in this (§ 34), or that he could have deceived another.'

12. εἰ ἔπεισι] '*Accedet, ingruet in exercitum.*' S.

—ὑπο-δείκνυ. Intrans. 'And shall turn out as it has the appearance of doing,' opposed to ἀπο-φαινόμεθα inf., 'be fully seen,' = *exhibit ourselves*: cf. IV. ii. 7, n.

14. Τοῦτο] *Accus. de quo.*

ἐλθεῖν, ἐμβὰς δὲ εἰς [τὸ] πλοῖον ἐν ᾧ ἐτύγχανον οἱ συσκηνοὶ αὐτοῦ παραπλέοντες, καὶ ἐνθέμενος εἴ τι λάβοι, ἀποπλέων οὔχεσθαι ἔξω τοῦ Πόντου. Καὶ ταῦτα ξυνωμολόγησαν αὐτῷ οἱ ἐκ^f τοῦ πλοίου σύσκηνοι, ὡς ἐγὼ νῦν αἰσθάνομαι. 16. Παρακαλέσας οὖν ὁπόσους ἔπειθεν, ἤγειν ἐπὶ τὸ χωρίον. Πορευόμενον δ' αὐτὸν φθάνει ἡμέρα γενομένη, καὶ ξυστάντες οἱ ἄνθρωποι ἀπὸ ἰσχυρῶν τόπων βάλλοντες καὶ παίοντες τὸν τε Κλεάρετον ἀποκτείνουσι καὶ τῶν ἄλλων συχνοὺς· οἱ δὲ τινες^g καὶ εἰς Κερασούντα αὐτῶν ἀποχωροῦσιν. 17. Ταῦτα δ' ἦν ἐν τῇ ἡμέρᾳ ἣ ἡμεῖς δεῦρ' ἐξωρμῶμεν πεζῇ· τῶν δὲ παραπλεόντων ἔτι τινὲς ἦσαν ἐν Κερασούντι, οὐπω ἀνηγμένοι. Μετὰ τοῦτο, ὡς οἱ Κερασούντιοι λέγουσιν, ἀφικνοῦνται τῶν ἐκ τοῦ χωρίου τρεῖς ἄνδρες τῶν γεραιτέρων, πρὸς τὸ κοινὸν τὸ ἡμέτερον χρῆζοντες ἐλθεῖν. 18. Ἐπεὶ δ' ἡμᾶς οὐ κατέλαβον, πρὸς τοὺς Κερασουντίους ἔλεγον ὅτι θαυμάζοιεν τί ἡμῖν δόξειεν ἐλθεῖν ἐπ' αὐτούς. Ἐπεὶ μέντοι ἔφασαν ὅτι οὐκ ἀπὸ κοινοῦ γένοιτο τὸ πρᾶγμα, ἥδεσθαί τε αὐτοὺς καὶ μέλλειν πλεῖν δεῦρο, ὡς^h ἡμῖν λέξαι τὰ γενόμενα, καὶ τοὺς νεκροὺς κελεύειν αὐτοὺς θάπτειν λαβόντας τοὺς τούτου δεομένους. 19. Τῶν δ'

(f) I. ii. 15.

(g) II. iii. 15.

(h) I. viii. 10, n.

15. παραπλέοντες] Some of the coasting party. V. i. 16, n., and perhaps V. iv. 1.

16. φθάνει] '*Orta dies eum iter facientem antevertit*' (D.), i.e. 'he was yet on his way when daylight overtook him.' Cf. III. iv. 49.

17. ἀνηγμένοι] '*Having put out to sea, in mare propecti*': oppos. to κατὰγεσθαι, *devenire in portum*.

18. Ἐπεὶ μ. ἔφασαν] So the best MSS.:—(ἐπεὶ μ. σφεῖς λέγειν

ἔφασαν, . . . K. and L. For the infin., K. quotes II. ii. 1, n. . . .) The inf. ἥδεσθαι depends on ἔφασαν (οἱ Κερασούντιοι) implied in the context: see sup. § 17.

— αὐτοὺς] τοὺς τρεῖς ἄνδρας. K. '*That they themselves bade &c.*,' in spite of the act of hostility; the rule being for the conquered party to beg for the dead bodies. Br.— Cf. § 30, αὐτοὶ οἱ κατακανόντες.

ἀποφυγόντων τινὲς "Ελληνες ἔτυχον ἔτι ὄντες ἐν Κερασούντι· αἰσθόμενοι δὲ τοὺς βαρβάρους ὅποι ἴοιεν, αὐτοί τε ἐτόλμησαν βάλλειν τοῖς λίθοις καὶ τοῖς ἄλλοις παρεκελεύοντο. Καὶ οἱ ἄνδρες ἀποθνήσκουσι τρεῖς ὄντες οἱ πρέσβεις καταλευσθέντες. 20. Ἐπεὶ δὲ τοῦτο ἐγένετο, ἔρχονται πρὸς ἡμᾶς οἱ Κερασούντιοι, καὶ λέγουσι τὸ πρᾶγμα· καὶ ἡμεῖς οἱ στρατηγοὶ ἀκούσαντες ἠχθόμεθά τε τοῖς γεγενημένοις καὶ ἐβουλευόμεθα ξὺν τοῖς Κερασουντίοις ὅπως ἂν ταφείησαν οἱ τῶν Ἑλλήνων νεκροί. 21. Ἐυγκαθήμενοι δ' ἔξωθεν τῶν ὅπλων ἐξαίφνης ἀκούομεν θορύβου πολλοῦ, παῖε, παῖε, βάλλε, βάλλε. Καὶ τάχα δὴ ὀρώμεν πολλοὺς προσθέοντας, λίθους ἔχοντας ἐν ταῖς χερσί, τοὺς δὲ καὶ ἀναιρουμένους. 22. Καὶ οἱ μὲν Κερασούντιοι, ὡς ἂν καὶ ἑωρακότες τὸ παρ' ἑαυτοῖς πρᾶγμα, δείσαντες ἀποχωροῦσι πρὸς τὰ πλοῖα. Ἦσαν δέ, νῆ Δία, οἱ καὶ ἡμῶν ἔδεισαν. 23. Ἐγωγε μὴν ἦλθον πρὸς αὐτοὺς καὶ ἡρώτων ὅ τι ἐστὶ τὸ πρᾶγμα. Τῶν δὲ ἦσαν μὲν οἱ οὐδὲν ἤδεσαν, ὅμως δὲ λίθους εἶχον ἐν ταῖς χερσίν. Ἐπεὶ δὲ [καὶ] εἰδότες τινὲ ἐπέτυχον, λέγει μοι ὅτι οἱ ἀγορανόμοι δεινότατα ποιοῦσι τὸ στράτευμα. 24. [Καὶ] ἐν τούτῳ τις ὁρᾷ τὸν ἀγορανόμον Ζήλαρχον πρὸς τὴν θάλατταν ἀποχωροῦντα, καὶ ἀνέκραγεν· οἱ δὲ ὡς ἤκουσαν, ὥσπερ ἡ σὺς ἀγρίου ἢ ἐλάφου φανέντος, ἔνυνται ἐπ' αὐτόν. 25. Οἱ δ' αὖ Κερασούντιοι ὡς εἶδον ὀρμῶντας καθ' αὐτούς, σαφῶς νομίζοντες ἐπὶ σφᾶς

19. Τῶν.. ἀποφυγόντ.] Above οἱ δέ τινες, § 16.

20. πρὸς ἡμᾶς] Viz. to Cotyora.

21. ἔξωθεν τῶν ὅπλ.] 'Outside the camp,' where the generals were sitting in council.

22. ὡς ἂν . . ἑωρ.] 'As they naturally would do having seen,' i. e.

as well they might having seen &c.

23. Τῶν δέ] = τούτων δέ. *Ex his erant qui* . . cf. I. i. 3 (ὁ δέ).

25. καθ' αὐτούς .. ἐπὶ σφᾶς] Κατὰ expresses direction simply—right towards (*adversum* = *auf sie zu*), ἐπὶ hostility (*in se* = *auf sie los*).

ἴεσθαι, φευγουσι δρόμῳ καὶ ἐμπίπτουσιν εἰς τὴν θάλατταν. Ξυνεισέπεσον δὲ καὶ ἡμῶν αὐτῶν τινες, καὶ ἐπνιγετο ὅστις νεῖν μὴ ἐτύγχανεν ἐπιστάμενος. 26. Καὶ τούτους τί δοκεῖτε; ἡδίκουν μὲν οὐδέν, ἔδεισαν δὲ μὴ λύσσα τις ὥσπερ κυσὶν ἡμῖν ἐμπεπτῶκοι. Εἰ οὖν ταῦτα τοιαῦτα ἔσται, θεάσασθε οἷα ἡ κατάστασις ἡμῖν ἔσται τῆς στρατιᾶς. 27. Ὑμεῖς μὲν οἱ πάντες οὐκ ἔσεσθε κύριοι οὔτε ἀνελέσθαι πόλεμον ᾧ ἂν βούλησθε οὔτε καταλῦσαι· ἰδίᾳ δὲ ὁ βουλόμενος ἄξει στρατεύμα ἐφ' ὃ τι ἂν ἐθέλῃ. Καὶν τινες πρὸς ὑμᾶς ἴωσι πρέσβεις, ἡ εἰρήνης δεόμενοι ἢ ἄλλου τινός, κατακτείναντες τούτους οἱ βουλόμενοι ποιήσουσιν ὑμᾶς τῶν λόγων μὴ ἀκοῦσαι τῶν πρὸς ὑμᾶς ἰόντων. 28. Ἐπειτα δέ, οὓς μὲν ἂν ὑμεῖς ἅπαντες ἔλησθε ἄρχοντας, ἐν οὐδεμιᾷ χώρᾳ ἔσονται· ὅστις δ' ἂν ἑαυτὸν ἔληται στρατηγόν, καὶ ἐθέλῃ λέγειν Βάλλε, βάλλε, οὗτος ἔσται ἱκανὸς καὶ ἄρχοντα κατακανεῖν καὶ ἰδιώτην ὃν ἂν ὑμῶν ἐθέλῃ ἄκριτον, ἣν ὧσιν οἱ πεισόμενοι αὐτῷ, ὥσπερ καὶ νῦν ἐγένετο. 29. Οἷα δὲ ὑμῖν καὶ διαπεπράχασιν οἱ αὐθαίρετοι οὗτοι στρατηγοὶ σκέψασθε· Ζήλαρχος μὲν γὰρ ὁ ἀγορανόμος, εἰ μὲν ἀδικεῖ ὑμᾶς, οἴχεται ἀποπλέων οὐ δούς ὑμῖν δίκην· εἰ δὲ μὴ ἀδικεῖ, φεύγει ἐκ τοῦ στρατεύματος δείσας μὴ ἀδίκως ἄκριτος ἀποθάνῃ. 30. Οἱ δὲ καταλεύσαντες τοὺς πρέσβεις διεπράξαντο ὑμῖν μόνοις μὲν τῶν Ἑλλήνων εἰς Κε-

26. τούτους τί δοκ.] *'What think you of these?'* i. e. of their case? Cf. *Quid illum censet?* Ter. Andr. V. ii. 12.

27. ἀνελέσθαι πόλ.] *'Bellum suscipere.'* P.

— ἰδίᾳ] Opp. to ἀπὸ κοινού § 18.

— λόγων] *'The proposals of those who came.'* The genitive *rei* is not common with ἀκούω; but

cf. I. viii. 16.

28. οὐδ. χώρα] *'Will be made of no account'* = *nullo erunt loco.* Sup. vi. 13.

— ἣν ὧσιν οἱ πεισ.] *'If there be men to obey him.'* Cf. II. iv. 5.

29. ἀδικεῖ] Not *'if he wrongs us,'* but *'if he is guilty of having wronged us.'* *'Si injuriosus est, qui id fecerit.'* D. See I. x. 4, n.

ρασούντα μὴ ἀσφαλὲς εἶναι, ἂν μὴ σὺν ἰσχύϊ, ἀφικνεῖσθαι· τοὺς δὲ νεκρούς, οὓς πρόσθεν αὐτοὶ οἱ κατακαπόντες ἐκέλευον θάπτειν, τούτους διεπράξαντο μηδὲ ξὺν κηρυκίῳ ἔτι ἀσφαλὲς εἶναι ἀνελέσθαι. Τίς γὰρ ἐθελήσει κῆρυξ ἰέναι κήρυκας ἀπεκτονώς; 31. Ἄλλ' ἡμεῖς Κερασούντιων θάψαι αὐτοὺς ἐδεήθημεν. Εἰ μὲν οὖν ταῦτα καλῶς ἔχει, δοξάτω ὑμῖν· ἵνα, ὡς τοιούτων ἐσομένων, καὶ φυλακὴν ἰδίᾳ ποιήσῃ τις καὶ τὰ ἐρυμνὰ ὑπερδέξια πειράται ἔχων σκηνοῦν. 32. Εἰ μέντοι ὑμῖν δοκεῖ θηρίων, ἀλλὰ μὴ ἀνθρώπων, εἶναι τὰ τοιαῦτα ἔργα, σκοπεῖτε παῦλάν τινα αὐτῶν· εἰ δὲ μή, πρὸς Διὸς πῶς ἢ θεοῖς θύσομεν ἡδέως, ποιοῦντες ἔργα ἀσεβῆ, ἢ [τοῖς] πολεμίοις πῶς μαχοῦμεθα, ἢ ἀλλήλους κατακαίνωμεν; 33. Πόλις δὲ φιλία τίς ἡμᾶς δέξεται, ἥτις ἂν ὁρᾷ τοσαύτην ἀνομίαν ἐν ἡμῖν; Ἀγορὰν δὲ τίς ἄξει θαρρῶν, ἣν περὶ τὰ μέγιστα τοιαῦτα ἐξαμαρτάνοντες φαινώμεθα; Οὐ δὲ δὴ πάντων οἴομεθα τεύξεσθαι ἐπαίνου, τίς ἂν ἡμᾶς τοιούτους ὄντας ἐπαινέσειεν; ἡμεῖς μὲν γὰρ οἶδ' ὅτι πονηροὺς ἂν φαίημεν εἶναι τοὺς τὰ τοιαῦτα ποιοῦντας.

34. Ἐκ τούτου ἀνιστάμενοι πάντες ἔλεγον¹ τοὺς μὲν τούτων ἄρξαντας δοῦναι δίκην, τοῦ δὲ λοιποῦ μηκέτι

(i) I. iii. 8 and 14.

31. Ἄλλ' ἡμεῖς] 'No one would—or did offer, *but* instead we asked &c.'

— Εἰ μὲν] 'If such proceedings be right, pass a resolution to that effect.'

— ὡς τοι. ἐσομένων] 'In order that, as such things are to be done, one may both set a guard on one's own account, and may try to get (the) fastnesses on eminences to dwell in' (for security).—τὰ ἐρυμν.: the article is generic, *τις* being a plural notion, 'any of us.'

33. Ἀγορὰν . . ἄξει] 'Res venales offerret.' P. VI. ii. 8.

— περὶ τὰ μέγ. τ.] 'In cases like these of the most serious character,' such as the murder of heralds was.

— Οὐ] 'Where.' Optime explicat Dind. ad Græciam referens. Cf. VI. vi. 16.' P. B. 'Where we think we shall obtain praise of all men . . .' See I. iv. 15 (ἄλλοι τεύξεσθ.).

34. τοῦ . . λοιπ.] 'For the future,' i.e. in any future case. Τοῦ λοιποῦ

ἐξεῖναι ἀνομίας ἄρξαι· ἐὰν δέ τις ἄρξη, ἄγεσθαι αὐτοὺς^κ ἐπὶ θανάτῳ· τοὺς δὲ στρατηγούς εἰς δίκας πάντα καταστήσαι· εἶναι δὲ δίκας καὶ εἴ τι ἄλλο τις ἡδίκητο ἐξ οὗ Κῦρος ἀπέθανε· δικαστὰς δὲ τοὺς λοχαγούς ἐποίησαντο. 35. Παινοῦντος δὲ Ξενοφώντος καὶ τῶν μάντεων συμβουλευόντων, ἔδοξε καὶ καθῆραι τὸ στράτευμα. Καὶ ἐγένετο καθαρμός.

CAPUT VIII.

1. Ἐδοξε δὲ καὶ τοὺς στρατηγούς δίκην ὑποσχεῖν τοῦ παρεληλυθότος χρόνου. Καὶ διδόντων Φιλήσιος μὲν ὦφλε καὶ Ξανθικλῆς τῆς φυλακῆς^α τῶν γαυλικῶν χρημάτων τὸ μείωμα εἴκοσι μνᾶς· Σοφαίνετος^β δέ, ὅτι ἄρχων αἵρεθεὶς κατημέλει, δέκα μνᾶς. Ξενοφώντος δὲ κατηγορήσαντινες φάσκοντες παῖεσθαι ὑπ' αὐτοῦ, καὶ ὥς^γ ὑβρίζοντος τὴν κατηγορίαν ἐποιοῦντο. 2. Καὶ

(k) I. iv. 8.

(a) I. vi. 7.

(b) iii. 1.

(c) II. i. 21.

= *in posterum*, de singulis vicibus (VI. iv. 11). Contra τὸ λοιπὸν continuum et perpetuum tempus (*thenceforward*) significat. II. ii. 5; III. ii. 8; pro τοῦ λοιποῦ, V. iii. 9; VII. iv. 24. Cf. Herm. Vig. p. 706.' K.

— εἰς δίκας... καταστ.] 'To subject to trial' (in jus vocare); inf. δίκην διδόναι or ὑποσχέιν, to undergo trial (in jus vocari): viii. 1.

— εἴ τι ἄλλο] Accusat. of the cognate notion (as in ἔστιν ὃ τι σε ἡδίκησα; I. vi. 7) retained in the passive, as sup. § 11, ἐξαπατηθῆναι ταῦτα: τοῦτο ἄχθεσθε, III.

ii. 20.

35. καθαρμός] Cf. Hom. II. I. 313-7.

1. διδόντων] Scil. δίκας τῶν στρατηγῶν. 'On (their) giving an account,' i.e. being put on their trial.—'Phil. and Xanth. were fined (for) their (negligent) custody of the transport goods (cf. V. i. 16; iii. 1) 20 minæ, the deficiency.' For τῆς φυλ., gen. after ὦφλε, with an ellipse of δίκην, cf. Æsch. Ag. 534.

— ὑβρίζοντος] Wanton assault on a citizen (ὑβρις διὰ πληγῶν) was punished by confiscation of

ὁ Ξενοφῶν [ἀναστὰς] ἐκέλευσεν εἰπεῖν τὸν πρῶτον λέξαντα ποῦ καὶ ^d ἐπλήγη. Ὁ δὲ ἀποκρίνεται "Οπου^e καὶ τῷ ῥίγει ἀπωλλύμεθα καὶ χιῶν πλείστη ἦν. 3. Ὁ δὲ εἶπεν Ἀλλὰ μὴν καὶ χειμῶνός γε ὄντος, οἴου λέγεις, σίτου δὲ ἐπιλελοιπότης, οἴνου δὲ μηδ' ὀσφραίνεσθαι παρόν^f, ὑπὸ δὲ πόνων πολλῶν ἀπαγορευόντων^g, πολεμίων δὲ ἐπομένων, εἰ ἐν τοιούτῳ καιρῷ ὕβριζον, ὁμολογῶ καὶ τῶν ὄνων ὕβριστότερος εἶναι· οἷς φασιν ὑπὸ τῆς ὕβρεως κόπον οὐκ ἐγγίνεσθαι. 4. Ὅμως δὲ καὶ λέξον, ἔφη, ἐκ τίνος ἐπλήγης. Πότερον ἤτουν σέ τι, καί, ἐπεὶ μοι οὐκ ἐδίδους, ἔπαιον; ἀλλ' ἀπήτουν; ἀλλὰ περὶ παιδικῶν μαχόμενος, ἀλλὰ μεθύων ἐπαρώνησα; 5. Ἐπεὶ δὲ τούτων οὐδὲν ἔφησεν, ἐπήρετο αὐτὸν εἰ ὀπλιτεύοι. Οὐκ ἔφη. Πάλιν, εἰ πελτάζοι οὐδὲ τοῦτ' ἔφη· ἀλλ' ἡμίονον ἐλαύνειν ταχθεὶς ὑπὸ τῶν συσκήνων, ἐλεύθερος ὢν. 6. Ἐνταῦθα δὲ ἀναγινώσκει τε αὐτὸν καὶ ἤρετο· ἦ σὺ εἰ ὁ τὸν κάμνοντα ἀπάγων; Ναὶ μὰ Δί', ἔφη· σὺ γὰρ ἠνάγκαζες· τὰ δὲ τῶν ἐμῶν συσκήνων σκεύη^h διέρρριψας. 7. Ἀλλ'

(d) I. viii. 16.

(e) IV. iv. 11.

(f) II. v. 22.

(g) I. v. 3.

(h) III. i. 30.

property or death. Dict. Antiq. ὕβρεως γραφή.

2. "Οπου καὶ τ.] 'There where...' Καί marks here and sup. the coincidence of two events, with respect to *place*, just as it does so frequently elsewhere in respect of *time*. Cf. I. x. 15.

3. οἴου] = τοιούτου οἴον.—οἴνου: the genit. follows verbs of *tasting*, *smelling*, &c. Cf. τούτων γεύσασθαι, III. i. 3. Matt. 362. Jelf, 484.

—ὄνων ὕβρις.] Cf. Pliny viii. 69, 'Asinas mares fatigatos melius implere.' 'Utitur pro-verbio non sensu proprio de libi-

dine (cf. Herod. iv. 129 . . ὕβριζειν) sed de animi impotentia hominis in ipsis malis suis alienisque insultantis.' S.

4. ἐκ τίνος] 'In consequence of what?' 'What were you struck for?'

—ἀλλ'] 'Well then, was I making a demand?' (asking for a due, § 7.) Ἀλλά introduces a fresh question, as each was answered in the negative.

—ἐπαρώνησα] See Index παρα-. 6. ἀπάγων] B. L. Ἀπαγαγών, D.; ἀγαγών, K. 'Were you he that carried the sick man?' See § 7.

ἡ μὲν διάρρηψις, ἔφη ὁ Ξενοφῶν, τοιαύτη τις ἐγένετο· Διέδωκα ἄλλοις ἄγειν καὶ ἐκέλευσα πρὸς ἐμὲ ἀπαγαγεῖν· καὶ ἀπολαβὼν ἅπαντα σῶα ἀπέδωκά σοι ἐπεὶ καὶ σὺ ἐμοὶ ἀπέδειξας τὸν ἄνδρα. Οἶον δὲ τὸ πρᾶγμα ἐγένετο ἀκούσατε, ἔφη· καὶ γὰρ ἄξιον·

8. Ἀνὴρ κατελείπετο διὰ τὸ μηκέτι δύνασθαι πορεύεσθαι. Καὶ ἐγὼ τὸν μὲν ἄνδρα τοσοῦτονⁱ ἐγγίνωσκον ὅτι εἰς ἡμῶν εἴη· ἡνάγκασα δὲ σὲ τοῦτον ἄγειν, ὥς μὴ ἀπόλοιτο· καὶ γάρ, ὥς ἐγὼ οἶμαι, πολέμιοι ἡμῖν ἐφείποντο. Συνέφη τοῦτο ὁ ἄνθρωπος. 9. Οὐκ οὖν, ἔφη ὁ Ξενοφῶν, ἐπεὶ προὔπεμψά σε, καταλαμβάνω αὖθις σὺν τοῖς ὀπισθοφύλαξι προσιῶν βόθρον ὀρύττοντα, ὥς κατορύξοντα τὸν ἄνθρωπον· καὶ ἐπιστάς ἐπήνουν σε. 10. Ἐπεὶ δὲ παρεστηκότων ἡμῶν συνέκαμψε τὸ σκέλος ὁ ἀνὴρ, ἀνέκραγον οἱ παρόντες ὅτι ζῇ ὁ ἀνὴρ· σὺ δ' εἶπας· Ὅπόσα γε βούλεται· ὥς ἔγωγε αὐτὸν οὐκ ἄξω. Ἐνταῦθα ἔπαισά σε ἀληθῆ λέγεις· ἔδοξας γάρ μοι εἰδότι εἰκέναι ὅτι ἔζη. 11. Τί οὖν; ἔφη, ἥττόν τι ἀπέθανεν, ἐπεὶ ἐγὼ σοι ἀπέδειξα αὐτόν; Καὶ γὰρ ἡμεῖς, ἔφη ὁ Ξενοφῶν, πάντες ἀπο-

(i) III. i. 45.

7. Διέδωκα corrects the foregoing διέρρηψας, — ‘distributed,’ not ‘tossed about.’

— ἀπαγ. . . ἀπολαβ. . . ἀπέδωκα . . . ἀπέδειξ.] Ἀπο-(= *re-in reddere*, *recipere* &c.) in each case intimates a due received or paid, or a demand satisfied.

— ἀπέδωκά σοι] ‘I gave them back to you (to carry) after you had produced the man.’ It seems that the soldier being detected burying a man committed to his charge, before he was quite dead, was made to resume his burden, and produce him (ἀποδεῖξαι), dead or alive, at the end

of the day’s march.

8. κατελείπ.] (Imperf.) ‘was being left behind.’

9. ἐπιστάς] ‘Adstans,’ K. (I. v. 7): — *subsistens*, D. II. iv. 26; V. iv. 34.

10. Ὅπόσα γε β.] ‘*Vivat sane quantum vult: nam ego quidem eum hinc non aveham.*’ Muretus. Cf. Soph. Œd. R. 1076, ὅποια χρήζει ρηγνύτω. K.

— ἔδοξας] ‘You seemed to me to be like one knowing that the man was alive,’ i. e. ‘I thought you looked as if you knew that.’

11. Καὶ γάρ] ‘Why, yes!’ ‘Ple-

θανούμεθα· τούτου οὖν ἔνεκα ζῶντας ἡμᾶς δεῖ κατορυχθῆναι; 12. Τοῦτον μὲν ἀνέκραγον [πάντες] ὥς ὀλίγας παΐσειεν. "Αλλους δ' ἐκέλευον λέγειν διὰ τί ἕκαστος ἐπλήγη. Ἐπεὶ δὲ οὐκ ἀνίσταντο, αὐτὸς ἔλεγεν·

13. Ἐγώ, ὃ ἄνδρες, ὁμολογῶ παῖσαι δὴ ἄνδρας ἔνεκεν ἀταξίας, ὅσοις σώζεσθαι μὲν ἥρκει δι' ἡμᾶς, ἐν τάξει τε ἰόντων^k καὶ μαχομένων ὅπου δέοι· αὐτοὶ δὲ λιπόντες τὰς τάξεις προθέοντες ἀρπάζειν ἤθελον καὶ ἡμῶν πλεονεκτεῖν. Εἰ δὲ τοῦτο πάντες ἐποιοῦμεν, ἅπαντες ἂν ἀπωλόμεθα. 14. "Ἡδὴ δὲ καὶ μαλακιζόμενόν τινα καὶ οὐκ ἐθέλοντα ἀνίστασθαι, ἀλλὰ προῖέμενον αὐτὸν τοῖς πολεμίοις, καὶ ἔπαισα καὶ ἐβιασάμην πορεύεσθαι. Ἐν γὰρ τῷ ἰσχυρῷ χειμῶνι καὶ αὐτός ποτε ἀναμένων τινὰς συσκευαζομένους, καθεζόμενος συχνὸν χρόνον κατέμαθον ἀναστὰς μόλις καὶ τὰ σκέλη ἐκτείνας. 15. Ἐν ἐμαντῷ οὖν πείραν λαβών, ἐκ τούτου καὶ ἄλλον, ὅποτε ἴδοιμι καθήμενον καὶ βλα-

(k) I. ii. 17, n.

rumque etenim, nonnunquam tamen nam etiam, scilicet etiam, significant.' P.

12. ὀλίγας] 'Too few,' scil. πληγὰς, the cognate—as τοῦτον is the direct—object of παΐσειεν.

13. ὅσοις . . ἥρκει] Qui satis quidem habuerunt. 'For whom it was enough . . ' or 'who might have been content to be saved by means of us, all marching in rank and fighting wherever it behoved them; whereas they &c. . . ' Sup. v. 13.

— δι' ἡμᾶς] 'By our means.' Διὰ with acc. occasionally differs nothing from per (alicujus operā aut culpā). Cf. VII. vii. 7 and 56. P. Cf. ἦν διὰ μαντοσύνην, Hom. A. 72.

— ἰόντων] We should expect

ῥοοσι or ῥοντας: cf. I. ii. 17, n. Perhaps here the subj. of the partic. is general—'(all of us) marching and fighting &c.'

— πάντες . . ἅπαντες] 'Omnes' . . . 'universi.' 'If we had all done so, we should have perished all together.' Note the use of the imperfect in the protasis, to express repeated and continued action,—whereas the consequent ruin, being one, though universal, is expressed by the aorist, and the distinction further marked by the use of πάντες in the one case, and ἅπαντες in the other.

14. κατέμαθον] 'I found that I rose with difficulty.' I. iii. 10.

15. Ἐν ἐμαντῷ] 'In my own case.'

κεύοντα, ἤλαννον· τὸ γὰρ κινεῖσθαι καὶ ἀνδρίζεσθαι
 παρεῖχε θερμασίαν τινὰ καὶ ὑγρότητα· τὸ δὲ καθῆσθαι
 καὶ ἡσυχίαν ἔχειν ἐώρων ὑπουργὸν ὃν τῷ τε ἀποπήγ-
 νυσθαι τὸ αἷμα καὶ τῷ ἀποσῆπεςθαι τοὺς τῶν ποδῶν
 δακτύλους· ἅπερ πολλοὺς καὶ ὑμεῖς ἴστε παθόντας.
 16. Ἄλλον δέ γε ἴσως ἀπολειπόμενόν που διὰ ῥαστώ-
 νην, καὶ κωλύοντα καὶ ὑμᾶς τοὺς πρόσθεν καὶ ἡμᾶς
 τοὺς ὀπισθεν πορεύεσθαι, ἔπαισα πύξ, ὅπως μὴ λόγχη
 ὑπὸ τῶν πολεμίων παίοιτο. 17. Καὶ γὰρ οὖν νῦν
 ἔξεστιν αὐτοῖς σωθεῖσιν, εἴ τι ὑπ' ἐμοῦ ἔπαθον παρὰ¹
 τὸ δίκαιον, δίκην λαβεῖν. Εἰ δ' ἐπὶ^m τοῖς πολεμίοις
 ἐγένοντο, τί μέγα ἂν οὕτως ἔπαθον, ὅτου δίκην ἂν
 ἠξίουں λαμβάνειν; 18. Ἀπλοῦς μοι, ἔφη, ὁ λόγος.
 Ἐγὼ γὰρ εἰ μὲν ἐπ' ἀγαθῷⁿ ἐκόλασά τινα, ἀξιῶ
 ὑπέχειν δίκην οἷαν καὶ γονεῖς υἱοῖς καὶ διδάσκαλοι
 παισί· καὶ γὰρ οἱ ἱατροὶ τέμνουσι καὶ καίουσιν ἐπ'
 ἀγαθῷ. 19. Εἰ δὲ ὑβρεῖ νομίζετέ με ταῦτα πράττειν,
 ἐνθυμήθητε ὅτι νῦν ἐγὼ θαρσῶ σὺν τοῖς θεοῖς μᾶλλον
 ἢ τότε, καὶ θρασύτερός εἰμι νῦν ἢ τότε, καὶ οἶνον πλείω
 πίνω· ἀλλ' ὅμως οὐδένα παίω· ἐν εὐδία γὰρ ὁρῶ ὑμᾶς.
 20. Ὅταν δὲ χειμὼν ἦ καὶ θάλαττα μεγάλη ἐπιφέρ-
 ηται, οὐχ ὁρᾶτε ὅτι καὶ νεύματος μόνου ἔνεκα χαλε-
 παίνει μὲν πρωρεὺς τοῖς ἐν πρῶρα, χαλεπαίνει δὲ

(l) I. ix. 8.

(m) III. i. 17.

(n) II. iv. 5, n.

— ἀποπήγνυσθ.] 'Contributed to the blood getting frozen.' Ἀπο-
 intensive, as in ἀπο-δεικν., IV. ii. 7; ἀποχρᾶσθ., 'to use up'; ἀπο-τελεῖσθ., 'finish off.'

17. τί μέγα ἂν οὕτως] A virtual negation, = 'they would have suffered no wrong however great in this way, for which they could claim to receive satisfaction.'— οὕτως means in the way of arbi-

trary beating.

18. ἀξιῶ ὑπέχειν] 'I think it right...' i.e. I am content to render an account &c.; vii. 34.

19. εὐδία] = ἡ ἀνευ ἀνέμων ἡμέρα. Suid. Hence metaph. security.

20. θάλ. μεγάλη ἐπιφ.] 'A great sea sets in.' Cf. magnum (= tumidum) mare, Lucr. ii. 554. H.

— πρωρεὺς] The officer in

καὶ κυβερνήτης τοῖς ἐν πρύμνῃ; ἱκανὰ γὰρ ἐν τῷ τοιούτῳ καὶ μικρὰ ἀμαρτηθέντα πάντα συνεπιτρίψαι. 21. "Οτι δὲ δικαίως ἔπαιον αὐτοὺς καὶ ὑμεῖς κατεδικάσατε τότε· ἔχοντες [γὰρ] ξίφη οὐ ψήφους παρέστητε, καὶ ἐξῆν ὑμῖν ἐπικουρεῖν αὐτοῖς, εἰ ἐβούλεσθε. Ἄλλὰ μὰ Δία οὔτε τούτοις ἐπεκουρεῖτε οὔτε σὺν ἐμοὶ τὸν ἀτακτοῦντα ἐπαίετε. 22. Τοιγαροῦν ἐξουσίαν ἐποίησατε τοῖς κακοῖς αὐτῶν, ὑβρίζειν ἐὼντες αὐτούς. Οἶμαι γάρ, εἰ ἐθέλετε σκοπεῖν, τοὺς αὐτοὺς εὐρήσετε καὶ τότε κακίστους καὶ νῦν ὑβριστοτάτους. 23. Βοῆσκος γοῦν ὁ πύκτης ὁ Θετταλὸς τότε μὲν διεμάχετο, ὡς κάμνων, ἀσπίδα μὴ φέρειν· νῦν δ', ὡς ἀκούω, Κοτυωριτῶν πολλοὺς ἤδη ἀποδέδυκεν. 24. Ἦν οὖν σωφρονῆτε, τοῦτον τὰναντία ποιήσετε ἢ τοὺς κύνας ποιοῦσι· τοὺς μὲν γὰρ κύνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας διδέασι, τὰς δὲ νύκτας ἀφιάσι· τοῦτον δέ, ἦν σωφρονῆτε, τὴν νύκτα μὲν δήσετε, τὴν δὲ ἡμέραν ἀφήσετε. 25. Ἄλλὰ γάρ°, ἔφη, θαυμάζω ὅτι, εἰ μὲν τινι ὑμῶν ἀπηχθόμην, μέμνησθε καὶ οὐ σιωπᾶτε· εἰ δέ τῳ ἢ χειμῶνα ἐπε-

(ο) III. ii. 26.

charge of the forecastle,—*boat-swain*.

21. κατεδικάσατε] '*Vestro iudicio declarastis*.' H. B.

— ἐπαίετε] See his appeal at III. ii. 31.

23. διεμάχετο.. μὴ φ.] *Strenue recusabat*, 'fought off carrying.. on the plea that he was ill.' 'In διεμάχ. *recusandi* notio inest.' Cf. I. iii. 2. Thuc. iii. 40, 42.' K.

— ἀποδέδυκεν] '(Vestibus) *spoliavit*.' K.

24. τὰναντία.. ἢ] '*The opposite of what they do..*' Cf. VI. vi. 34. So '*contra quam*' (= *contra atque*).

— διδέασι] = δεσμεύουσι. 'Ut

a τίθημι formatur τιθέασι sic a δίδημι verbo Homericο διδέασι.' Porson. Cf. III. iv. 35.

25. τῳ ἢ χειμ. ἐπεκ.] '*.. ἐπικουρεῖν = ἀμύνειν, ἀλέξειν, aliquem tueri (a frigore)*.' P. The usual construction is a *dat.* of the *thing against which* help is given. Comp. a like use of *help*, signifying 'help against,' *counteract*, in the vernacular '*I cannot help it*,' and in old English; e.g. Milton's *Comus*, i. 845:

'*Helping* all urchin blasts and ill-luck signs,

Which she with precious vial'd liquors heals.'

κούρησα, ἢ πολέμιον ἀπήρυξα, ἢ ἀσθενοῦντι ἢ ἀποροῦντι συνεξεπόρισά τι, τούτων οὐδεὶς μέμνηται· οὐδ' εἴ τινα καλῶς τι ποιοῦντα ἐπήνεσα οὐδ' εἴ τιν' ἄνδρα ὄντα ἀγαθὸν ἐτίμησα, ὥς ἐδυνάμην, οὐδὲν τούτων μέμνησθε. 26. Ἀλλὰ μὴν καλὸν τε καὶ δίκαιον καὶ ὅσιον καὶ ἡδίων τῶν ἀγαθῶν μᾶλλον ἢ τῶν κακῶν μεμνησθαι. •

Ἐκ τούτου μὲν δὴ ἀνίσταντο καὶ ἀνεμύμνησκον· καὶ περιεγένετο ὥστε καλῶς ἔχειν.

26. ἀνεμύν.] ‘*Commemorabant beneficia Xenophontis.*—Amasæus. *Se memores esse testificati sunt.*’ S.

well in the end.’ ‘*Huc ad ultimum res evasit, ut pulchrè se haberent omnia.*’ Brodæus. Demosth. Cherson. § 54.

— περιεγύν.] ‘*It turned out*

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΙΣ Ζ.

CAPUT I. (LIB. V. CAP. IX.)

1. Ἐκ τούτου δὲ ἐν τῇ διατριβῇ οἱ μὲν ἀπὸ τῆς ἀγορᾶς ἔζων, οἱ δὲ καὶ ληϊζόμενοι ἐκ τῆς Παφλαγονίας. Ἐκλώπευον δὲ καὶ οἱ Παφλαγόνες εὖ μάλα τοὺς ἀποσκεδαννυμένους, καὶ τῆς νυκτὸς δὲ τοὺς πρόσω σκηνοῦντας ἐπειρῶντο κακουργεῖν· καὶ πολεμικώτατα πρὸς ἀλλήλους εἶχον^a ἐκ τούτων. 2. Ὁ δὲ Κορύλας, ὃς ἐτύγχανε τότε Παφλαγονίας ἄρχων, πέμπει παρὰ τοὺς Ἕλληνας πρέσβεις, ἔχοντας ἵππους καὶ στολὰς καλὰς, λέγοντας ὅτι Κορύλας ἕτοιμος ἐῖη τοὺς Ἕλληνας μῆτε ἀδικεῖν μῆτε ἀδικεῖσθαι. 3. Οἱ δὲ στρατηγοὶ ἀπεκρίναντο ὅτι περὶ μὲν τούτων σὺν τῇ στρατιᾷ βουλευσοῖντο, ἐπὶ ξενίᾳ δὲ ἐδέχοντο αὐτούς· παρεκάλεσαν δὲ καὶ τῶν ἄλλων ἀνδρῶν οὓς ἐδόκουν δικαιοτάτους εἶναι. 4. Θύσαντες δὲ βοῦς τῶν^b αἰχμαλώτων

(a) I. i. 5.

(b) V. vii. 17.

1. διατριβῇ] Scil. at Cotyora.
— εὖ μάλα] ‘Right well.’ Cf. Odyss. Δ. 96. ‘Scite admodum.’ D.
2. ἕτοιμος . . ἀδικεῖσθαι] Put briefly for ἐφ’ ᾧ μὴ αὐτὸς ἀδικεῖσθαι.

3. δικαιοτ.] ‘Had the best claim (to be invited),’ or ‘might most properly be &c.’ Cf. Arn. G. P. 354, and inf. 22; Thuc. i. 41

καὶ ἄλλα ἱερεῖα εὐωχίαν μὲν ἀρκοῦσαν παρεῖχον, κατα-
κείμενοι δὲ ἐν σκίμποσιν ἐδείπνουν καὶ ἔπινον ἐκ
κερατίνων ποτηρίων, οἷς ἐνετύγχανον ἐν τῇ χώρᾳ.

5. Ἐπεὶ δὲ σπονδαί τ' ἐγένοντο καὶ ἐπαιώνισαν,
ἀνέστησαν πρῶτον μὲν Θράκες καὶ πρὸς αὐλὸν ὠρ-
χοῦντο σὺν τοῖς ὅπλοις, καὶ ἤλλοντο ὑψηλά τε καὶ
κούφως καὶ ταῖς μαχαίραις ἐχρῶντο· τέλος δὲ ὁ ἕτερος
τὸν ἕτερον παίει, ὡς πᾶσιν ἐδόκει πεπληγῆναι τὸν
ἄνδρα· ὁ δ' ἔπεσε τεχνικῶς πως. 6. Καὶ ἀνέκραγον
οἱ Παφλαγόνες. Καὶ ὁ μὲν, σκυλεύσας τὰ ὅπλα
τοῦ ἐτέρου, ἐξήει ἄδων τὸν Σιτάλκαν· ἄλλοι δὲ τῶν
Θρακῶν τὸν ἕτερον ἐξέφερον ὡς τεθνηκότα· ἦν δὲ
οὐδὲν πεπονθώς. 7. Μετὰ τοῦτο Αἰνιᾶνες καὶ Μάγ-
νητες ἀνέστησαν, οἱ ὠρχοῦντο τὴν καρπαίαν καλου-
μένην ἐν τοῖς ὅπλοις. 8. Ὁ δὲ τρόπος τῆς ὀρχήσεως
ἦν,—ὁ μὲν παραθέμενος τὰ ὅπλα σπείρει καὶ ζευγηλ-
ατεῖ, πυκνὰ μεταστρεφόμενος ὡς φοβούμενος· ληστής
δὲ προσέρχεται· ὁ δ' ἐπειδὰν προῖδῃται, ἀπαντᾷ
ἀρπάσας τὰ ὅπλα καὶ μάχεται πρὸ τοῦ ζεύγους· καὶ

5. σπονδαί] At feasts, after eating, the Greeks made libations to the Good Spirit (ἀγαθοῦ δαίμονος), and then sang a hymn (παιᾶνα). Cf. Sympos. ii. 1; Dict. Antiq. p. 321, a. δείπνον.

— ὑψηλά] Positive adjs. in the neut. plur. used adverbially are rare in prose writers. Cf. inf. § 8, and Thuc. vii. 71.

— πεπληγῆναι] Transitive probably, as at Arist. Aves, 1350; Iliad, E. 763.

— τεχνικῶς πως] 'In an artistic sort of way.'

6. τ. Σιτάλκαν] 'The Sitalce-song,' a Thracian song, in honour of a king Sitalce. Cf. Thuc. ii. 29.

7. καρπαίαν must be the wrist-

dance (from καρπός, wrist), binding the hands of the vanquished being a peculiar feature of the pantomime. Inf. § 8, ad fin.

8. τὰ ὅπλα] 'Antiquitus Græci ξυνήθη τὴν διαίταν μεθ' ὅπλων ἐποίησαντο, ὥσπερ οἱ βάρβαροι. Thuc. i. 6.' K.

— προῖδῃται] 'As soon as he sees him coming.' προ-, 'in front,' often implies distance; cf. Cyr. IV. iii. 21. So 'prospexi Italiam,' Virg. Æn. vi. 357 and 385.

— πρὸ τοῦ ζ.] 'In defence of,' its proper force being 'in front of' to defend, as Cyr. II. iii. 10; but elsewhere the local notion is lost, so that πρό = ὑπέρ. VII. vi. 27, 36.

οὔτοι ταῦτ' ἐποιοῦν ἐν ῥυθμῷ^c πρὸς τὸν αὐλόν· καὶ τέλος ὁ ληστής δῆσας τὸν ἄνδρα καὶ τὸ ζευγὸς ἀπάγει· ἐνίοτε δὲ καὶ ὁ ζευγηλάτης τὸν ληστήν· εἶτα παρὰ τοὺς βοῦς ζεύξας ὀπίσω τὴν χεῖρε δεδεμένον ἐλαύνει.

9. Μετὰ τοῦτο Μυσὸς εἰσῆλθεν ἐν ἑκατέρᾳ τῇ χειρὶ ἔχων πέλτην· καὶ τοτὲ μὲν ὡς δύο ἀντιταττομένων μιμούμενος ὠρχεῖτο, τοτὲ δὲ ὡς πρὸς ἓνα ἐχρήτο ταῖς πέλταις, τοτὲ δ' ἐδινεῖτο καὶ ἐξεκυβίστα ἔχων τὰς πέλτας· ὥστε ὄψιν καλὴν φαίνεσθαι. 10. Τέλος δὲ τὸ Περσικὸν ὠρχεῖτο, κρούων τὰς πέλτας· καὶ ὥκλαζε καὶ ἐξανίστατο· καὶ ταῦτα πάντα ἐν ῥυθμῷ ἐποίει πρὸς τὸν αὐλόν. 11. Ἐπὶ^d δὲ τούτῳ ἐπιόντες οἱ Μαντινεῖς καὶ ἄλλοι τινὲς τῶν Ἀρκάδων ἀναστάντες, ἐξοπλισάμενοι ὡς ἐδύναντο κάλλιστα, ἤεσάν τε ἐν ῥυθμῷ, πρὸς τὸν ἐνόπλιον ῥυθμὸν αὐλούμενοι, καὶ ἐπαιώνισαν καὶ ὠρχήσαντο, ὥσπερ ἐν ταῖς πρὸς τοὺς θεοὺς προσόδοις. Ὁρῶντες δὲ οἱ Παφλαγόνες δεινὰ ἐποιοῦντο πάσας τὰς ὠρχήσεις ἐν ὅπλοις εἶναι. 12. Ἐπὶ τούτοις ὀρῶν ὁ Μυσὸς ἐκπεπληγμένους αὐτούς, πείσας τῶν Ἀρκάδων τινὰ πεπαμένον ὠρχηστρίδα, εἰσάγει, σκευάσας ὡς ἐδύνατο κάλλιστα καὶ ἀσπίδα δούς κούφην

(c) VII. iii. 32.

(d) III. ii. 4.

9. τοτὲ μὲν] 'Sometimes he would dance in pantomime, as though two were opposed to him.'

—δύο undeclined here and I. ii. 23; II. ii. 12, but δυοῖν VII. v. 9.

10. τὸ Περσικόν] 'Scil. ὠρχημα. Hæc saltatio a crebrâ geniculatione dicebatur ὥκλασμα. Poll. iv. 100.' Z.

11. ἐνόπλιον ῥυθμόν] Cf. Schol. Arist. Nubes, 651. Inf. VII. iii. 32, n.

—αὐλούμενοι] Causative middle. 'Having the pipes going to

the war movement.' Cf. VII. ii. 30.

—προσόδοις] Solemn processions (supplicationes), 'ubi Pæanes, præcipuè Apollini, musicæ juncti Diis cantabantur; hinc genus hoc carminum ὑπορχήματα dictum fuit.' S.

—δεινὰ ἐποιοῦντο] 'Thought it strange;' commonly 'to feel indignation,'—as δεινὰ ποιεῖν is to express it, Anglicè 'to make a to-do' Thuc. v. 42.

αὐτῇ. Ἡ δὲ ὠρχήσατο Πυρρίχην ἐλαφρῶς. 13. Ἐνταῦθα κρότος ἦν πολὺς· καὶ οἱ Παφλαγόνες ἤρουντο εἰ καὶ γυναῖκες συνεμάχοντο αὐτοῖς. Οἱ δ' ἔλεγον ὅτι αὐταὶ καὶ αἱ τρεψάμεναι εἶεν βασιλέα ἐκ τοῦ στρατοπέδου. Τῇ μὲν [οὖν] νυκτὶ ταύτῃ τοῦτο τὸ τέλος ἐγένετο.

14. Τῇ δὲ ὑστεραία προσῆγον αὐτοὺς εἰς τὸ στρατεῦμα· καὶ ἔδοξε τοῖς στρατιώταις μῆτε ἀδικεῖν Παφλαγόνας μῆτε ἀδικεῖσθαι. Μετὰ τοῦτο οἱ μὲν πρέσβεις ὥχοντο· οἱ δὲ Ἕλληνες, ἐπειδὴ πλοῖα ἱκανὰ ἐδόκει παρεῖναι, ἀναβάντες ἔπλεον ἡμέραν καὶ νύκτα πνεύματι καλῶ, ἐν ἀριστερᾷ ἔχοντες τὴν Παφλαγονίαν. 15. Τῇ δ' ἄλλῃ ἀφικνοῦνται εἰς Σινώπην καὶ ὠρμίσαντο εἰς Ἀρμήνην τῆς Σινώπης. Σινωπεῖς δὲ οἰκοῦσι μὲν ἐν τῇ Παφλαγονικῇ, Μιλησίων δὲ ἀποικοῖ εἰσιν. Οὗτοι δὲ ξένια πέμπουσι τοῖς Ἕλλησιν, ἀλφίτων [μὲν] μεδίμνους τρισχιλίους, οἴνου δὲ κεράμια χίλια καὶ πεντακόσια. 16. Καὶ Χειρίσοφος^ο ἐνταῦθα ἦλθε τριήρη ἔχων. Καὶ οἱ μὲν στρατιῶται προσεδόκων ἄγοντά τί σφισιν ἦκειν· ὁ δ' ἦγε μὲν οὐδέν, ἀπήγγελλε δὲ ὅτι ἐπαινοίη αὐτοὺς καὶ Ἀναξίβιος ὁ ναύαρχος καὶ οἱ ἄλλοι, καὶ ὅτι ὑπὸ σχινεῖτο Ἀναξίβιος, εἰ ἀφικνοῖντο ἔξω τοῦ Πόντου, μισθοφορὰν αὐτοῖς ἔσεσθαι.

(e) V. i. 4.

12. Πυρρίχην] A Doric war dance performed in armour to the sound of the flute: its measure was quick and light;—hence the foot (~~~~) called *Pyrrhic*.

13. αἱ τρεψάμ.] 'Jocose exaggerat quæ I. x. 3 narrantur.' K.

15. Σινώπη (*Sinub*), the most celebrated of the Euxine cities, was colonized from Miletus, about

650 B.C. Cotyora, Kerasunt, and Trapezus were her colonies. Cf. sup. IV. viii. 22. She became, in later times, the capital of the kings of Pontus.

— Ἀρμήνην] A port four or five miles east of Sinope.

— μεδίμνους] A measure holding about 12 gallons (1½ bushels). —κεράμιον, nine gallons.

17. Καὶ ἐν ταύτῃ τῇ Ἀρμήνῃ ἔμειναν οἱ στρατιῶται ἡμέρας πέντε. Ὡς δὲ τῆς Ἑλλάδος ἐδόκουν ἐγγὺς γίνεσθαι, ἤδη μᾶλλον ἢ πρόσθεν εἰσῆει αὐτοὺς ὅπως ἂν καὶ ἔχοντές τι οἴκαδε ἀφίκοντο. 18. Ἠγήσαντο οὖν, εἰ ἓνα ἔλοιντο ἄρχοντα, μᾶλλον ἂν ἢ πολυαρχίας οὔσης δύνασθαι τὸν ἓνα χρησθαι τῷ στρατεύματι καὶ νυκτὸς καὶ ἡμέρας· καὶ εἴ τι δέοι λανθάνειν, μᾶλλον ἂν [καὶ] κρύπτεσθαι· καὶ εἴ τι αὖ δέοι φθάνειν, ἦττον ἂν ὑστερίζειν· οὐ γὰρ ἂν λόγων δεῖν πρὸς ἀλλήλους, ἀλλὰ τὸ δόξαν τῷ ἐνὶ περαινεσθαι ἄν· τὸν δ' ἔμπροσθεν χρόνον ἐκ τῆς νικώσης ἔπραττον πάντα οἱ στρατηγοί. 19. Ὡς δὲ ταῦτα διανοοῦντο, ἐτράποντο ἐπὶ τὸν Ξενοφῶντα· καὶ οἱ λοχαγοὶ ἔλεγον προσιόντες αὐτῷ ὅτι ἡ στρατιὰ οὕτω γιγνώσκει· καὶ εὐνοίαν ἐνδεικνύμενος ἕκαστός τις ἔπειθεν αὐτὸν ὑποστῆναι τὴν ἀρχήν. 20. Ὁ δὲ Ξενοφῶν πῇ μὲν ἐβούλετο ταῦτα, νομίζων καὶ τὴν τιμὴν μείζω οὕτως ἑαυτῷ γίνεσθαι καὶ πρὸς τοὺς φίλους καὶ εἰς τὴν πόλιν τοῦνομα μείζον ἀφίξεσθαι αὐτοῦ· τυχὸν δὲ καὶ ἀγαθοῦ τινος ἂν αἴτιος τῇ στρατιᾷ γενέσθαι. 21. Τὰ μὲν δὴ τοιαῦτα ἐνθυμήματα ἐπῆρεν αὐτὸν ἐπιθυμεῖν αὐτοκράτορα γενέσθαι ἄρχοντα. Ὅποτε δ' αὖ ἐνθυμοῖτο ὅτι ἄδηλον μὲν παντὶ ἀνθρώπῳ ὅπη τὸ μέλλον ἔξει, διὰ τοῦτο δὲ καὶ κίνδυνος^f εἴη καὶ τὴν προειργασμένην δόξαν ἀποβαλεῖν, ἠπορεῖτο. 22. Διαπορουμένῳ δὲ αὐτῷ διακρίναι ἔδοξε κράτιστον εἶναι τοῖς θεοῖς ἀνακοινῶσαι^g· καὶ παραστησάμενος δύο

(f) V. i. 6.

(g) III. i. 5.

17. εἰσῆει] *'It occupied their thoughts how they could reach home &c.'*

18. τὸ δόξαν τῷ ἐνί] *'Quod uni visum esset id perficiendum.'*

— ἐκ τῆς νικώσης] *Scil. γνώμης, 'according to the opinion which*

prevailed,' i.e. of the majority. Cf. Thuc. ii. 12.

20. πῇ μὲν] *Sequitur (§ 21) ὁπότε δ' αἰ. P. Cf. III. i. 12.*

— τυχόν] *Nom. absol., as παρόν, ἐξόν &c. 'Perchance.'*

22. παραστησάμενος] *'Sibi ad-*

ιερείᾳ ἐθύετο τῷ Διὶ τῷ Βασιλεῖ, ὅσπερ αὐτῷ μαν-
τευτὸς^h ἦν ἐκ Δελφῶν· καὶ τὸ ὄναρⁱ δὴ ἀπὸ τούτου
τοῦ θεοῦ ἐνόμιζεν ἑωρακέναι ὃ εἶδεν ὅτε ἤρχετο ἐπὶ τὸ
συνεπιμελεῖσθαι τῆς στρατιᾶς καθίστασθαι. 23. Καὶ
ὅτε ἐξ Ἐφέσου δὲ ὠρμᾶτο Κύρῳ συσταθησόμενος^k,
ἄετὸν ἀνεμιμνήσκετο ἑαυτῷ δεξιὸν φθεγγόμενον, καθ-
ήμενον μέντοι, ὥσπερ ὁ μάντις προπέμπων αὐτὸν
ἔλεγεν ὅτι μέγας μὲν οἶωνός ἐῖη καὶ οὐκ ἰδιωτικὸς καὶ
ἔνδοξος, ἐπίπονος μέντοι· καὶ γὰρ τὰ ὄρνεα μάλιστα
ἐπιτίθεσθαι τῷ ἄετῷ καθημένῳ· οὐ μέντοι χρημα-
τιστικὸν εἶναι τὸν οἶωνόν· τὸν γὰρ ἄετὸν περιπετόμε-
νον μᾶλλον λαμβάνειν τὰ ἐπιτήδεια. 24. Οὕτω δὴ
θυομένῳ αὐτῷ διαφανῶς ὁ θεὸς σημαίνει μήτε προσδεῖ-
σθαι τῆς ἀρχῆς μήτ', εἰ αἰροῖντο, ἀποδέχεσθαι. Τοῦτο
μὲν δὴ οὕτως ἐγένετο. 25. Ἡ δὲ στρατιὰ συνήλθε,

(h) III. i. 6.

(i) III. i. 11.

(k) III. i. 8.

stare jubens. Causative middle ;
cf. VII. viii. 3.

— μαντευτὸς] For ἔπερ (θύειν)
..μαντευτὸν ἦν. Cf. ἀμήχανος, I.
ii. 21; δυνατήν, IV. i. 17; δικαιο-
τάτους, sup. § 3: cf. Jelf, 677,
and I. iv. 7, n.

— καὶ τὸ ὄναρ] The emphasis
which lies in τὸ .. ἀπὸ τούτου θ.,
may be rendered thus: '.. and it
was in fact from this god that
he conceived the vision came
which he saw when he (began
to be, i. e.) was first appointed to
take a joint charge of the army.'

23. δεξιόν] i. e. in the East,
which was the lucky quarter:
only the Greek augur faced the
North, and hence had the East on
his right hand (δεξιόν); the Ro-
man, facing the South, had the
lucky omens on his left. Cf. Hom.
II. II. 320; Cic. de Div. ii. 39.
K. See Dict. Ant. 'auspiciū.'

— ὥσπερ] (*Anacoluthon*.) 'In-
cepit scriptor ac si subjecturus
esset μέγαν μὲν οἶωνόν, κ.τ.λ. Sed
cum ita orationem aliquid duri
habituram videret, eam non præ-
gresso ὥσπερ sed propiori ἔλεγεν
accommodavit. K.—προπέμπων,
'when setting him on his way'
(*quum eum prosequeretur*).

— οὐκ ἰδιωτικὸς ..] 'Pertaining
to official (not private) station.'
It was the bird of Jove, from
whom all honour and authority is
derived. Cf. Hom. II. A. 279; P.
251: see III. i. 12, n. Often a
sculptured eagle sat perched upon
kings' sceptres. Herod. i. 195;
Arist. Av. 510. Compare a like
augury in Hom. Od. O. 160—178.

— περιπετόμενον] 'Gets its pro-
visions by flying about,' i. e. keeps
no store of them.—There is a pro-
spective reference here to the nar-
rative at VII. vii. 54; viii. 3.

καὶ πάντες ἔλεγον ἓνα αἰρεῖσθαι· καὶ ἐπεὶ τοῦτο ἔδοξε, προεβάλλοντο αὐτόν. Ἐπεὶ δὲ ἔδόκει δηλὸν εἶναι ὅτι αἰρήσονται αὐτόν, εἴ τις ἐπιψηφίζοι, ἀνέστη καὶ ἔλεξε τάδε·

26. Ἐγώ, ὦ ἄνδρες, ἡδομαι μὲν ὑπὸ ὑμῶν τιμώμενος, εἴπερ¹ ἄνθρωπός εἰμι, καὶ χάριν ἔχω καὶ εὐχομαι δοῦναί μοι τοὺς θεοὺς αἰτιὸν τινος ὑμῖν ἀγαθοῦ γενέσθαι· τὸ μέντοι ἐμὲ προκριθῆναι ὑπὸ ὑμῶν ἄρχοντα, Λακεδαιμονίου ἀνδρὸς παρόντος, οὔτε ὑμῖν μοι δοκεῖ συμφέρον εἶναι, ἀλλ' ἦττον ἂν διὰ τοῦτο τυγχάνειν εἴ τι δέοισθε παρ' αὐτῶν· ἐμοί τε αὖ οὐ πάνυ τι νομίζω ἀσφαλὲς εἶναι τοῦτο. 27. Ὅρῳ γὰρ ὅτι καὶ τῇ πατρίδι μου οὐ πρόσθεν ἐπαύσαντο πολεμοῦντες πρὶν ἐποίησαν πᾶσαν τὴν πόλιν ὁμολογεῖν Λακεδαιμονίους καὶ αὐτῶν ἡγεμόνας εἶναι. 28. Ἐπεὶ δὲ τοῦτο ὁμολόγησαν, εὐθὺς ἐπαύσαντο πολεμοῦντες καὶ οὐκέτι πέρα ἐπολιόρκησαν τὴν πόλιν. Εἰ οὖν ταῦτα ὁρῶν ἐγὼ δοκοίην, ὅπου δυναίμην, ἐνταῦθ' ἄκυρον ποιεῖν τὸ ἐκείνων ἀξίωμα, ἐκείνο ἐννοῶ, μὴ λίαν ἂν ταχὺ σωφρονισθείην. 29. Ὁ^m δὲ ὑμεῖς ἐννοεῖτε, ὅτι ἦττον ἂν στάσις εἴη ἐνὸς ἄρχοντος ἢ πολλῶν, εὖ ἴστε ὅτι ἄλλον μὲν ἐλόμενοι οὐχ εὐρήσετε ἐμὲ στασιάζοντα· νομίζω γὰρ ὅστις ἐν πολέμῳ ὢν στασιάζει πρὸς ἄρχοντα,

(l) V. i. 4.

(m) V. v. 20.

25. προεβάλλοντο] *'They proposed for election.'* Cf. ii. 6.

26. ἂν... τυγχάνειν] Supply ὑμᾶς as the subject, and τοῦτου or τοῦτων (from εἴ τι) as the object of the verb. Br.

— οὐ πάνυ τι] *'Not very safe in anywise.'* μείωσις for *'not at all safe.'*

27. ὁμολογεῖν, κ.τλ.] See the terms of peace. Hell. II. ii. 20.

28. ἄκυρον ποιεῖν] To make void-of-authority; *to invalidate*—*set aside* (*'auctoritatem irritam facere'*—D.).

— μὴ... ἂν... σωφρ.] Ἄν refers to the preceding condition εἰ δοκοίην. Jelf, 814, c. *'I have this notion, that I should be very quickly sobered.'* With ἐννοῶ μὴ comp. III. v. 3, n.

τοῦτον πρὸς τὴν ἑαυτοῦ σωτηρίαν στασιάζειν· ἐὰν δ' ἐμὲ ἔλησθε, οὐκ ἂν θαυμάσαιμι εἴ^η τινὰ εὗροιτε καὶ ὑμῖν καὶ ἐμοὶ ἀχθόμενον.

30. Ἐπεὶ δὲ ταῦτα εἶπε, πολὺ πλείους ἐξανίσταντο λέγοντες ὡς δέοι αὐτὸν ἄρχειν. Ἀγασίας δὲ Στυμφάλιος εἶπεν ὅτι γελοῖον εἶη εἰ οὕτως ἔχει, ὀργιοῦνται Λακεδαιμόνιοι καὶ ἐὰν σύνδειπνοι συνελθόντες μὴ Λακεδαιμόνιον συμποσίαρχον αἰρῶνται· ἐπεὶ εἰ οὕτω γε τοῦτ' ἔχει, ἔφη, οὐδὲ λοχαγεῖν ἡμῖν ἔξεστιν, ὡς ἔοικεν, ὅτι Ἀρκάδες ἐσμέν. Ἐνταῦθα δὴ ὡς εὖ εἰπόντος τοῦ Ἀγασίου ἀνεθορύβησαν.

31. Καὶ ὁ Ξενοφῶν, ἐπεὶ ἑώρα πλείονος ἐνδέον, παρελθὼν εἶπεν· Ἀλλ', ὦ ἄνδρες, ἔφη, ὡς πάννυ εἰδῆτε, ὁμνύω ὑμῖν θεοὺς πάντας καὶ πάσας, ἥ μὴν^ο ἐγώ, ἐπεὶ τὴν ὑμετέραν γνώμην ἡσθανόμην, ἐθύόμην εἰ βέλτιον εἴη ὑμῖν τε ἐμοὶ ἐπιτρέψαι ταύτην τὴν ἀρχήν, καὶ ἐμοὶ ὑποστῆναι· καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐσήμηναν ὥστε καὶ ἰδιώτην ἂν γινῶναι ὅτι [ταύτης] τῆς μοναρχίας ἀπέχεσθαι με δεῖ. 32. Οὕτω δὴ Χειρίσοφον αἰροῦνται. Χειρίσοφος δέ, ἐπεὶ ἡρέθη, παρελθὼν εἶπεν· Ἀλλ', ἔφη, ὦ ἄνδρες, τοῦτο μὲν ἴστε ὅτι οὐδ' ἂν ἔγωγε ἐστασίαζον, εἰ ἄλλον εἴλεσθε. Ξενοφῶντα μέντοι, ἔφη, ὠνήσατε οὐχὶ ἐλομενοι· ὡς καὶ νῦν Δέξιππος^p ἤδη διέβαλλεν αὐτὸν πρὸς Ἀναξίβιον

(n) I. iv. 12.

(o) II. iii. 26.

(p) V. i. 15.

29. εἴ τινα] Scil. Chirisophum.

31. πλείονος ἐνδέον] 'That (the case) required more (to be said),' 'graviori aliqua ratione (Dei jussu praetento) egere.' K.

— ὁμνύω] Comp. the form συμμυγνύουσι, IV. vi. 24.

— ἰδιώτην] 'Even a layman might know.' Ἰδιώτης (opposed to χειροτέχνης Thuc. vi. 72) is one

not trained to a business, 'unprofessional.' Opposed to στρατηγός (I. iii. 11) it means 'a private soldier.'

32. οὐδ' ἂν ἔγωγε, 'neither would I have acted factiously,' refers to Xenophon's disclaimer § 29.

— καὶ νῦν is logical. 'Even as it is, D. has already been slandering ..' suggests what would

ὅ τι ἐδύνατο, καὶ μάλα ἐμοῦ αὐτὸν σιγάζοντος. Ὁ δὲ ἔφη νομίζειν αὐτὸν Τιμασίῳ μᾶλλον συνάρχειν ἐθελῆσαι Δαρδανεῖ ὄντι τοῦ Κλεάρχου στρατεύματος, ἢ ἐαυτῷ Λάκωνι ὄντι. 33. Ἐπεὶ μέντοι ἐμὲ εἴλεσθε, ἔφη, καὶ ἐγὼ πειράσομαι ὅ τι ἂν δύνωμαι ὑμᾶς ἀγαθὸν ποιεῖν. Καὶ ὑμεῖς οὕτω παρασκευάζεσθε ὡς αὖριον, εἰς πλοῦς ἦ, ἀναξόμενοι· ὁ δὲ πλοῦς ἔσται εἰς Ἡράκλειαν· ἅπαντας οὖν δεῖ ἐκεῖσε πειρᾶσθαι κατασχεῖν· τὰ δ' ἄλλα, ἐπειδὰν ἐκεῖσε ἔλθωμεν, βουλευσόμεθα.

CAPUT II. (V. CAP. X.)

1. Ἐντεῦθεν τῇ ὑστεραίᾳ ἀναγόμενοι πνεύματι ἔπλεον καλῶ ἡμέρας δύο παρὰ τὴν γῆν. Καὶ παραπλέοντες ἐθεώρουν τὴν τε Ἰασονίαν ἀκτὴν, ἔνθα ἡ Ἀργὸν λέγεται ὀρμίσασθαι, καὶ τῶν ποταμῶν τὰ στόματα· πρῶτον μὲν τοῦ Θερμώδοντος, ἔπειτα δὲ τοῦ Ἴριος, ἔπειτα δὲ τοῦ Ἀλυος, μετὰ [δὲ] τοῦτον τοῦ Παρθενίου· τοῦτον δὲ παραπλεύσαντες ἀφίκοντο εἰς

have been said had Xen. been elected commander-in-chief.

— Ὁ δὲ ἔφη] *He* (Dexippus) *said he thought that he* (Xen.) *wanted to share with T. the command of C.'s division . .*

— ἢ ἐαυτῷ] (Cf. V. i. 15.) Timasion succeeded to the command of Clearchus' division (III. i. 47), and, at Xenophon's suggestion, shared with him the command of the rear-guard (III. ii. 37). What pretension Dexippus had to this command does not appear. He seems to insinuate that Xenophon had interfered in favour of Timasion, in the hope of gaining an

influence over Clearchus' division (probably large, see I. iv. 7), and employing it in a way injurious to Spartan interests.

33. κατασχεῖν (scil. ναῦς) est *appellere*. Cf. Herod. vii. 188. K.

1. ἀκτὴν] *Poieticè* for ἄκραν. Cf. Erf. Soph. Œd. T. 184. *Jason's Promontory*, with the rivers Thermodon, Iris, and Halys, had been already passed in the voyage between Cotyora and Sinope; the error is probably due to interpolation.

Ἡράκλειαν, πόλιν Ἑλληνίδα, Μεγαρέων ἀποικυν, οὖσαν δ' ἐν τῇ Μαριανδυνῶν χώρα. 2. Καὶ ὠρμίσαντο παρὰ τῇ Ἀχερουσιάδι Χερρόνήσῳ· ἔνθα λέγεται ὁ Ἡρακλῆς ἐπὶ τὸν Κέρβερον κύνα καταβῆναι ἢ νῦν τὰ σημεῖα δεικνύουσι τῆς καταβάσεως, τὸ βάθος πλέον ἢ ἐπὶ δύο στάδια. 3. Ἐνταῦθα τοῖς Ἑλλησιν οἱ Ἡρακλεῶται ξένια πέμπουσιν, ἀλφίτων μεδίμνους τρισχιλίους καὶ οἴνου κεράμια δισχίλια καὶ βοῦς εἴκοσι καὶ οἷς ἑκατόν. Ἐνταῦθα διὰ τοῦ πεδίου ρεῖ ποταμός, Λύκος ὄνομα, εὖρος ὡς δύο πλέθρων.

4. Οἱ δὲ στρατιῶται συλλεγέντες ἐβουλεύοντο τὴν^a λοιπὴν πορείαν πότερον κατὰ γῆν ἢ κατὰ θάλατταν χρὴ πορευθῆναι ἐκ τοῦ Πόντου. Ἀναστὰς δὲ Λύκων Ἀχαιὸς εἶπεν· Θαυμάζω μὲν, ὦ ἄνδρες, τῶν στρατηγῶν ὅτι οὐ πειρῶνται ἡμῖν ἐκπορίζειν σιτηρέσιον· τὰ μὲν γὰρ ξένια οὐ μὴ^b γένηται τῇ στρατιᾷ τριῶν ἡμερῶν σιτία· ὁπόθεν δ' ἐπισιτισάμενοι πορευσόμεθα οὐκ ἔστιν, ἔφη. Ἐμοὶ οὖν δοκεῖ αἰτεῖν τοὺς Ἡρακλεώτας μὴ ἔλαττον ἢ τρισχιλίους Κυζικηνούς. 5. Ἄλλος δ' εἶπε, [μηνὸς μισθὸν] μὴ ἔλαττον ἢ μυρίους· καὶ ἐλομένους πρέσβεις αὐτίκα μάλα, ἡμῶν καθημένων, πέμπειν πρὸς τὴν πόλιν καὶ εἰδέναι ὅ τι ἂν ἀπαγγέλλωσι, καὶ πρὸς ταῦτα βουλευέσθαι. 6. Ἐντεῦθεν

(a) I. ii. 21.

(b) II. ii. 12.

— Ἡράκλειαν] (*Ereklî*) *Ponticam*, τὴν ἐν Πόντῳ. *Aristot. Pol.* V. v. 5.

— Μαριανδυνῶν] Cf. *Blomf. Persæ*, p. 189.

2. ἐπὶ τ. Κέρβερον] '*To fetch Cerberus.*' Cf. V. i. 5, ἐπὶ πλοῖα. *Thuc.* i. 117.

4. τῶν στρατηγ.] '*I wonder at our generals, that &c.*' Cf. *Jelf*, 495, obs. 2; *Arn. Thuc.* viii. 14; *Matt.* 373, obs.; see note III. i. 19.

— ὁπόθεν . . οὐκ ἔστιν] *Non est unde &c.* Cf. II. iv. 5.

5. μυρίους] The men of *Heraclæa* had broken their promise of a month's pay (V. vi. 35), i. e. in round numbers ten thousand *Cyzican darics*.

— ἡμῶν καθ.] Transition to *orat. rect.* Cf. I. iii. 14, n. *καθημένων* is the word proper of those who sit in consultation. VII. i. 33. *Hom. Od. A.* 372. K.

προὔβαλοντο^c πρέσβεις, πρῶτον μὲν Χειρίσοφον, ὅτι ἄρχων ἤρητο· ἔστι^d δ' οἱ καὶ Ξενοφῶντα· οἱ δὲ ἰσχυρῶς ἀπεμάχοντο· ἀμφοῖν γὰρ ταῦτα ἐδόκει μὴ ἀναγκάζειν πόλιν Ἑλληνίδα καὶ φιλίαν ὅτι μὴ αὐτοὶ ἐθέλοντες διδοῖεν. 7. Ἐπεὶ δ' οὖν οὗτοι ἐδόκουν ἀπρόθυμοι εἶναι, πέμπουσι Λύκωνα Ἀχαιοὺν καὶ Καλλίμαχον Παρρῥάσιον καὶ Ἀγασίαν Στυμφάλιον. Οὗτοι ἐλθόντες ἔλεγον τὰ δεδογμένα· τὸν δὲ Λύκωνα ἔφασαν καὶ ἐπαπειλεῖν, εἰ μὴ ποιήσαιεν ταῦτα. 8. Ἀκούσαντες δ' οἱ Ἡρακλεῶται βουλευέσθαι ἔφασαν· καὶ εὐθύς τά τε χρήματα ἐκ τῶν ἀγρῶν συνήγον καὶ τὴν ἀγορὰν εἴσω ἀνεσκέυασαν, καὶ αἱ πύλαι ἐκέκλειντο καὶ ἐπὶ τῶν τειχῶν ὅπλα ἐφαίνετο.

9. Ἐκ τούτου οἱ ταραξάντες ταῦτα τοὺς στρατηγοὺς ἡτιῶντο διαφθεῖρειν τὴν πρᾶξιν^e· καὶ συνίσταντο οἱ Ἀρκάδες καὶ οἱ Ἀχαιοί· προειστήκει δὲ μάλιστα αὐτῶν Καλλίμαχος τε ὁ Παρρῥάσιος καὶ Λύκων ὁ Ἀχαιός. 10. Οἱ δὲ λόγοι ἦσαν αὐτοῖς ὡς αἰσχροὺν

(c) VI. i. 25.

(d) I. v. 7.

(e) I. iii. 16.

6. ἀναγκάζειν πόλιν (ἐκείνο)] For ἀναγκάζ. with double acc. cf. Matt. 413. Comp. *'quid non mortalia pectora cogis,'* Virg. *Æn.* iii. 56; sup. V. vii. 6.

— ὅτι μὴ] *Nisi quod . . . 'any thing but what . . .'*

8. ἀνεσκέυ.] *'Packed up and removed'*—opp. to κατασκευαῖς. Cyr. VIII. vi. 2; Thuc. i. 18.—τ. ἀγορὰν = τὰ ὄνια, or τὰ ἐπιτήδεια.

— ἐκέκλειντο] *'Were shut close.'* Not *'had been closed,'* as if prior to other past acts; for εὐθύς shows that these successive clauses joined by καί, and with different tenses, belong to one and the same point of the narrative; the tenses serving to mark the

same variety of state and circumstance in the series of actions that (says R. at V. ii. 15) "light and shade do in a picture;" thus συνήγον gives the notion of action going on in different quarters; ἀνεσκέυασαν in one; ἐκέκλειντο of action not only completed, but continued in its effects—"the gates were closed and kept closed." For this particular usage of the plupft. to denote "the establishment of a state of condition in past time," see Don. G. G. p. 420. So ὁμολόγητο, I. ix. 14.

9. συνίσταντο] *Coibant, 'combined;'* *'formed one party.'* Inf. § 11.

εἴη ἄρχειν [ἔνα] Ἀθηναίων Πελοποννησίων καὶ Λακεδαιμονίων, μηδεμίαν δύναμιν παρεχόμενον εἰς τὴν στρατιάν· καὶ τοὺς μὲν πόρους σφᾶς ἔχειν, τὰ δὲ κέρδη ἄλλους, καὶ ταῦτα τὴν σωτηρίαν σφῶν κατειργασμένων· εἶναι γὰρ τοὺς κατειργασμένους Ἀρκάδας καὶ Ἀχαιοὺς· τὸ δ' ἄλλο στήρατευμα οὐδὲν εἶναι (καὶ ἦν δὲ τῇ ἀληθείᾳ ὑπερήμισυ τοῦ ὅλου στρατεύματος Ἀρκάδες καὶ Ἀχαιοί). 11. Εἰ οὖν σωφρονοῖεν, αὐτοὶ συστάντες καὶ στρατηγούς ἐλόμενοι ἑαυτῶν καθ' ἑαυτοὺς τε ἂν τὴν πορείαν ποιοῖντο, καὶ πειρῶντο ἀγαθόν τι λαμβάνειν. 12. Ταῦτ' ἔδοξε· καὶ ἀπολιπόντες Χειρίσοφον εἴ τινες^f ἦσαν παρ' αὐτῷ Ἀρκάδες ἢ Ἀχαιοί, καὶ Ξενοφῶντα, συνέστησαν· καὶ στρατηγούς αἰροῦνται ἑαυτῶν δέκα· τούτους δὲ ἐψηφίσαντο ἐκ τῆς νικώσης^g ὃ τι δοκοίη τοῦτο ποιεῖν. Ἡ μὲν οὖν τοῦ παντὸς ἀρχὴ Χειρισόφῳ ἐνταῦθα κατελύθη, ἡμέρα ἕκτη ἢ ἐβδόμη ἀφ' ἧς ἤρέθη.

13. Ξενοφῶν μέντοι ἐβούλετο κοινῇ μετ' αὐτῶν τὴν πορείαν ποιεῖσθαι, νομίζων οὕτως ἀσφαλέστερον εἶναι ἢ ἰδίᾳ ἕκαστον στέλλεσθαι· ἀλλὰ Νέων^h ἔπειθεν αὐτὸν καθ' αὐτὸν πορεύεσθαι, ἀκούσας τοῦ Χειρισόφου ὅτι Κλέανδρος ὁ ἐν Βυζαντίῳ ἄρμοστής φαίη τριήρεις ἔχων ἤξειν εἰς Κάλπη λιμένα· 14. ὅπως οὖν μηδεὶς μετάσχοι, ἀλλ' αὐτοὶ καὶ οἱ αὐτῶν στρατιῶται ἐκπλεύσειαν ἐπὶ τῶν τριήρων, διὰ ταῦτα συνεβούλευε. Καὶ Χειρίσοφος, ἅμα μὲν ἀθυμῶν τοῖς γεγενημένοις

(f) V. iii. 3.

(g) i. 18.

(h) V. vi. 36 ; vii. 1.

10. μηδεμίαν] See on μὴ κοινούμ., V. vi. 27.

— παρεχόμενον] *Pro sua parte dantem*. P.

11. ἑαυτῶν] 'Out of their own number:' vi. 18.

12. τούτους] 'They passed a resolution that whatsoever should be approved by the majority, that these (generals) should do.'

14. αὐτοί] Neon, Xenophon and Chirisophus.

ἄμα δὲ μισῶν ἐκ τούτου τὸ στράτευμα, ἐπιτρέπει αὐτῷ ποιεῖν ὅ τι βούλεται. 15. Ξενοφῶν μὲν ἔτι ἐπεχείρησεν ἀπαλλαγεῖς τῆς στρατιᾶς ἐκπλεῦσαι· θυομένῳ δὲ αὐτῷ τῷ Ἡγεμόνι Ἡρακλεῖ καὶ κοινουμένῳ πότερα λῶον καὶ ἄμεινον εἴη στρατεῦεσθαι ἔχοντι τοὺς παραμείναντας τῶν στρατιωτῶν, ἢ ἀπαλλάττεσθαι, ἐσήμηνεν ὁ θεὸς τοῖς ἱεροῖς συστρατεῦεσθαι. 16. Οὕτω γίνεται τὸ στράτευμα τριχῇ· Ἀρκάδες μὲν καὶ Ἀχαιοὶ πλείους ἢ τετρακισχίλιοι, ὅπλῃται πάντες· Χειρισόφῳ δὲ ὅπλῃται μὲν εἰς τετρακοσίους καὶ χιλίους, πελτασταὶ δὲ εἰς ἑπτακοσίους, οἱ Κλεάρχου Θράκες· Ξενοφῶντι δὲ ὅπλῃται μὲν εἰς ἑπτακοσίους καὶ χιλίους, πελτασταὶ δὲ εἰς τριακοσίους· ἵππικόν δὲ μόνος οὗτος εἶχεν, ἀμφὶ τοὺς τετταράκοντα ἱππέας.

17. Καὶ οἱ μὲν Ἀρκάδες, διαπραξάμενοι πλοῖα παρὰ τῶν Ἡρακλεωτῶν, πρῶτοι πλέουσιν, ὅπως ἐξαίφνης ἐπιπесόντες τοῖς Βιθυνοῖς λάβοιεν ὅτι πλείστα καὶ ἀποβαίνουσιν εἰς Κάλπης λιμένα κατὰ μέσον πῶς τῆς Θράκης. 18. Χειρίσοφος δ' εὐθὺς ἀπὸ τῆς πόλεως τῶν Ἡρακλεωτῶν ἀρξάμενος πεζῇ ἐπορεύετο

(i) IV. viii. 21.

— αὐτῷ (ἐπιτρ.)] *Xenophonti*. B.

15. μὲν ἔτι] *Id adhuc conatus est, ut ...* D.

— λῶον καὶ ἄμεινον] *Satius meliusque*, a common form.—λῶον is strictly 'more desirable,' from the Doric λῶ, 'I wish.'—"βελτίων is better' morally; λῶων 'better' as preferable." Don. G. G. p. 159. Βελτίων has the 'moral' notion in it at VII. vi. 38, and possibly the neuter at i. 31 (*rectius*),—but βέλτιον ordinarily = *utilius* simply: cf. III. ii. 31; VII. viii. 4.

16. The whole force of hoplites and peltasts is here stated at 8140. Since the review at Cerasus (V. iii. 3), there had been a serious loss in the Mossynæcian country (V. iv. 16), besides that in the foray near Cerasus: vide V. vii. 16.

— οἱ Κλ. Θράκες] These peltasts were mercenaries from (Asiatic) Thrace, i. e. Bithynians, who are spoken of (iii. 4) as peltasts. See note III. i. 47.

17. τῆς Θράκης] *Asiatic Thrace* i. e. Bithynia, defined iv. 1.

διὰ τῆς χώρας· ἐπεὶ δὲ εἰς τὴν Θράκην ἐνέβαλλε, παρὰ τὴν θάλατταν ἦεν· καὶ γὰρ ἤδη ἡσθένει· 19. Ξενοφῶν δὲ πλοῖα λαβὼν ἀποβαίνει ἐπὶ τὰ ὄρια τῆς Θράκης καὶ τῆς Ἡρακλεώτιδος, καὶ διὰ μεσογαίας ἐπορεύετο.

CAPUT III. (LIB. VI. CAP. I.)

1. [Ὁν μὲν οὖν τρόπον ἢ τε Χειρισόφου ἀρχὴ τοῦ παντὸς κατελύθη καὶ τῶν Ἑλλήνων τὸ στράτευμα ἐσχίσθη, ἐν τοῖς ἐπάνω εἴρηται.] 2. Ἐπραξαν δ' αὐτῶν ἕκαστοι τάδε. Οἱ μὲν Ἀρκάδες, ὥς ἀπέβησαν νυκτὸς εἰς Κάλπης λιμένα, πορεύονται εἰς τὰς πρώτας κώμας, στάδια ἀπὸ θαλάττης ὥς τριάκοντα. Ἐπεὶ δὲ φῶς ἐγένετο, ἦγεν ἕκαστος ὁ στρατηγὸς τὸν αὐτοῦ λόχον ἐπὶ κώμην· ὁποία δὲ μείζων ἐδόκει εἶναι, σύνδυο λόχους ἦγον οἱ στρατηγοί. 3. Συνεβάλοντο δὲ καὶ λόφον εἰς ὃν δέοι πάντας ἀλίζεσθαι· καὶ ἅτε ἐξαίφνης ἐπιπεσόντες ἀνδράποδά τε πολλὰ ἔλαβον καὶ πρόβατα πολλὰ περιεβάλοντο.

4. Οἱ δὲ Θράκες ἠθροίζοντο οἱ διαφεύγοντες· πολλοὶ

18. ἤδη ἡσθένει] '*He was just now falling ill;*' he died on the march. iv. 11.

1. Ὁν μὲν] This section is wanting in several MSS. The VIth Book of some editions begins here.

2. λόχον] There being ten generals (ii. 12), and the whole force something over 4000 men (ii. 16), these λόχοι must have numbered about 400 each.

3. Συνεβάλ.,] '*Convenit inter*

eos de tumulto.' K. *They agreed upon . . .* This rendezvous is spoken of § 4 as τὸ συγκείμενον, which is the regular perfect of συντίθεσθαι, *convenire*. Cf. IV. ii. 1.

4. οἱ διαφεύγ.] '*Fuga elapsi et adhuc fugientes.*' P. The imperfects give the notion of various bodies of fugitives flocking together to escape the Greek marauders.—πελτασταὶ ὄντες: *being peltasts*, and therefore light-armed, they gave the heavy-armed

δὲ διέφυγον πελτασταὶ ὄντες ὀπλίτας ἐξ αὐτῶν τῶν χειρῶν. Ἐπεὶ δὲ συνελέγησαν, πρῶτον μὲν τῷ Σμίκρητος λόχῳ, ἑνὸς τῶν Ἀρκαδῶν στρατηγῶν, ἀπιδόντι ἤδη εἰς τὸ συγκεείμενον καὶ πολλὰ χρήματα ἄγοντι, ἐπιτίθενται. 5. Καὶ τέως μὲν ἐμάχοντο ἅμα πορευόμενοι οἱ Ἕλληνες· ἐπὶ δὲ διαβάσει χαράδρας τρέπονται αὐτούς· καὶ αὐτὸν μὲν τὸν Σμίκρητα ἀποκτινύουσι, καὶ τοὺς ἄλλους πάντας· ἄλλου δὲ λόχου τῶν δέκα στρατηγῶν, τοῦ Ἡγησάνδρου, ὀκτὼ μόνους κατέλιπον· καὶ αὐτὸς Ἡγήσανδρος ἐσώθη. 6. Καὶ οἱ ἄλλοι μὲν λοχαγοὶ συνήλθον, οἱ μὲν σὺν πράγμασιν, οἱ δὲ ἄνευ πραγμάτων· οἱ δὲ Θρᾶκες, ἐπεὶ εὐτύχησαν τοῦτο τὸ εὐτύχημα^a, συνεβόων τε ἀλλήλους καὶ συνελέγοντο ἐρρώμένως τῆς νυκτός. Καὶ ἅμα ἡμέρα κύκλῳ περὶ τὸν λόφον, ἔνθα οἱ Ἕλληνες ἐστρατοπεδεύοντο, ἐτάττοντο καὶ ἱππεῖς πολλοὶ καὶ πελτασταί, καὶ αἰεὶ πλείονες συνέρρεον. 7. καὶ προσέβαλλον πρὸς τοὺς ὀπλίτας ἀσφαλῶς· οἱ μὲν γὰρ Ἕλληνες οὔτε τοξότην εἶχον οὔτε ἀκοντιστὴν οὔτε ἱππέα· οἱ δὲ προσθέοντες καὶ προσελαύνοντες ἠκόντιζον· ὁπότε δὲ αὐτοῖς ἐπίοιεν, ῥαδίως ἀπέφευγον· ἄλλοι δὲ ἄλλη ἐπετίθεντο. 8. Καὶ τῶν μὲν πολλοὶ ἐτιτρώσκοντο, τῶν δὲ οὐδεῖς· ὥστε κινήθηναι οὐκ ἐδύναντο ἐκ τοῦ χωρίου, ἀλλὰ τελευτώντες^b καὶ ἀπὸ τοῦ ὕδατος εἶργον αὐτοὺς οἱ Θρᾶκες. 9. Ἐπεὶ δ' ἀπορία πολλὴ ἦν, διελέγοντο περὶ σπονδῶν· καὶ τὰ μὲν ἄλλα ὁμολόγητο αὐτοῖς, ὁμήρους δ' οὐκ ἐδίδοσαν οἱ

(a) I. iii. 15, n.

(b) IV. v. 16.

men the slip (δι-έφυγον ἐξ αὐτῶν τῶν χειρῶν). Leuncl.

5. τρέπονται] i. e. οἱ Θρᾶκες. A change of subject. See at VII. iii. 3.

6. οἱ μὲν σὺν πράγμασι.] 'Difficiliter alii, alii nullo negotio.'

7. οἱ δέ] 'But they,' the enemy; as at IV. ii. 15.

9. ὁμολόγ. αὐτοῖς] 'Inter se convenerat.' P. Cf. V. iv. 15, n.

— οὐκ ἐδίδ.] 'Would not give. Cf. I. iii. 1; VII. i. 7.

Θράκες αἰτούντων τῶν Ἑλλήνων· ἀλλ' ἐν τούτῳ ἴσχετο. Τὰ μὲν δὴ τῶν Ἀρκάδων οὕτως εἶχε.

10. Χειρίσσοφος δέ, ἀσφαλῶς πορευόμενος παρὰ θάλατταν, ἀφικνεῖται εἰς Κάλπης λιμένα. Ξενοφῶντι^ο δὲ διὰ τῆς μεσογαίας πορευομένῳ οἱ ἵππεῖς προκαταθέοντες ἐντυγχάνουσι πρεσβύταις πορευομένοις ποι. Καὶ ἐπεὶ ἤχθησαν παρὰ Ξενοφῶντα, ἐρωτᾷ αὐτοὺς εἰ που ἦσθοντο ἄλλου στρατεύματος ὄντος Ἑλληνικοῦ.

11. Οἱ δὲ ἔλεγον πάντα τὰ γεγενημένα, καὶ νῦν ὅτι πολιορκοῦνται ἐπὶ λόφου, οἱ δὲ Θράκες πάντες περικεκυκλωμένοι εἶεν αὐτούς. Ἐνταῦθα τοὺς μὲν ἀνθρώπους τούτους ἐφύλαττεν ἰσχυρῶς, ὅπως ἡγεμόνες εἶεν ὅπου δέοι· σκοποὺς δὲ καταστήσας συνέλεξε τοὺς στρατιώτας καὶ ἔλεξεν·

12. Ἄνδρες στρατιῶται, τῶν Ἀρκάδων οἱ μὲν τεθνήσκουσιν, οἱ δὲ λοιποὶ ἐπὶ λόφου τινὸς πολιορκοῦνται. Νομίζω δ' ἔγωγε, εἰ ἐκείνοι ἀπολοῦνται, οὐδ' ἡμῖν εἶναι οὐδεμίαν σωτηρίαν, οὕτω μὲν πολλῶν ὄντων πολεμίων, οὕτω δὲ τεθαρρήκότων. 13. Κράτιστον οὖν ἡμῖν ὡς τάχιστα βοηθεῖν τοῖς ἀνδράσιν, ὅπως, εἰ ἔτι εἰσὶ σῶοι, σὺν ἐκείνοις μαχώμεθα καὶ μὴ μόνοι λειφθέντες μόνοι καὶ κινδυνεύωμεν. 14. Νῦν [μὲν] οὖν στρατοπεδευνώμεθα προελθόντες, ὅσον ἂν δοκῇ καιρὸς εἶναι εἰς τὸ δειπνοποιεῖσθαι· ἕως δ' ἂν πορευώμεθα, Τιμασίῳν ἔχων τοὺς ἵππεῖς προελαυνέτω ἐφορῶν ἡμᾶς, καὶ σκοπ-

(c) III. ii. 22, n.

— Ἰσχετο] 'On this point the negotiation stopped' — or, 'the matter hung.' 'Res hærebat.' Cf. τὸ ἴσχον, v. 13.

12. οὐδεμίαν] After verbs of 'thinking' οὐ often takes the place of μή in an infinitive clause, when it is intended to give to the negative an emphasis which μή

appears too weak to bear.

14. ὅσον ἂν δ. = τοσοῦτον ἔστ' ἂν. They were to march till dinner time, which itself would be regulated by military considerations.

— ἐφορῶν] 'Keeping us in sight.'

εἶτω τὰ ἔμπροσθεν, ὥς μηδὲν ἡμᾶς λάθῃ. 15. Παρέπεμψε δὲ καὶ τῶν γυμνητῶν ἀνθρώπους εὐζώνους εἰς τὰ πλάγια καὶ εἰς τὰ ἄκρα, ὅπως, εἴ ποὺ τί ποθεν καθορῶεν, σημαίνοιεν· ἐκέλευε δὲ καίειν ἅπαντα, ὅτῳ ἐντυγχάνοιεν καυσίμῳ. 16. Ἡμεῖς γὰρ ἀποδραΐημεν ἂν οὐδαμοῦ ἐνθένδε· πολλή μὲν γάρ, ἔφη, εἰς Ἡράκλειαν πάλιν ἀπιέναι, πολλή δὲ εἰς Χρυσόπολιν^d διελθεῖν· οἱ δὲ πολέμιοι πλησίον· εἰς Κάλπης δὲ λιμένα, ἔνθα Χειρίσοφον εἰκάζομεν εἶναι (εἰ σέσωσται), ἐλαχίστη ὁδός· ἀλλὰ δὴ ἐκεῖ μὲν οὔτε πλοῖά ἐστιν οἷς ἀποπλευσούμεθα· μένουσι δὲ αὐτοῦ οὐδὲ μιᾶς ἡμέρας ἐστὶ τὰ ἐπιτήδεια. 17. Τῶν δὲ πολιορκουμένων ἀπολομένων, σὺν τοῖς Χειρισόφου μόνοις κάκιόν ἐστι διακινδυνεύειν ἢ, τῶνδε σωθέντων, πάντας εἰς ταὐτὸν ἐλθόντας κοινῇ τῆς σωτηρίας ἔχεσθαι. Ἀλλὰ χρὴ παρασκευασαμένους τὴν γνώμην πορεύεσθαι, ὥς νῦν ἢ εὐκλεῶς τελευτῆσαι ἐστὶν ἢ κάλλιστον ἔργον ἐργάσασθαι Ἑλληνας τοσοῦτους σώσαντας. 18. Καὶ ὁ θεὸς ἴσως ἄγει οὕτως, ὃς τοὺς μεγαληγορήσαντας ὥς πλέον

(d) vi. 38.

15. καίειν ἅπαντα] The extent of the devastation was intended to give the enemy an exaggerated idea of the strength of the invading army. See § 19, 20.

16. οὐδαμοῦ] See § 23.

— πολλή] Scil. ὁδός ἐστι.

— ἐκεῖ μὲν οὔτε... μένουσι δέ] MSS. (μένουσι τέ. D. & L.) Two constructions seem to be blended; one, ἐκεῖ οὔτε πλοῖά ἐστι... οὔτε ἐπιτήδεια,—and another, in which the clauses are opposed to each other by μέν and δέ,—ἐκεῖ ἀποπλευσομένοις μὲν (ἡμῖν) οὐκ ἐστι πλοῖα,—μένουσι δέ, κ.τ.λ.

17. σωτηρίας ἔχεσθαι] ‘To lay

hold of;’ ‘aim at securing.’ Cf. ἔχεσθαι τοῦ πολέμου, Thuc. vi. 88. Jelf, 536.

— παρασκευ. τὴν γνώμ.] ‘Having made up our mind...’ Cf. Hell. III. iv. 20, σώματα καὶ γνώμην παρασκευάζοντο ὡς ἀγωνιούμενοι.

18. ἄγει] ‘Orders it so.’ Cf. Hdt. vii. 8, l. 10.

— ὥς πλέον φρον.] ‘As having more sense (than other people).’ Quasi prudentia præcellerent, D. See II. ii. 5. Cf. ‘plus se quam imperatorem sentire existimabant,’ Cæs. B. G. vii. 52. Dist. μεῖζον φρονεῖ, V. vi. 8.

φρονούντας ταπεινῶσαι βούλεται· ἡμᾶς δέ, τοὺς ἀπὸ θεῶν ἀρχομένους, ἐντιμοτέρους ἐκείνων καταστήσαι. Ἀλλ' ἐπεσθαι χρὴ καὶ προσέχειν τὸν νοῦν, ὥς ἂν τὸ παραγγελλόμενον^ο δύνησθε ποιεῖν.

19. Ταῦτ' εἰπὼν ἡγεῖτο. Οἱ δὲ ἱππεῖς, διασπειρόμενοι ἐφ' ὅσον καλῶς εἶχεν, ἔκαιον *ἢ ἐβάδιζον*· καὶ οἱ πελτασταὶ ἐπιπαριόντες^ι κατὰ τὰ ἄκρα ἔκαιον πάντα ὅσα καύσιμα ἑώρων· καὶ ἡ στρατιὰ δέ, εἴ τιτι παραλειπομένῳ ἐντυγχάνοιεν· ὥστε πᾶσα ἡ χώρα αἴθεσθαι ἐδόκει καὶ τὸ στράτευμα πολὺ εἶναι. 20. Ἐπεὶ δὲ ὥρα ἦν, κατεστρατοπεδεύσαντο ἐπὶ λόφον ἐκβάντες^ς, καὶ τά τε τῶν πολεμίων πυρὰ ἑώρων, ἀπέιχον δὲ ὡς τεττάρακοντα σταδίους, καὶ αὐτοὶ ὡς ἐδύναντο πλείστα πυρὰ ἔκαιον. 21. Ἐπεὶ δὲ ἐδείπνησαν τάχιστα, παρηγγέλθη τὰ πυρὰ κατασβεννύναι πάντα. Καὶ τὴν μὲν νύκτα φυλακὰς ποιησάμενοι ἐκάθευδον· ἅμα δὲ τῇ ἡμέρᾳ, προσευξάμενοι τοῖς θεοῖς καὶ συνταξάμενοι ὡς εἰς μάχην, ἐπορεύοντο ἢ ἐδύναντο τάχιστα. 22. Τιμασίῳ δὲ καὶ οἱ ἱππεῖς, ἔχοντες τοὺς ἡγεμόνας καὶ προελαύνοντες, ἐλάνθανον αὐτοὺς ἐπὶ τῷ λόφῳ γενόμενοι ἔνθα ἐπολιορκοῦντο οἱ Ἕλληνες. Καὶ οὐχ ὀρώσιν οὔτε το φίλιον στράτευμα οὔτε τὸ πολέμιον—καὶ ταῦτα ἀπαγγέλλουσι πρὸς τὸν Ξενοφῶντα καὶ τὸ στράτευμα—

(e) I. viii. 16.

(f) III. iv. 30.

(g) IV. iii. 3.

— ἀπὸ θεῶν ἀρχομ.] *'Who began with the gods.'* See ii. 15. Cf. Cyr. I. v. 6.

— ὥς ἂν] Final ὥς (or ὅπως, but never ἵνα) is sometimes followed by ἂν—chiefly after a command (here implied in χρὴ)—*'You must . . . pay attention, in order that so (ἂν) you may &c.'* Cf. II. v. 16; VII. iv. 2. "In such cases ἂν expresses an eventual conclusion, i. e. one in which an

additional hypothesis is virtually contained" (i. e. *'if you do,—you will . . .'*). Don. G. G. p. 600.

19. ἡ στρατιὰ] = οἱ ὀπλίται. Simili oppositione, Caes. B. G. ii. 11. *Exercitus equitatusque*. K. Cf. IV. iii. 22.

22. ἐλάνθ. αὐτοὺς . . . γεν.] *'Got unawares upon the hill,'* imprudentes in collein evaserunt.

— ἐπολιορκοῦντο] *'Had been besieged.'* Cf. I. ii. 22, n.

γραῖδια δὲ καὶ γέροντια καὶ πρόβατα ὀλίγα καὶ βούς καταλελειμμένους. 23. Καὶ τὸ μὲν πρῶτον θαῦμα ἦν τί εἴη τὸ γεγενημένον· ἔπειτα δὲ καὶ τῶν καταλελειμμένων ἐπυνθάνοντο ὅτι οἱ μὲν Θράκες εὐθὺς ἀφ' ἐσπέρας ὥχοντο ἀπιόντες· ἔωθεν δὲ καὶ τοὺς Ἑλληνας ἔφασαν οἴχεσθαι· ὅπου δέ, οὐκ εἰδέναι.

24. Ταῦτα ἀκούσαντες οἱ ἀμφὶ Ξενοφῶντα, ἐπεὶ ἠρίστησαν, συσκευασάμενοι ἐπορεύοντο, βουλόμενοι ὡς τάχιστα συμμῖξαι τοῖς ἄλλοις εἰς Κάλπης λιμένα. Καὶ πορευόμενοι ἐώρων τὸν στίβον τῶν Ἀρκάδων καὶ Αἰαίων κατὰ τὴν ἐπὶ ^h Κάλπης ὁδόν. Ἐπεὶ δὲ ἀφίκοντο εἰς τὸ αὐτό, ἄσμενοί τε εἶδον ἀλλήλους καὶ ἡσπάζοντο ὥσπερ ἀδελφούς. 25. Καὶ ἐπυνθάνοντο οἱ Ἀρκάδες τῶν περὶ Ξενοφῶντα τί τὰ πυρὰ κατασβέσειαν· ἡμεῖς μὲν γάρ, ἔφασαν, ὥόμεθα ὑμᾶς τὸ μὲν πρῶτον, ἐπειδὴ τὰ πυρὰ οὐχ ἐωρῶμεν, τῆς νυκτὸς ἥξειν ἐπὶ τοὺς πολεμίους· καὶ οἱ πολέμιοι δέ, ὥς γ' ἡμῖν ἐδόκουνⁱ, τοῦτο δείσαντες ἀπήλθον· σχεδὸν γὰρ ἀμφὶ τοῦτον τὸν χρόνον ἀπήεσαν. 26. Ἐπεὶ δὲ οὐκ ἀφίκεσθε, ὁ δὲ χρόνος ἐξῆκεν, ὥόμεθα ὑμᾶς, πυθομένους τὰ παρ' ἡμῖν, φοβηθέντας οἴχεσθαι ἀποδράντας ἐπὶ θάλατταν· καὶ ἐδόκει ἡμῖν μὴ ἀπολιπέσθαι ^k ὑμῶν. Οὕτως οὖν καὶ ἡμεῖς δεῦρο ἐπορεύθημεν.

(h) II. i. 3.

(i) I. iv. 7.

(k) V. iv. 20.

23. εὐθὺς ἀφ' ἐσπέρας] *'Immediately after.'* Cf. ἔωθεν, IV. iv. 8; V. vi. 23. So *ab*: *'Nomen ab exequiis quod dare Fama solet.'* Ovid.

— ὅπου] Repeat οἴχεσθαι: ὅπου is for ὅποι (signif. præg.),

the notion of arrival and rest being included in the verb of motion (οἴχεσθαι):—*'where they were got to ...'* Cf. IV. vii. 17; Jelf, 646, obs.

26. ἐξῆκεν] *'Was past.'* Hell. VII. i. 28.

CAPUT IV. (II.)

1. Ταύτην μὲν οὖν τὴν ἡμέραν αὐτοῦ ἠυλίζοντο ἐπὶ τοῦ αἰγιαλοῦ πρὸς τῷ λιμένι. Τὸ δὲ χωρίον τοῦτο, ὃ καλεῖται Κάλπης λιμὴν, ἔστι μὲν ἐν τῇ Θράκῃ τῇ ἐν τῇ Ἀσίᾳ· ἀρξαμένη δὲ ἡ Θράκη αὕτη ἐστὶν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρις Ἡρακλείας ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέοντι^a. 2. Καὶ τριήρει μὲν ἐστὶν ἐς Ἡράκλειαν ἐκ Βυζαντίου κώπαις ἡμέρας μάλα μακρᾶς πλοῦς· ἐν δὲ τῷ μέσῳ ἄλλη μὲν πόλις οὐδεμία οὔτε φιλία οὔτε Ἕλληνίς, ἀλλὰ Θράκες Βιθυνοί· καὶ οὓς ἂν λάβωσι τῶν Ἑλλήνων ἢ ἐκπίπτοντας ἢ ἄλλως πως, δεινὰ ὑβρίζειν λέγονται τοὺς Ἕλληνας. 3. Ὁ δὲ Κάλπης λιμὴν ἐν μέσῳ μὲν κεῖται ἐκατέρωθεν πλεόντων ἐξ Ἡρακλείας καὶ Βυζαντίου· ἔστι δ' ἐν τῇ θαλάττῃ προκείμενον χωρίον, τὸ^b μὲν εἰς τὴν θάλατταν καθῆκον αὐτοῦ πέτρα ἀπορῥώξ, ὕψος, ὅπη ἐλάχιστον, οὐ μείον εἴκοσιν ὀργυίων· ὁ δὲ αὐχὴν ὁ εἰς τὴν γῆν ἀνήκων τοῦ χωρίου μάλιστα τεττάρων πλέθρων τὸ εὖρος· τὸ δ' ἐντὸς τοῦ αὐχένος χωρίον ἱκανὸν μυρίοις ἀνθρώποις οἰκῆσαι. 4. Λιμὴν

(a) III. ii. 22.

(b) V. vi. 30.

2. Arrian, in his *Periplus*, reckons 1670 stadia, 870 of which he assigns to the voyage from Byzantium to Calpe.

— Θράκες Βιθυνοί] A Thracian people, anciently called *Strymonians* (Herod. vii. 75), consisting of two tribes, Thyni and Bithyni (Strabo, xii. 3), who crossed from the banks of the Strymon into Asia, and seized on the country then called *Bebrycia*, to which they gave the name of *Bithynia*.

— ἐκπίπτοντας] 'Shipwrecked.' *Ejectos*.

— τοὺς Ἕλλ.] Rejected by

Muretus,—but cf. III. ii. 23, and VI. vi. 21.

3. πλεόντων] 'As you sail...' Gen. absol. The dative εἰσπλέονσι might have been used as § 1.

— τὸ μὲν ... αὐτοῦ] 'That part of it which &c.'

— ὁ δὲ αὐχὴν ... χωρίου] Similiter Plin. (iv. 5). *Corinthiacum Isthmum cervicem dicit*. K.

4. Λιμὴν] Scil. κεῖται, 'lies close under...'—ὑπ' αὐτῇ ... ἐπ' αὐτῇ. See παρ' αὐτόν, I. vii. 15. —τὸ πρὸς ἔσπ., 'having its western side a beach.'

δ' ὑπ' αὐτῇ τῇ πέτρᾳ τὸ πρὸς ἐσπέραν αἰγιαλὸν ἔχων. Κρήνη δὲ ἡδέος ὕδατος καὶ ἄφθονος ῥέουσα ἐπ' αὐτῇ τῇ θαλάττῃ, ὑπὸ τῇ ἐπικρατείᾳ τοῦ χωρίου. Ξύλα δὲ πολλὰ μὲν καὶ ἄλλα, πάννυ δὲ πολλὰ καὶ καλὰ ναυπηγήσιμα ἐπ' αὐτῇ τῇ θαλάττῃ. 5. Τὸ δὲ ὄρος [τὸ ἐν τῷ λιμένι] εἰς μεσόγαιαν μὲν ἀνῆκει ὅσον ἐπὶ εἴκοσι σταδίοις, καὶ τοῦτο γεῶδες καὶ ἄλιθον· τὸ δὲ παρὰ θάλατταν, πλεόν ἢ ἐπὶ εἴκοσι σταδίοις, δασὺ πολλοῖς καὶ παντοδαποῖς καὶ μεγάλοις ξύλοις. 6. Ἡ δὲ ἄλλη χώρα καλὴ καὶ πολλή· καὶ κῶμαι ἐν αὐτῇ εἰσι πολλαὶ καὶ εὖ οἰκούμεναι· φέρει γὰρ ἡ γῆ καὶ κριθὰς καὶ πυροὺς καὶ ὄσπρια πάντα καὶ μελίνας καὶ σήσαμα καὶ σῦκα ἀρκοῦντα καὶ ἀμπέλους πολλὰς καὶ ἡδυοίνους καὶ τᾶλλα πάντα πλην ἐλαιῶν. Ἡ μὲν χώρα ἦν τοιαύτη.

7. Ἐσκήνουν δ' ἐν τῷ αἰγιαλῷ πρὸς τῇ θαλάττῃ· εἰς δὲ τὸ πόλισμα ἂν γενόμενον οὐκ ἐβούλοντο στρατοπεδεύεσθαι· ἀλλὰ ἐδόκει καὶ τὸ ἐλθεῖν ἐνταῦθα ἐξ ἐπιβουλῆς εἶναι, βουλομένων τινῶν κατοικίσει πόλιν. 8. Τῶν γὰρ^c στρατιωτῶν οἱ πλείστοι ἦσαν οὐ σπάνει βίου ἐκτεπλευρότερες ἐπὶ ταύτην τὴν μισθοφοράν, ἀλλὰ τὴν Κύρου ἀρετὴν^a ἀκούοντες, οἱ μὲν καὶ ἄνδρας ἄγοντες, οἱ δὲ καὶ προσανηλωρότερες χρήματα, καὶ τούτων

(c) III. ii. 29, n.

(d) I. iv. 9.

— ἄφθονος ῥέουσα] Cf. πολὺς ῥέει = *'multus fluit,'* Virg. G. iii. 28.—ὑπὸ τῇ ἐπικρ., *'is commanded by the place;'* those who held the place could hold the spring against an enemy.

5. τὸ δὲ... σταδίοις] *'Concin-nius dixisset, παρὰ θάλατταν δὲ (παρήκει) πλεόν, κ.τ.λ.'* K.

7. εἰς... τὸ πόλισμα] *'... into that part which might be made a town they would not go and*

encamp.' Cf. V. vi. 15, 16.—τὸ... ἂν γενόμενον = *'ἐκεῖνο δ' ἂν γένοιτο. 'Quæ (pars) facile locum datura esset urbi condendæ.'* D. Cf. Cyr. I. vi. 9, πόρον... ἂν προσγενόμενον. Matt. 598, b. The place alluded to lay within the isthmus (§ 3, 4), the ἐρυμνὸν χωρίον (inf. 21) which the army suspected Xenophon of designing to occupy, § 22.

ἕτεροι ἀποδεδρακότες πατέρας καὶ μητέρας, οἱ δὲ καὶ τέκνα καταλιπόντες, ὥς χρήματ' αὐτοῖς κτησάμενοι ἤξουντες πάλιν, ἀκούοντες καὶ τοὺς ἄλλους τοὺς παρὰ Κύρῳ πολλὰ καὶ ἀγαθὰ πράττειν τοιοῦτοι οὖν ὄντες, ἐπόθουν εἰς τὴν Ἑλλάδα σῶζεσθαι.

9. Ἐπειδὴ δὲ ὑστέρα ἡμέρα ἐγένετο τῆς εἰς ταῦτον συνόδου, ἐπ' ἐξόδῳ^ο ἐθύετο Ξενοφῶν· ἀνάγκη γὰρ ἦν ἐπὶ τὰ ἐπιτήδεια ἐξάγειν· ἐπενόει δὲ καὶ τοὺς νεκροὺς θάπτειν. Ἐπεὶ δὲ τὰ ἱερὰ ἐγένετο^ι, εἶποντο καὶ οἱ Ἀρκάδες, καὶ τοὺς νεκροὺς τοὺς μὲν πλείστους ἔνθαπερ ἔπεσον ἐκάστους^ς ἔθαψαν· ἥδη γὰρ ἦσαν πεμπταῖοι καὶ οὐχ οἷόν τε ἀναιρεῖν ἔτι ἦν· ἐνίους δὲ τοὺς ἐκ τῶν ὁδῶν συνενεγκόντες ἔθαψαν ἐκ τῶν ὑπαρχόντων ὥς ἐδύναντο κάλλιστα· οὓς δὲ μὴ εὕρισκον, κενοτάφιον αὐτοῖς ἐποίησαν μέγα, καὶ στεφάνους ἐπέθεσαν. 10. Ταῦτα δὲ ποιήσαντες ἀνεχώρησαν ἐπὶ

(e) III. v. 18.

(f) § 25.

(g) V. v. 5.

8. ἀποδεδρακ. πατέρας] Used as a transitive verb, taking the syntax of the equivalent notion φεύγειν. Cf. Thuc. viii. 102, ἐκπλεῖν πολεμίους: 'egredi urbem,' Liv. xxii. 55. Jelf, § 548, 1. Inf. VII. viii. 12. Don. G. G. p. 424.

— πολλὰ κ. ἀ. πράττ.] (Adverbial accusatives) 'were thriving exceedingly.'

9. συνόδου depends on ὑστέρα: 'the day after the meeting.' Cf. I. vii. 12, n.

— ἐκάστους] Plural, as at V. v. 5, n., meaning not that 'each soldier' but that 'each group' of dead was buried where the men fell, i. e. wherever there had been a set fight, as in the ravine and on the hill, iii. 5, 6, 7; those who dropped along the line of march (τοὺς ἐκ τῶν ὁδῶν) are referred to

in ἐνίους inf.

— πεμπταῖοι] 'Five days (dead).' Cf. N. T. John xi. 39, τεταρταῖος . . . ἐστι. II. ii. 17.

— ἀναιρεῖν] 'Insolens hoc sensu activum pro medio ἀναιρεῖσθαι.' P.

— συνενεγκ.] 'Ita mos erat in bello. Vide Livius xxvii. 2.' Duk. Thuc. vi. 71, συγκομίσαντες.

— ἐκ τῶν ὑπαρχ.] 'According to existing means;' 'they buried them as well as they could with the means at their disposal.' Cf. II. ii. 11.

— κενοτάφ.] ('Inanem tumulum,' Virg. Æn. iii. 304, vi. 505.) A monument erected by the ancients, in honour and in memory of those worthies whose bodies were either buried elsewhere, or were missing after a battle by land or sea. Cf. Thuc. ii. 34, and Bloomf. ad loc.

τὸ στρατόπεδον. Καὶ τότε μὲν δειπνήσαντες ἐκοιμήθησαν. Τῇ δὲ ὑστεραία συνῆλθον οἱ στρατιῶται πάντες· συνῆγε δὲ [αὐτοὺς] μάλιστα Ἀγασίας ὁ Στυμφάλιος, λοχαγός, καὶ Ἱερώνυμος Ἡλείος, λοχαγός, καὶ ἄλλοι οἱ πρεσβύτατοι τῶν Ἀρκάδων 11. καὶ δόγμα ἐποιήσαντο, εἴαν τις τοῦ λοιποῦ μνησθῇ δίχα τὸ στράτευμα ποιεῖν, θανάτῳ αὐτὸν ζημιοῦσθαι· καὶ κατὰ χώραν ἀπιέναι ἢ περὶ πρόσθεν εἶχε^h τὸ στράτευμα, καὶ ἄρχειν τοὺς πρόσθεν στρατηγούς. Καὶ Χειρίσοφος μὲν ἤδη τετελευτήκειⁱ φάρμακον πιὼν πυρέττων· τὰ δ' ἐκείνου Νέων^k ὁ Ἀσιναῖος παρέλαβε.

12. Μετὰ δὲ ταῦτα ἀναστὰς εἶπε Ξενοφῶν· ὦ ἄνδρες στρατιῶται, τὴν μὲν πορείαν, ὡς ἔοικε, δῆλον ὅτι περὶ ποιητέον· οὐ γὰρ ἔστι πλοῖα· ἀνάγκη δὲ πορεύεσθαι ἤδη· οὐ γὰρ ἔστι μένουσι τὰ ἐπιτήδεια. Ἡμεῖς [μὲν] οὖν, ἔφη, θυσόμεθα· ὑμᾶς δὲ δεῖ παρασκευάζεσθαι ὡς μαχουμένους, εἴ ποτε καὶ ἄλλοτε οἱ γὰρ πολέμιοι ἀνατεθαρρήκασιν. 13. Ἐκ τούτου ἐθύοντο οἱ στρατηγοί, μάντις δὲ παρῆν Ἀρηξίων Ἀρκάς· ὁ δὲ Σιλανός^l ὁ Ἀμβρακιώτης ἤδη ἀποδεδράκει, πλοῖον μισθωσάμενος, ἐξ Ἡρακλείας. Θυομένοις δὲ ἐπὶ τῇ ἀφόδῳ οὐκ ἐγένετο^m τὰ ἱερά. 14. Ταύτην μὲν οὖν τὴν ἡμέραν ἐπαύσαντο. Καὶ τινες ἐτόλμων λέγειν ὡς ὁ Ξενοφῶν, βουλόμενος τὸ χωρίον οἰκίσαι, πέπεικε τὸν μάντιν λέγειν ὡς τὰ ἱερά οὐ γίγνεται ἐπὶ ἀφόδῳ.

(h) II. ii. 21.

(i) IV. v. 15.

(k) V. vi. 36.

(l) V. vi. 17 and 34.

(m) II. ii. 3.

11. τοῦ λοιποῦ] V. vii. 34.—μνησθῇ, 'should speak of dividing the army;' μνησθῆναι = *mentionem facere*. Cf. Hdt. i. 36.

—κατὰ χώραν] 'That they should journey homeward (cf. vi. 23) in their proper (place, i.e.)

division, in the way the army was before,' i.e. with the same van, rear, &c., as before. Cf. I. v. 17, n.

—φάρμακον πιὼν π.] 'Videtur causa mortis dici.' K. 'Having taken a drug when in a fever.'

15. Ἐντεῦθεν κηρύξας [Ξενοφῶν] τῇ αὔριον παρῆναι ἐπὶ τὴν θυσίαν τὸν βουλόμενον καί, μάντις εἴ τις εἴη, παραγγείλας παρῆναι, ὥς συνθεασόμενον τὰ ἱερά, ἔθνε· καὶ ἐνταῦθα παρῆσαν πολλοί. 16. Θυομένων δὲ πάλιν εἰς τρεῖς ἐπὶ τῇ ἀφόδῳ οὐκ ἐγίγνετο τὰ ἱερά. Ἐκ τούτου χαλεπῶς εἶχον οἱ στρατιῶται· καὶ γὰρ τὰ ἐπιτήδεια ἐπέλιπεν ἃ ἔχοντες ἦλθον, καὶ ἀγορὰ οὐδεμία πω παρῆν.

17. Ἐκ τούτου ξυνελθόντων εἶπε πάλιν Ξενοφῶν· ὦ ἄνδρες, ἐπὶ μὲν τῇ πορείᾳ, ὥς ὁράτε, τὰ ἱερά οὐπω γίγνεται· τῶν δ' ἐπιτηδείων ὁρῶ ἡμᾶς δεομένους· ἀνάγκη οὖν μοι δοκεῖ εἶναι θύεσθαι περὶ αὐτοῦ τούτου. 18. Ἀναστὰς δέ τις εἶπεν· Καὶ εἰκότως ἄρα ἡμῖν οὐ γίγνεται τὰ ἱερά· ὥς γὰρ ἐγώ, ἀπὸ τοῦ αὐτομάτου χθὲς ἤκουτος πλοίου, ἤκουσά τινος ὅτι Κλέανδρος ὁ ἐκ^ο Βυζαντίου ἀρμοστῆς μέλλει ἥξειν πλοῖα ἔχων καὶ τριήρεις. 19. Ἐκ τούτου δὲ ἀναμένειν μὲν πᾶσιν ἐδόκει· ἐπὶ δὲ τὰ ἐπιτήδεια ἀνάγκη ἦν ἐξιέναι· καὶ ἐπὶ τούτῳ πάλιν ἐθύετο εἰς τρεῖς, καὶ οὐκ ἐγίγνετο τὰ ἱερά· καὶ ἤδη καὶ ἐπὶ σκηνὴν ἰόντες τὴν Ξενοφῶντος ἔλεγον ὅτι οὐκ ἔχοιεν τὰ ἐπιτήδεια. Ὁ δ' οὐκ ἂν^ν ἔφη ἐξαγαγεῖν μὴ γιγνομένων τῶν ἱερῶν.

20. Καὶ πάλιν τῇ ὑστεραίᾳ ἐθύετο, καὶ σχεδόν τι πᾶσα ἡ στρατιὰ διὰ τὸ μέλειν ἅπασιν ἐκύκλουντο περὶ τὰ ἱερά· τὰ δὲ θύματα ἐπιλελοίπει^α. Οἱ δὲ στρα-

(n) II. ii. 3.

(o) I. ii. 18.

(p) II. i. 12.

(q) VI. ii. 8.

15, 16. ἔθνε . . Θυομένων] ἔθνε, 'he proceeded to sacrifice.'—θυομένων expresses the subjective notion of consulting the gods by sacrifice, the matter on which they were consulted being expressed by ἐπὶ τῇ ἀφ. See V. v. 3, and VII. ii. 14, 15, where ἐθύετο follows ἔθνε τι (held a sacrifice). VII. i. 37, n.

18. ὅτι] 'Scriptor perrexit ac si ὡς non præcederet. Cf. VI. i. 23; Matt. 632.' K. Comp. Ter. Adelph. IV. v. 14. B.

19. μὴ γιγνομένων] 'If the sacrifice did not prove favourable;' 'si sacra non addicerent. Cf. II. ii. 3.' K.

20. διὰ τὸ μέλειν] 'Quum rei curæ esset omnibus.' D.

τηγοὶ ἐξήγουν μὲν οὐ, συνεκάλεσαν δέ. 21. Εἶπεν οὖν ὁ Ξενοφῶν· Ἴσως οἱ πολέμιοι συνειλεγμένοι εἰσὶ καὶ ἀνάγκη μάχεσθαι· εἰ οὖν καταλιπόντες τὰ σκευὴ ἐν τῷ ἐρμυνῷ χωρίῳ ὥς εἰς μάχην παρεσκευασμένοι ἴοιμεν, ἴσως ἂν τὰ ἱερὰ μᾶλλον προχωροῖν ἡμῖν. 22. Ἀκούσαντες δ' οἱ στρατιῶται ἀνέκραγον ὥς οὐδὲν δέον εἰς τὸ χωρίον ἄγειν, ἀλλὰ θύεσθαι ὥς τάχιστα. Καὶ πρόβατα μὲν οὐκ ἔτι ἦν, βοῦν δὲ ὑπὸ ἀμάξης πριάμενοι ἐθύοντο· καὶ Ξενοφῶν Κλεάνορος ἐδεήθη τοῦ Ἀρκάδος προθυμεῖσθαι, εἴ τι ἐν τούτῳ εἴη. Ἀλλ' οὐδ' ὥς ἐγένοντο τὰ ἱερά.

23. Νέων δὲ ἦν μὲν στρατηγὸς κατὰ τὸ Χειρισόφου μέρος· ἐπεὶ δὲ ἑώρα τοὺς ἀνθρώπους ὥς εἶχον δεινῶς τῇ ἐνδείᾳ, βουλόμενος αὐτοῖς χαρίσασθαι, εὐρών τινα ἄνθρωπον Ἡρακλεώτην, ὃς ἔφη κώμας ἐγγὺς εἰδέναι ὅθεν εἴη λαβεῖν τὰ ἐπιτήδεια, ἐκήρυξε τὸν βουλόμενον ἰέναι ἐπὶ τὰ ἐπιτήδεια, ὥς ἡγεμόνος ἐσομένου. Ἐξέρχονται δὲ σὺν δορατίοις¹, καὶ ἄσκοις, καὶ θυλάκοις, καὶ ἄλλοις ἀγγείοις, εἰς δισχιλίους ἀνθρώπους. 24. Ἐπειδὴ δὲ ἦσαν ἐν ταῖς κώμαις καὶ διεσπείροντο ὥς

(r) V. ii. 4.

22. ὥς . . δέον] MSS. δέοι, S.P. For δέον as an absolute case, with the idiomatic ὥς, may be cited I. iii. 6; viii. 10; II. i. 21; but the use of the adverbial form, instead of an objective sentence, after a verb like ἀνέκραγον, may be questioned. See V. i. 14.

— εἰς τὸ χωρίον] They suspected that Xen.'s desire of founding a city was at the bottom of his suggestion. See § 7.

— ὑπὸ ἀμάξης] 'From under a waggon,' the notion of removal being implied. Cf. § 25.

— προθυμεῖσθαι, εἰ] = προθύμως

σκοπεῖσθαι εἰ . . 'to watch sedulously to see whether there was any thing favourable in this victim.' Cl. was probably known as one anxious to return to Greece, and Xen. to disarm suspicion sets him to watch the sacrifice. Cf. V. vi. 29.

— ἐγένοντο] 'Not even thus did the sacrifice prove favourable.' καλὰ omitted as at II. ii. 3. On the plural, see I. viii. 15, n.

23. ὥς ἡγεμόνος ἐσ.] 'As there would be a guide.' ('Intellige αὐτοῦ, se ducem futurum esse.' S.)

ἐπὶ τὸ λαμβάνειν, ἐπιπίπτουσιν αὐτοῖς οἱ Φαρνα-
βάζου ἱππεῖς πρῶτοι· βεβοηθηκότες γὰρ ἦσαν τοῖς
Βιθυνοῖς βουλόμενοι σὺν τοῖς Βιθυνοῖς, εἰ δύναιτο,
ἀποκωλῦσαι τοὺς Ἑλληνας μὴ^s ἐλθεῖν εἰς τὴν Φρυ-
γίαν. Οὗτοι οἱ ἱππεῖς ἀποκτείνουσι τῶν ἀνδρῶν
οὐ μείον ἢ πεντακοσίους· οἱ δὲ λοιποὶ ἐπὶ τὸ^t ὄρος
ἀνέφυγον.

25. Ἐκ τούτου ἀπαγγέλλει τις ταῦτα τῶν ἀπο-
φευγόντων εἰς τὸ στρατόπεδον. Καὶ Ξενοφῶν, ἐπεὶ
οὐκ ἐγεγένητο τὰ ἱερὰ ταύτῃ τῇ ἡμέρᾳ, λαβὼν βοῦν
ὑπὸ ἀμάξης, οὐ γὰρ ἦν ἄλλα ἱερεῖα, σφαγιασάμενος
ἐβοήθει καὶ οἱ ἄλλοι οἱ μέχρι τριάκοντα ἐτῶν ἅπαντες.

26. Καὶ ἀναλαβόντες τοὺς λοιποὺς ἄνδρας εἰς τὸ
στρατόπεδον ἀφικνοῦνται. Καὶ ἤδη μὲν ἀμφὶ ἡλίοι
δυσμὰς ἦν καὶ οἱ Ἕλληνες μάλ' ἀθύμως ἔχοντες
ἐδειπνοποιοῦντο. Καὶ ἐξαπίνης διὰ τῶν λασίων τῶν
Βιθυνῶν τινες ἐπιγενόμενοι τοῖς προφύλαξι τοὺς μὲν
κατέκανον, τοὺς δὲ ἐδίωξαν μέχρις εἰς τὸ στρατόπεδον.

27. Καὶ κραυγῆς γενομένης εἰς τὰ ὅπλα πάντες συνέ-
δραμον οἱ Ἕλληνες· καὶ διώκειν μὲν καὶ κινεῖν τὸ
στρατόπεδον νυκτὸς οὐκ ἀσφαλὲς ἐδόκει εἶναι· δασέα
γὰρ ἦν τὰ χωρία· ἐν δὲ τοῖς ὅπλοις ἐνυκτέρευον,
φυλαττόμενοι ἱκανοῖς φύλαξι.

(s) I. iii. 2.

(t) iv. 5, 6.

24. Φαρναβάζ.] Introd. p. xii.
note (g).

— Βιθυνοῖς] Comp. Herod. iii.
89 with Hellen. III. ii. 2.

25. ἐγεγένητο] 'The sacrifice
had not been offered,' owing to
the want of victims: § 20.

— μέχρι τρ.] 'Up to 30 æt.,'

(i.e. not beyond that limit), men of
an age best fitted for a forced
march.

26. τ. λοιπούς] 'Those who had
escaped.'

27. ἐν δὲ τ. ὄπλ.] 'In the camp,'
within reach of their arms. See
III. i. 3, n.

CAPUT V. (III.)

1. Τὴν μὲν νύκτα οὕτως διήγαγον· ἅμα δὲ τῇ ἡμέρᾳ οἱ στρατηγοὶ εἰς τὸ ἐρυμνὸν χωρίον ἡγούντο· οἱ δὲ εἶποντο, ἀναλαμβάνοντες τὰ ὄπλα καὶ τὰ σκεύη. Πρὶν δὲ ἀρίστου ὥραν εἶναι ἀπετάφρευσαν ἥ ἢ εἴσοδος ἦν εἰς τὸ χωρίον, καὶ ἀπεσταύρωσαν ἅπαν, καταλιπόντες τρεῖς πύλας. Καὶ πλοῖον ἐξ Ἡρακλείας ἦκεν ἄλφιτα ἄγον καὶ ἱερεῖα καὶ οἶνον. 2. Πρῶτ' δ' ἀναστὰς Ξενοφῶν ἐθύετο ἐπεξόδια, καὶ γίγνεται τὰ ἱερὰ ἐπὶ τοῦ πρώτου ἱερείου. Καὶ ἤδη τέλος ἐχόντων τῶν ἱερῶν ὁρᾷ ἀετὸν αἷσιον ὁ μάντις Ἀρηξίων, Παρράσιος, καὶ ἡγεῖσθαι κελεύει τὸν Ξενοφῶντα. 3. Καὶ διαβάντες τὴν τάφρον τὰ ὄπλα τίθενται, καὶ ἐκήρυξαν ἀριστήσαντας ἐξιέναι τοὺς στρατιώτας σὺν τοῖς ὅπλοις, τὸν δὲ ὄχλον καὶ τὰ ἀνδράποδα αὐτοῦ καταλιπεῖν. 4. Οἱ μὲν δὴ ἄλλοι πάντες ἐξήρσαν, Νέων δὲ οὐ· ἐδόκει γὰρ κάλλιστον εἶναι τοῦτον φύλακα καταλιπεῖν τῶν ἐπὶ τοῦ στρατοπέδου. Ἐπεὶ δ' οἱ λοχαγοὶ καὶ οἱ στρατιῶται ἀπέλιπον αὐτούς, αἰσχυνόμενοι μὴ^a ἐφέπεσθαι τῶν ἄλλων ἐξιόντων, κατέλιπον αὐτοῦ τοὺς ὑπὲρ πέντε καὶ τετταράκοντα ἔτη. Καὶ οὗτοι μὲν ἔμενον· οἱ δ' ἄλλοι ἐπορεύοντο. 5. Πρὶν δὲ πέντε καὶ δέκα στάδια διεληλυθέναι, ἐνέτυχον ἤδη νεκροῖς· καὶ τὴν οὐρὰν

(a) II. iii. 11.

2. ἐπὶ τοῦ πρώτ.] 'The sacrifice turns out auspiciously in the first victim.' Cf. Livy xli. 15, '*primis hostiis perlitatum est.*' Ἐπὶ, with *gen.* is here '*in the case of . .*' (IV. vii. 10); as οἱ ἐφ' ἡμῶν, '*in the time of . .*' I. ix. 12.

4. τῶν ἐπὶ τοῦ στρ.] 'To leave him in charge of all that was left on the encampment,' i.e. τὰ χρή-

ματα καὶ τοὺς ἀνθρώπους, I. x. 3. P. questions ἐπὶ τοῦ, which should, he says, = *castris præfecti*, but see I. iv. 3, n.; sup. iv. 1.

— Ἐπεὶ δ'] 'But after the captains and soldiers had left them (i.e. the camp-followers with Neon), these last being ashamed . . left there (only) those above 45 æt.'

τοῦ κέρατος ποιησάμενοι κατὰ τοὺς πρώτους φανέντας νεκροὺς ἔθαπτον πάντας ὁπόσους ἐπελάμβανε τὸ κέρας.

6. Ἐπεὶ δὲ τοὺς πρώτους ἔθαψαν, προαγαγόντες καὶ τὴν οὐρὰν αὐθις ποιησάμενοι κατὰ τοὺς πρώτους τῶν ἀτάφων ἔθαπτον τὸν αὐτὸν τρόπον ὁπόσους ἐπελάμβανε ἡ στρατιά. Ἐπεὶ δὲ εἰς τὴν ὁδὸν ἦκον τὴν ἐκ τῶν κωμῶν, ἔνθα ἔκειντο ἄθροοι, συνενέγκαντες αὐτοὺς ἔθαψαν.

7. Ἦδη δὲ πέρα μεσούσης τῆς ἡμέρας προαγαγόντες τὸ στράτευμα ἔξω τῶν κωμῶν ἐλάμβανον τὰ ἐπιτήδεια, ὃ τι τις ὁρώη ἐντὸς τῆς φάλαγγος· καὶ ἐξαίφνης ὁρώσι τοὺς πολεμίους ὑπερβάλλοντας κατὰ^b λόφους τινὰς ἐκ τοῦ ἐναντίου, τεταγμένους ἐπὶ φάλαγγος, ἱππέας τε πολλοὺς καὶ πεζοὺς· καὶ γὰρ Σπιθριδάτης καὶ Ῥαθίνης ἦκον παρὰ Φαρναβάζου ἔχοντες τὴν δύναμιν. 8. Ἐπεὶ δὲ κατείδον τοὺς Ἕλληνας οἱ πολέμιοι, ἔστησαν ἀπέχοντες αὐτῶν ὅσον πέντε καὶ δέκα σταδίους. Ἐκ τούτου εὐθὺς Ἀρηξίων ὁ μάντις τῶν Ἑλλήνων σφαγιάζεται, καὶ ἐγένετο ἐπὶ τοῦ πρώτου καλὰ τὰ σφάγια. 9. Ἐνταῦθα ὁ Ξενοφῶν

(b) III. iv. 30.

5. ποιησάμενοι] Ποιεῖσθαι as a military term = *disponere* or *collocare*: cf. § 25. 'Having placed (i.e. halted) the rear of the column opposite the first corpses which were seen, they buried all, as many as the line took in or comprised.'—'κέρας hic est στράτευμα κατὰ κέρας πορευόμενον, *agmen*.' K. Cf. IV. vi. 6; see Arn. Thuc. ii. 90. This arrangement was obviously to prevent disorder and waste of time in restoring the ranks to marching order when the work was done.

6. τῶν κωμῶν] iv. 23, 24.

7. Ἦδη δὲ . . καὶ ἔξ.] 'And now, it being past midday, they were &c., when' (καί). IV. ii. 12.

— τὴν δύναμιν] 'Their force' (that received from him).

8. σφάγια] Not *ιερά*, as sup. § 2; the two are distinguished § 21. Under present circumstances there would be no time for observing the *ιερά* (see I. viii. 15) or doing more than slaughter a victim and inspect the entrails; see IV. iii. 18 and 19, where, as here, we find σφάγια and σφαγιάζ. See also Hdt. ix. 61, 62.

λέγει· Δοκεῖ μοι, ὦ ἄνδρες στρατηγοί, ἐπιτάξασθαι τῇ φάλαγγι λόχους φύλακας, ἵνα, ἂν που δέῃ, ὧσιν οἱ ἐπιβοηθήσοντες τῇ φάλαγγι, καὶ οἱ πολέμιοι τεταραγμένοι ἐμπίπτωσιν εἰς τεταγμένους καὶ ἀκεραίους. Συνεδόκει ταῦτα πᾶσιν. 10. Ὑμεῖς μὲν τοίνυν, ἔφη, προηγεῖσθε τὴν πρὸς τοὺς ἐναντίους, ὡς μὴ ἐστήκωμεν ἐπεὶ ὠφθημεν καὶ εἶδομεν τοὺς πολεμίους· ἐγὼ δὲ ἥξω τοὺς τελευταίους λόχους καταχωρίσας ἥπερ ὑμῖν δοκεῖ.

11. Ἐκ τούτου οἱ μὲν ἥσυχoi προῆγον· ὁ δέ, τρεῖς ἀφελὼν τὰς τελευταίας τάξεις, ἀνὰ^c διακοσίους ἄνδρας, τὴν μὲν ἐπὶ τὸ δεξιὸν ἐπέτρεψεν ἐφέπεσθαι, ἀπολιπόντας^d ὡς πλέθρον· Σαμόλας Ἀχαιοὺς ταύτης ἤρχε τῆς τάξεως· τὴν δ' ἐπὶ τῷ μέσῳ ἐχώρισεν ἐπέπεσθαι· Πυρρῆας Ἀρκὰς ταύτης ἤρχε· τὴν δὲ μίαν ἐπὶ τῷ εὐωνύμῳ· Φρασιας Ἀθηναίους ταύτῃ ἐφεστήκει. 12. Προϊόντες δὲ ἐπεὶ ἐγένοντο οἱ ἡγούμενοι ἐπὶ νάπει μεγάλῳ καὶ δυσπόρῳ, ἔστησαν ἀγνοοῦντες εἰ διαβατέον εἴη τὸ νάπος· καὶ παρεγγνώσι στρατηγοὺς καὶ λοχαγοὺς παριέναι ἐπὶ τὸ ἡγούμενον^e. 13. Καὶ ὁ Ξενοφῶν, θαυμάσας ὅ τι τὸ ἴσχον εἴη τὴν πορείαν καὶ ταχὺ ἀκούων τὴν παρεγγυήν, ἐλαύνει ἢ ἐδύνατο τάχιστα. Ἐπεὶ δὲ συνῆλθον, λέγει Σοφαίνετος (πρεσβύτατος ὢν τῶν στρατηγῶν) ὅτι βουλῆς οὐκ ἄξιον εἴη εἰ διαβατέον ἐστὶ τοιοῦτον ὃν τὸ νάπος.

(c) III. iv. 21.

(d) II. i. 6, n.

(e) II. iv. 26.

9. λόχ. φύλακας] *'Reserve companies.'* Noun used as an adjective. IV. i. 26; vii. 8.

— οἱ πολ. τεταρ.] *'In a state of disorder may encounter men in good order and fresh.'*

11. ἀφελών] *'Having detached.'*

— ἐπέτρεψεν] *'He directed (to march) to the right and follow.'* In ἐπέτρεψεν verbum motûs

latet.⁷ P.

— ἀπολιπόντας] *'At a distance behind (the right wing) of about a plethrum.'* Ἀπολείπ. not quite the same as διαλείπ. (P.); the latter would represent the τάξεις as a plethr. apart in line, as at IV. viii. 12; I. vii. 15.

13. εἰ διαβ.] Connected with βουλῆς; *'it was not worth con-*

14. Καὶ ὁ Ξενοφῶν σπουδῇ ὑπολαβὼν^f ἔλεξεν· Ἀλλ' ἴστε μὲν με, ὦ ἄνδρες, οὐδενα πω κίνδυνον προσεξήσαντα ὑμῖν ἐθελούσιον· οὐ γὰρ δόξης ὀρῶ δεομένους ὑμᾶς εἰς ἀνδρείότητα, ἀλλὰ σωτηρίας. 15. Νῦν δὲ οὕτως ἔχει· ἀμαχεῖ μὲν ἐνθένδε οὐκ ἔστιν ἀπελθεῖν· ἦν γὰρ μὴ ἡμεῖς ἴωμεν ἐπὶ τοὺς πολεμίους, οὗτοι ἡμῖν, ὅποταν ἀπίωμεν, ἔψονται καὶ ἐπιπεσοῦνται. 16. Ὁρᾶτε δὴ πότερον κρεῖττον ἵεναι ἐπὶ τοὺς ἄνδρας, προβαλλομένους τὰ ὅπλα, ἢ μεταβαλλομένους ὀπισθεν ἡμῶν ἐπιόντας τοὺς πολεμίους θεάσασθαι. 17. Ἴστε γε μέντοι ὅτι τὸ μὲν ἀπιέναι ἀπὸ πολεμίων οὐδενὶ καλῶ ἔοικε· τὸ δὲ ἐφέπεσθαι καὶ τοῖς κακίοσι θάρσος ἐμποιεῖ. Ἐγὼ γοῦν ἡδῖον ἂν σὺν ἡμίσεσιν ἐποίμην ἢ σὺν διπλασίοις ἀποχωροῖην. Καὶ τούτους οἶδ' ὅτι, ἐπιόντων μὲν ἡμῶν, οὐδ' ὑμεῖς ἐλπίζετε αὐτοὺς δέξασθαι ἡμᾶς· ἀπιόντων δέ, πάντες ἐπιστάμεθα ὅτι τολμήσουσιν ἐφέπεσθαι. 18. Τὸ δὲ διαβάντας ὀπισθεν νάπος χαλεπὸν ποιήσασθαι^g, μέλλοντας μάχεσθαι, ἂρ' οὐχὶ καὶ ἀρπάσαι ἄξιον; Τοῖς μὲν γὰρ πολεμίους ἔγωγε βουλοίμην ἂν εὖπορα πάντα φαίνεσθαι ὥστε

(f) II. i. 15.

(g) I. x. 9.

sidering whether . . meaning that the attempt was hopeless.

14. προσεξήσ. means 'I have never introduced danger to you (as a proxenus does a friend) willingly;' i.e. exposed you to it foolishly.—εἰς ἀνδρείοτ. = εἰς τὸ ἀνδρείους νῦν εἶναι, '. . it is not now the need of glory but of safety that appeals to your manhood.'

16. μεταβαλ.] 'Reversing them.' Cf. I. ii. 17.

17. οὐδενὶ κ. is neuter, as II. vi. 18. [B. following Sturz. gives to ἔοικε the Homeric sense of

decere : 'honestum decet neminem.' Cf. Pl. Leg. ix. 16.]

— τούτους . . αὐτούς] Cf. II. iv. 7. 'As for these fellows (the enemy), I know that not even you (who hesitate) expect them to &c.' —ἐλπίζετε, *expect, apprehend*; so *sperare*, Virg. Æn. i. 547. Thuc. vii. 61. (ἐλπίδα φόβου).

18. Τὸ δὲ . .] 'But that men, when meaning to fight, should cross and get a difficult ravine behind them, is not this a thing &c.' —καὶ ἀρπάσαι, 'dignum quod etiam avidè arripiant.' D.

ἀποχωρεῖν· ἡμᾶς δὲ καὶ ἀπὸ τοῦ χωρίου δεῖ διδάσκεισθαι ὅτι οὐκ ἔστι μὴ νικῶσι σωτηρία. 19. Θαυμάζω δ' ἔγωγε καὶ τὸ νάπος τοῦτο εἴ τις μᾶλλον φοβερὸν νομίζει εἶναι τῶν ἄλλων ὧν διαπεπορεύμεθα χωρίων. Πῶς [μὲν] γὰρ διαβατὸν τὸ πεδίον, εἰ μὴ νικήσομεν τοὺς ἱππέας; πῶς δὲ ἂ διεληλύθαμεν ὄρη, ἣν πελτασταὶ τοσοῖδε ἐφέπωνται; 20. Ἦν δὲ δὴ καὶ σωθῶμεν ἐπὶ θάλατταν, πόσον τι νάπος ὁ Πόντος; ἔνθα οὔτε πλοῖα ἔστι τὰ ἀπάξοντα οὔτε σῖτος ᾧ θρεψόμεθα μένοντες· δεήσει δέ, ἣν θᾶπτον ἐκεῖ γενώμεθα, θᾶπτον πάλιν ἐξιέναι ἐπὶ τὰ ἐπιτήδεια. 21. Οὐκοῦν νῦν κρεῖττον ἡριστηκότας μάχεσθαι ἢ αὔριον ἀναρίστους. Ἄνδρες, τά τε ἱερά^h ἡμῖν καλὰ οἳ τε οἰωνοὶ αἴσιοι τά τε σφάγια κάλλιστα. Ἴωμεν ἐπὶ τοὺς ἄνδρας. Οὐ δεῖ ἔτι τούτους, ἐπεὶ ἡμᾶς πάντως εἶδον, ἡδέως δειπνήσαι οὐδ' ὅπου ἂν θέλωσι σκηνηῆσαι.

22. Ἐντεῦθεν οἱ λοχαγοὶ ἡγεῖσθαι ἐκέλευον, καὶ οὐδεὶς ἀντέλεγε. Καὶ ὃς ἡγεῖτο, παραγγείλας διαβαίνειν ἢ ἕκαστος ἐτύγχανε τοῦ νάπους ὧν· θᾶπτον γὰρ ἂν ἀθρόον ἐδόκει οὕτω πέραν γενέσθαι τὸ στράτευμα ἢ εἰ κατὰ τὴν γέφυραν ἢ ἐπὶ τῷ νάπῃ ἣν ἐξεμηρύνοντο.

(h) I. viii. 15.

— ἀπὸ τοῦ χωρ... διδάσκ.] 'To learn even from the locality &c.' See note on παρα-, ἀπο-, ἐκ-, I. ix. 1.—οὐ . . μὴ νικῶσι = 'non nisi victoribus salus est'; 'nulla salus victis.'

20. νάπος] Νάπος (like saltus) is properly a hollow between hills, a ravine, valley, &c.; and here the basin of the sea, lying between its opposite coasts, is called a νάπος. 'What sort of a valley is Pontus (to cross)?'

— θρεψόμεθα] 'Maintain our-

selves.' Cyr. III. iii. 16.

21. τά τε ἱερά, κ.τ.λ.] Referring to § 2.—τὰ σφάγια to § 8.

— πάντως] 'Since they have fairly seen us,' *Semel*, D.

22. τοῦ νάπους depends on ἢ: 'at what part of . . .' cf. ὁπνῖκα τῆς ὥρας, III. v. 18.

— ἐξεμηρύ.] 'If they defiled over the bridge.' From μῆρυμα, a ball of wool, comes ἐκμηρέσθαι, to be wound off like a thread:—hence, of an army, to defile in long narrow line.

23. Ἐπεὶ δὲ διέβησαν, παριὼν παρὰ τὴν φάλαγγα ἔλεγεν· Ἄνδρες, ἀναμιμνήσκεσθε ὅσας δὴ μάχας σὺν τοῖς θεοῖς ὁμόσεⁱ ἰόντες νενικήκατε, καὶ οἷα πάσχουσιν οἱ πολεμίους φεύγοντες· καὶ τοῦτο ἐννοήσατε ὅτι ἐπὶ ταῖς θύραις τῆς Ἑλλάδος ἐσμέν. 24. Ἄλλ' ἔπεσθε ἡγεμόνι τῷ Ἡρακλεῖ, καὶ ἀλλήλους παρακαλεῖτε ὀνομαστί. Ἡδύ τοι, ἀνδρεῖόν τι καὶ καλὸν νῦν εἰπόντα καὶ ποιήσαντα, μνήμην ἐν οἷς ἐθέλει παρέχειν ἑαυτοῦ.

25. Ταῦτα παρελαύνων ἔλεγε καὶ ἅμα ὑφηγεῖτο ἐπὶ φάλαγγος^k, καὶ τοὺς πελταστὰς ἐκατέρωθεν ποιησάμενοι^l ἐπορεύοντο ἐπὶ τοὺς πολεμίους. Παρηγγέλλετο δὲ τὰ μὲν δόρατα ἐπὶ τὸν δεξιὸν ὦμον ἔχειν, ἕως σημαῖνοι τῇ σάλπιγγι· ἔπειτα δὲ εἰς προβολὴν καθέντας ἔπεσθαι βάδην καὶ μηδένα δρόμῳ διώκειν. Ἐκ τούτου σύνθημα^m παρῆει ΖΕΥΣ ΣΩΤΗΡ, ἩΡΑΚΛΗΣ ἩΓΕΜΩΝ. 26. Οἱ δὲ πολέμιοι ὑπέμενον νομίζοντες καλὸν ἔχειν τὸ χωρίον. Ἐπεὶ δ' ἐπλησίαζον, ἀλαλάξαντες οἱ Ἕλληνες πελτασταὶ ἔθεον ἐπὶ τοὺς πολεμίους πρὶν τινα κελεύειν· οἱ δὲ πολέμιοι ἀντίοι ὥρμησαν οἳ θ' ἵππεῖς καὶ τὸ στῖφος τῶν Βιθυνῶν καὶ τρέπονταιⁿ τοὺς πελταστὰς. 27. Ἄλλ' ἐπεὶ ὑπηντίαζεν^o ἡ φάλαγξ τῶν ὀπλιτῶν ταχὺ

(i) III. iv. 4.

(m) I. viii. 16.

(k) IV. vi. 6.

(n) V. iv. 16.

(l) § 5.

(o) IV. iii. 34.

24. ὀνομαστί] Cf. Hom. II. X. 68.
— ἐν οἷς (τις) ἐθ.] 'Amongst whom one desires to be remembered.'

25. ποιησάμενοι] i. e. οἱ Ἕλληνες. Cf. § 5.

— εἰς προβολήν] The military term for the position to which any weapon—shield, sword, or spear—was brought in readiness for ac-

tion (cf. προβάλλεσθαι, I. ii. 17).
'Having lowered their spears for a charge' or 'brought them to the rest.'

26. ὑπέμενον] 'Kept to their ground' (subsistebant).

— καλόν is predicative (cf. I. iii. 14, n.): 'thinking that the ground they held was favourable.'

27. ὑπηντίαζεν . . . ταχὺ πορ.]

πορευομένη, καὶ ἅμα ἡ σάλπιγξ ἐφθέγγετο καὶ ἐπαιώ-
νιζον καὶ μετὰ ταῦτα ἠλάλαζον καὶ ἅμα τὰ δόρατα
καθίεσαν, ἐνταῦθα οὐκέτι ἐδέξαντο οἱ πολέμιοι, ἀλλὰ
ἔφευγον. 28. Καὶ Τιμασίων μὲν ἔχων τοὺς ἵππεῖς
ἐφείπετο, καὶ ἀπεκτίννυσαν ὅσους περ ἠδύναντο ὡς
ὀλίγοι^p ὄντες. Τῶν δὲ πολεμίων τὸ μὲν εὐώνυμον
εὐθὺς διεσπάρη, καθ' ὃ οἱ Ἕλληνες ἵππεῖς ἦσαν
τὸ δὲ δεξιόν, ἅτε οὐ σφόδρα διωκόμενον, ἐπὶ λόφον
συνέστη. 29. Ἐπεὶ δὲ εἶδον οἱ Ἕλληνες ὑπομένοντας
αὐτοὺς, ἐδόκει ῥᾶστόν τε καὶ ἀκινδυνότατον εἶναι ἰέναι
[ἡδῆ] ἐπ' αὐτούς. Παιανίσαντες οὖν εὐθὺς ἐπέκειντο·
οἱ δ' οὐχ ὑπέμειναν. Καὶ ἐνταῦθα οἱ πελτασται
ἐδίωκον, μέχρι τὸ δεξιὸν αὐ διεσπάρη· ἀπέθανον δὲ
ὀλίγοι· τὸ γὰρ ἵππικὸν φόβον παρείχε τὸ τῶν πο-
λεμίων, πολὺ ὄν. 30. Ἐπεὶ δὲ εἶδον οἱ Ἕλληνες
τό τε Φαρναβάζου ἵππικὸν ἔτι συνεστηκὸς καὶ τοὺς
Βιθυνοὺς ἱππέας πρὸς τοῦτο συναθροιζομένους καὶ
ἀπὸ λόφου τινὸς καταθεωμένους τὰ γιγνόμενα, ἀπειρή-
κεσαν μὲν, ὅμως δὲ ἐδόκει καὶ ἐπὶ τούτους ἰτέον εἶναι
οὕτως ὅπως δύναιτο, ὡς μὴ τεθαρρῆκότες ἀναπαύ-
σαιντο. Συνταξάμενοι δὲ πορεύονται. 31. Ἐντεῦθεν
οἱ πολέμιοι ἵππεῖς φεύγουσι κατὰ τοῦ πρανοῦς ὁμοίως
ὥσπερ οἱ ὑπὸ ἱππέων διωκόμενοι· νάπος γὰρ αὐτοὺς
ὑπεδέχετο ὃ οὐκ ἦδεσαν οἱ Ἕλληνες, ἀλλὰ προαπε-

(p) VI. ii. 16.

Here, as elsewhere, we have ὑπο-
in connexion with words denoting
rapid movement. See III. iv. 48,
n.; I. viii. 15, n.—So δρόμῳ ὑψη-
γεῖσθαι, Ages. i. 31.

30. συνεστηκός] 'Consistere'
(D.): a compact, unbroken force.

— οὕτως ὅπως] 'In such man-
ner as they could.'—ὅπως when
used thus instead of ὡς or ὥσπερ,
implies distress or difficulty, as in

ἔπλευσ' ὅπως ἔπλευσα. Cf. II. i. 6.

— ἀναπαύσαιντο] 'That they
(the enemy) might not return to
their camp in a state of confidence
and enjoy rest.' K. Cf. § 21 ad fin.

31. ὃ οὐκ ἦδ.] 'Nam si scivis-
sent, facile eos assequi et contru-
cidare potuissent.' K.

— προαπετράπ.] 'Turned back
before (reaching it).' Ante ab in-
sequendo abstinere. P.

τράποντο διώκοντες· ὁψὲ γὰρ ἦν. 32. Ἐπανελθόντες δὲ ἔνθα δὴ ἡ πρώτη συμβολὴ ἐγένετο, στησάμενοι τρόπαιον ἀπήρσαν ἐπὶ θάλατταν περὶ ἡλίου δυσμάς· στάδιοι δ' ἦσαν ὡς ἐξήκοντα ἐπὶ τὸ στρατόπεδον.

CAPUT VI. (IV.)

1. Ἐντεῦθεν οἱ μὲν πολέμιοι εἶχον^a ἀμφὶ τὰ ἑαυτῶν, καὶ ἀπήγοντο καὶ τοὺς οἰκέτας καὶ τὰ χρήματα ὅποι ἐδύναντο προσωτάτω· οἱ δὲ Ἕλληνες προσέμενον μὲν Κλέανδρον καὶ τὰς τριήρεις καὶ τὰ πλοῖα ὡς^b ἥξοντα ἐξιόντες δ' ἐκάστης ἡμέρας σὺν τοῖς ὑποζυγίοις καὶ τοῖς ἀνδραπόδοις ἐφέροντο ἀδεῶς [ἤδη] πυρούς, κριθάς, οἶνον, ὄσπρια, μελίνας, σῦκα· ἅπαντα γὰρ ἀγαθὰ εἶχεν ἡ χώρα, πλὴν ἐλαίου. 2. Καὶ ὁπότε μὲν καταμένοι τὸ στράτευμα ἀναπαυόμενον, ἐξῆν ἐπὶ λείαν ἰέναι, καὶ ἐλάμβανον ἐξιόντες· ὁπότε δ' ἐξίοι πᾶν τὸ στράτευμα, εἴ τις χωρὶς ἀπελθὼν λάβοι τι, δημόσιον ἔδοξεν εἶναι. 3. Ἦδη δὲ ἦν [πολλή] πάντων ἀφθονία· καὶ γὰρ ἀγοραὶ^c πάντοθεν ἀφικνούντο ἐκ τῶν Ἑλληνίδων πόλεων, καὶ οἱ παραπλέοντες ἄσμενοι κατῆγον ἀκούοντες ὡς οἰκίζοιτο πόλις καὶ λιμὴν εἶη. 4. Ἐπεμπον δὲ καὶ οἱ πολέμιοι ἤδη οὐ πλησίον ᾤκουν

(a) V. ii. 26.

(b) I. x. 6.

(c) ii. 8.

1. ἐκάστης ἡμέρας] For this partitive genit. see Don. G. G. § 452. Cf. I. ix. 25, n.; VII. iv. 14; III. iv. 37.

2. ἐλάμβανον] 'Received it;' i.e. got it for themselves; opposed to δημόσιον ἔδοξεν εἶναι inf. There was a resolution (δόγμα, § 8)

to this effect. S., followed by B. K. P., inserts οἱ before ἐξιόντες, contra MSS. The text states simply what the practice was. 'They were in the habit of going out and getting plunder.'

3. κατῆγον] 'Put in' or touched at the place. See V. i. 11, n.

πρὸς Ξενοφῶντα, ἀκούοντες ὅτι οὗτος πολίζει τὸ χωρίον, ἐρωτῶντες ὅ τι δέοι ποιοῦντας φίλους εἶναι. Ὁ δ' ἐπεδείκνυεν αὐτοὺς τοῖς στρατιώταις. 5. Καὶ ἐν τούτῳ Κλέανδρος ἀφικνεῖται δύο τριήρεις ἔχων, πλοῖον δ' οὐδέν. Ἐτύγχανε δὲ τὸ στράτευμα ἔξω ὅν ὅτε ἀφίκετο, καὶ ἐπὶ λείαν τινὲς οἰχόμενοι ἄλλοι εἰς τὸ ὄρος^a. καὶ εἰλήφεσαν πρόβατα πολλά· ὁκνοῦντες δὲ μὴ ἀφαιρεθεῖεν τῷ Δεξιππῳ^e λέγουσιν (ὃς ἀπέδρα τὴν πεντηκόντορον ἔχων ἐκ Τραπεζοῦντος), καὶ κελεύουσι διασώσαντα αὐτοῖς τὰ πρόβατα τὰ μὲν αὐτὸν λαβεῖν, τὰ δὲ σφίσιν αὐτοῖς ἀποδοῦναι. 6. Εὐθύς δ' ἐκείνος ἀπελαύνει τοὺς περιεστῶτας τῶν στρατιωτῶν καὶ λέγοντας ὅτι δημόσια ταῦτ' εἴη· καὶ τῷ Κλεάνδρῳ ἐλθὼν λέγει ὅτι ἀρπάζειν ἐπιχειροῦσιν. Ὁ δὲ κελεύει τὸν ἀρπάζοντα ἄγειν πρὸς αὐτόν. 7. Καὶ ὁ μὲν λαβὼν ἦγε τινά· περιτυχὼν δ' Ἀγασίας ἀφαιρεῖται· καὶ γὰρ ἦν αὐτῷ ὁ ἀγόμενος λοχίτης. Οἱ δ' ἄλλοι οἱ παρόντες τῶν στρατιωτῶν ἐπιχειροῦσι βάλλειν τὸν Δέξιππον, ἀνακαλοῦντες τὸν προδότην. Ἔδεισαν δὲ καὶ τῶν τριηριτῶν πολλοὶ καὶ ἔφευγον εἰς τὴν θάλατταν· καὶ Κλέανδρος δ' ἔφευγε. 8. Ξενοφῶν δὲ καὶ οἱ ἄλλοι στρατηγοὶ κατεκώλυόν τε, καὶ τῷ Κλεάν-

(d) iv. 24.

(e) VI. i. 32; V. i. 15.

4. ὅ τι δέοι] *What they must do to be friends:* a condensed form for ὅ τι δέοι ποιεῖν ὥστε φ. εἶναι. Cf. IV. ii. 3.

5. τινὲς . . ἄλλοι εἰς τὸ ὄρος] *'Certain others'* (ἰδίᾳ ληϊόμενοι, 6, 27), stragglers from the main body. He writes as if τὸ πολὺ ἐπὶ τὰς κώμας οἰχόμενον had preceded, or was naturally implied in ἔξω ὄν, the villages on the plain being the usual resort for booty. Cf. iv. 6 and 23. Ἄλλοσε is a conjecture of

B.; ἄλλοι ἄλλη of D. and S.

— μὴ ἀφαιρεθ. has the same subject has ὁκνοῦντες: *'.. lest they should be deprived of them..'* On the construction cf. I. iii. 4.

7. ὁ ἀγόμενος] *'The man that was being carried off'* belonged to his company..?

— τὸν προδότ.] *'Calling him traitor.'* After verbs of *'calling'* the predicate noun takes the article. Cf. Cyr. III. iii. 4. Don. G. G. p. 349.

δρῶ ἔλεγον ὅτι οὐδὲν εἴη πρᾶγμα, ἀλλὰ τὸ δόγμα αἴτιον εἴη τὸ^f τοῦ στρατεύματος, ταῦτα γενέσθαι. 9. Ὁ δὲ Κλέανδρος ὑπὸ τοῦ Δεξίππου τε ἀνереθίζόμενος καὶ αὐτὸς ἀχθεσθεὶς ὅτι ἐφοβήθη, ἀποπλευσεῖσθαι ἔφη καὶ κηρύξειν μηδεμίαν πόλιν δέχεσθαι αὐτούς, ὡς πολέμιους. Ἦρχον δὲ τότε πάντων τῶν Ἑλλήνων οἱ Λακεδαιμόνιοι.

10. Ἐνταῦθα πονηρὸν τὸ πρᾶγμα ἐδόκει τοῖς Ἑλλήσι, καὶ ἐδέοντο μὴ ποιεῖν ταῦτα. Ὁ δ' οὐκ ἂν ἄλλως ἔφη γενέσθαι, εἰ μὴ τις^g ἐκδώσει τὸν ἄρξαντα βάλλειν καὶ τὸν ἀφελόμενον. 11. Ἦν δέ, ὃν ἐζήτει, Ἀγασίας διὰ τέλους φίλος τῷ Ξενοφῶντι· ἐξ οὗ καὶ διέβαλλεν αὐτὸν ὁ Δέξιππος. Καὶ ἐντεῦθεν, ἐπειδὴ ἀπορία ἦν, συνήγαγον τὸ στράτευμα οἱ ἄρχοντες· καὶ ἔνιοι μὲν αὐτῶν παρ' ὀλίγον ἐποιοῦντο τὸν Κλέανδρον· τῷ δὲ Ξενοφῶντι οὐκ ἐδόκει φαῦλον εἶναι τὸ πρᾶγμα, ἀλλ' ἀναστὰς ἔλεξεν·

12. Ὡς ἄνδρες στρατιῶται, ἐμοὶ δὲ οὐδὲν φαῦλον δοκεῖ εἶναι [τὸ πρᾶγμα,] εἰ ἡμῖν οὕτως ἔχων τὴν γνώμην Κλέανδρος ἀπεισιν ὥσπερ λέγει. Εἰσὶ μὲν γὰρ [ἤδη] ἐγγὺς αἱ Ἑλληνίδες πόλεις· τῆς δὲ Ἑλλάδος Λακεδαιμόνιοι προεστήκασιν· ἱκανοὶ δὲ εἰσι καὶ εἰς ἕκαστος Λακεδαιμονίων ἐν ταῖς πόλεσιν ὃ τι βούλονται διαπράττεσθαι. 13. Εἰ οὖν οὗτος πρῶτον μὲν

(f) § 2 and 28.

(g) III. iv. 40.

8. ὅτι οὐδὲν εἴη πρ.] = 'que ce n'était rien.' Steph.

— αἴτιον . . γενέσθαι] The art. τοῦ is omitted, as before βάλλειν (§ 10). Cf. Matt. 541, note.

11. παρ' ὀλίγον ἐποιοῦντο] 'They put Cleander beside a trifle,' by way of comparison: 'they made small account of Cl.;' *parvifaciabant*.—ποιεῖσθαι, = *æstimare*, oc-

curs in various forms: ἐν ἐλαφρῷ ποιεῖσθαι, περὶ πολλοῦ π., δεινὰ π., ἐν ἀπορρήτῳ π. VII. vi. 43, n.

12. ἐμοὶ δέ] In *prægressis* latet ὑμῖν μὲν φαῦλον δοκεῖ &c. Cf. V. v. 13. K.

— ἡμῖν] Dativ. *incommodi*, to be connected with ἀπεισι. 'I. we shall let Cl. go away . . .' cf. μοι VII. iii. 47.

ἡμᾶς Βυζαντίου ἀποκλείσει, ἔπειτα δὲ τοῖς ἄλλοις ἀρμοσταῖς παραγγελεῖ εἰς τὰς πόλεις μὴ δέχεσθαι, ὡς ἀπιστοῦντας Λακεδαιμονίοις καὶ ἀνόμους ὄντας, ἔτι δὲ πρὸς Ἀναξίβιον τὸν ναύαρχον οὗτος ὁ λόγος περὶ ἡμῶν ἤξει, χαλεπὸν ἔσται καὶ μένειν καὶ ἀποπλεῖν· καὶ γὰρ ἐν τῇ γῇ ἄρχουσι Λακεδαιμόνιοι καὶ ἐν τῇ θαλάττῃ τὸν νυνὶ χρόνον. 14. Οὐκ οὐδὲ ἐνὸς ἀνδρὸς ἕνεκα οὐτε δυοῖν ἡμᾶς τοὺς ἄλλους τῆς Ἑλλάδος ἀπέχεσθαι, ἀλλὰ πειστέον ὅτι ἂν κελεύωσι· καὶ γὰρ αἱ πόλεις ἡμῶν ὅθεν ἐσμὲν πείθονται αὐτοῖς. 15. Ἐγὼ μὲν οὖν—καὶ γὰρ ἀκούω Δέξιππον λέγειν πρὸς Κλέανδρον ὡς οὐκ ἂν ἐποίησε ταῦτα Ἀγασίας, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα,—ἐγὼ μὲν οὖν ἀπολύω καὶ ὑμᾶς τῆς αἰτίας καὶ Ἀγασίαν, ἃν αὐτὸς Ἀγασίας φήσῃ ἐμέ τι τούτων αἴτιον εἶναι, καὶ καταδικάζω^h ἐμᾶντοῦ, εἰ ἐγὼ πετροβολίας ἢ ἄλλου τινὸς βιαίου ἐξάρχω, τῆς ἐσχάτης δίκης ἄξιος εἶναι, καὶ ὑφέξω τὴν δίκην. 16. Φημὶ δέ, καὶ εἴ τινα ἄλλον αἰτιᾶται, χρῆναι ἑαυτὸν παρασχεῖν Κλεάνδρῳ κρίναιⁱ. οὕτω γὰρ ἂν ὑμεῖς ἀπολελυμένοι τῆς αἰτίας εἴητε. Ὡς δὲ νῦν ἔχει, χαλεπὸν εἶ, οἰόμενοι ἐν τῇ Ἑλλάδι καὶ ἐπαίνου καὶ τιμῆς τεύξεσθαι, ἀντὶ δὲ^k τούτων οὐδ' ὅμοιοι τοῖς ἄλλοις ἐσόμεθα, ἀλλ' εἰρξόμεθα ἐκ τῶν Ἑλληνίδων πόλεων.

17. Μετὰ ταῦτα ἀναστὰς εἶπεν Ἀγασίας· Ἐγώ, ὦ ἄνδρες, ὁμνυμι θεοὺς καὶ θεὰς ἢ μὴν^l μήτε με Ξενοφῶντα κελεῦσαι ἀφελέσθαι τὸν ἄνδρα μήτε ἄλλον ὑμῶν μηδένα· ἰδόντι δέ μοι ἄνδρα ἀγαθὸν ἀγόμενον τῶν ἐμῶν λοχιτῶν ὑπὸ Δεξίππου, ὃν ὑμεῖς ἐπίστασθε ὑμᾶς προδόντα, δεινὸν ἔδοξεν εἶναι· καὶ ἀφειλόμην,

(h) V. viii. 21. (i) II. iii. 22. (k) IV. i. 2, n. (l) VI. i. 31.

14. ἀπέχεσθαι] = εἰργεσθαι. Cf. 16. εἰρξόμεθα] Midd. with pass. signification. I. iv. 7, n.

ὁμολογῶ. 18. Καὶ ὑμεῖς μὲν μὴ ἐκδῶτέ με· ἐγὼ δὲ ἐμαυτόν, ὥσπερ Ξενοφῶν λέγει, παρασχῆσω κρίναντι Κλεάνδρῳ ὃ τι ἂν βούληται ποιῆσαι· τούτου ἔνεκα μήτε πολεμεῖτε Λακεδαιμονίοις, σῶζεσθέ τε ἀσφαλῶς ὅπη θέλει ἕκαστος. Συμπέμψατε μέντοι μοι ὑμῶν αὐτῶν ἐλόμενοι πρὸς Κλέανδρον οἵτινες, ἂν τι ἐγὼ παραλείπω, καὶ λέξουσιν ὑπὲρ ἐμοῦ καὶ πράξουσιν. 19. Ἐκ τούτου ἔδωκεν ἡ στρατιὰ οὐστινας βούλοιτο προελόμενον ἰέναι. Ὁ δὲ προείλετο τοὺς στρατηγούς. Μετὰ ταῦτα ἐπορεύοντο πρὸς Κλέανδρον Ἀγασίας καὶ οἱ στρατηγοὶ καὶ ὁ ἀφαιρεθεὶς ἀνὴρ ὑπὸ Ἀγασίου· καὶ ἔλεγον οἱ στρατηγοί·

20. Ἐπεμψεν ἡμᾶς ἡ στρατιὰ πρὸς σε, ὦ Κλέανδρε· καὶ ἐκέλευ[σ]έ σε, εἴτε πάντας αἰτιᾶ, κρίναντα σεαυτὸν χρῆσθαι ὃ τι ἂν βούλη· εἴτε ἓνα τινὰ ἢ δύο ἢ καὶ πλείους αἰτιᾶ, τούτους ἀξιούσι παρασχεῖν σοι ἑαυτοὺς εἰς κρίσιν. Εἴτε οὖν ἡμῶν τινὰ αἰτιᾶ, πάρεσμέν σοι ἡμεῖς· εἴτε δὲ ἄλλον τινά, φράσον· οὐδεὶς γάρ σοι ἀπέσται ὅστις ἂν ἡμῖν ἐθελήσῃ πείθεσθαι.

21. Μετὰ ταῦτα παρελθὼν ὁ Ἀγασίας εἶπεν· Ἐγὼ εἰμι, ὦ Κλέανδρε, ὁ ἀφελόμενος Δέξιππου ἄγοντος τοῦτον τὸν ἄνδρα καὶ παίειν κελεύσας Δέξιππον. 22. Τοῦτον μὲν γὰρ οἶδα ἄνδρα ἀγαθὸν ὄντα· Δέξιππον δὲ οἶδα αἰρεθέντα ὑπὸ τῆς στρατιᾶς ἄρχειν τῆς πεντηκοντόρου ἧς ἡγησαμεθα παρὰ Τραπεζουντιῶν, ἐφ' ᾧ τε^m πλοῖα συλλέγειν, ὥς σωζοίμεθα· καὶ ἀποδράντα

(m) IV. ii. 19.

18. ὑμῶν αὐτ..] Partitive. Cf. I. iii. 18.

v. 7, n.

20. ἐκέλευ[σ]έ[ε] κελεύουσι, K., citing I. vii. 17.

— χρῆσθαι ὃ τι.] 'To deal with us in whatever way you please.' Cf. V. vii. 34, n.; III. i. 40; I.

22. Δέξιππον . . . Δέξιππον.] Cf. III. ii. 23, and IV. iv. 21. Here the repetition of the name is for rhetorical effect. 'Of Dex. I know that he was chosen . . . and of Dex. that he ran away.'

Δέξιππον καὶ προδόντα τοὺς στρατιώτας μεθ' ὧν ἐσώθη. 23. Καὶ τοὺς τε Τραπεζουντίους ἀπεστερήκαμεν τὴν πεντηκόντορον καὶ κακοὶ δοκοῦμεν εἶναι διὰ τοῦτον· αὐτοὶ τε τὸ ἐπὶ τούτῳ ἀπολώλαμεν. Ἦκουε γάρ, ὥσπερ ἡμεῖς, ὡς ἄπορον εἶη πεζῇ ἀπιόντας τοὺς ποταμούς τε διαβῆναι καὶ σωθῆναι εἰς τὴν Ἑλλάδα. Τοῦτον οὖν τοιοῦτον ὄντα ἀφειλόμην. 24. Εἰ δὲ σὺ ἦγες ἢ ἄλλος τις τῶν παρὰ σοῦ, καὶ μὴ τῶν παρ' ἡμῶν ἀποδράντων, εἴ ἴσθι ὅτι οὐδὲν ἂν τούτων ἐποίησα. Νόμιζε δέ, ἂν ἐμὲ νῦν ἀποκτείνης, δι' ἄνδρα δειλὸν τε καὶ πονηρὸν ἄνδρα ἀγαθὸν ἀποκτείνων¹¹.

25. Ἀκούσας ταῦτα ὁ Κλέανδρος εἶπεν ὅτι Δέξιππον μὲν οὐκ ἐπαινοίῃ, εἰ ταῦτα πεποιηκῶς εἶη· οὐ μέντοι ἔφη νομίζειν οὐδ' εἰ παμπόνηρος εἶη Δέξιππος βίαν χρήναι^o πᾶσχειν αὐτόν, ἀλλὰ κριθέντα, ὥσπερ καὶ ὑμεῖς νῦν ἀξιούτε, τῆς δίκης τυχεῖν. 26. Νῦν μὲν οὖν ἅπιτε καταλιπόντες τοῦτον τὸν ἄνδρα· ὅταν δ' ἐγὼ κελεύσω, πάρεστε πρὸς τὴν κρίσιν. Αἰτιῶμαι δὲ οὔτε τὴν στρατιὰν οὔτε ἄλλον οὐδένα ἔτι, ἐπεὶ γε οὗτος αὐτὸς ὁμολογεῖ ἀφελέσθαι τὸν ἄνδρα. 27. Ὁ δὲ ἀφαιρεθεὶς εἶπεν· Ἐγώ, ὦ Κλέανδρε, εἰ καὶ οἶει με ἀδικοῦντά τι ἄγεσθαι, οὔτε ἔπαιον οὐδένα οὔτε ἔβαλλον, ἀλλ' εἶπον ὅτι δημόσια εἶη τὰ πρόβατα· ἦν γὰρ τῶν στρατιωτῶν δόγμα, εἴ τις, ὁπότε ἡ στρατιὰ

(n) I. iii. 10.

(o) VII. vi. 21.

23. τὴν πεντηκ.] Ἀποστερεῖν follows the syntax of ἀφαιρεῖσθαι (I. iii 4, n.); whereas στερεῖν more usually takes a *genitivus rei* (I. iv. 8).

— τὸ ἐπὶ τούτῳ] *'As far as it depended upon him, we are undone.'* Matt. 585, a.

— Τοῦτον οὖν] *'Hinc ergo tali*

homini illum eripui.' D. It was the genitive above (§ 21).

24. ἀποκτείνων] The pres. imperf. ἀποκτείνων expresses *intention* or *volition*, notions coincident in time with νόμιζε. See Jelf, 683, obs.—*'Consider that you are for killing &c.'*

26. τοῦτον] Scil. Ἀγασίαν.

ἐξίοι, ἰδία ληΐζοιτο, δημόσια εἶναι τὰ ληφθέντα. 28. Ταῦτα εἶπον· καὶ ἐκ τούτου με λαβὼν οὗτος ἦγεν, ἵνα μὴ φθέγγοιτο μηδεὶς, ἀλλ' αὐτὸς λαβὼν τὸ μέρος διασώσειε τοῖς λησταῖς παρὰ τὴν ῥήτραν τὰ χρήματα. Πρὸς ταῦτα ὁ Κλέανδρος εἶπεν· Ἐπεὶ τοίνυν τοιοῦτος εἶ, κατὰμενε, ἵνα καὶ περὶ σοῦ βουλευσώμεθα.

29. Ἐκ τούτου οἱ μὲν ἀμφὶ Κλέανδρον ἡρίστων τὴν δὲ στρατιὰν συνήγαγε Ξενοφῶν, καὶ συνεβούλευε πέμψαι ἄνδρας πρὸς Κλέανδρον παραιτησομένους περὶ τῶν ἀνδρῶν. 30. Ἐκ τούτου ἔδοξεν αὐτοῖς, πέμψαντας στρατηγούς καὶ λοχαγούς καὶ Δρακόντιον τὸν Σπαρτιάτην καὶ τῶν ἄλλων οἱ ἐδόκουν ἐπιτήδαιοι εἶναι, δεῖσθαι Κλεάνδρου κατὰ^p πάντα τρόπον ἀφεῖναι τὸν ἄνδρα. 31. Ἐλθὼν οὖν ὁ Ξενοφῶν λέγει· Ἐχεις μὲν, ὦ Κλέανδρε, τοὺς ἄνδρας· καὶ ἡ στρατιά σοι ὑφείτο ὅ τι ἐβούλου ποιῆσαι καὶ περὶ τούτων καὶ περὶ ἑαυτῶν ἀπάντων. Νῦν δέ σε αἰτοῦνται καὶ δέονται δοῦναι σφίσι τὸν ἄνδρα καὶ μὴ κατακαίνειν· πολλὰ γὰρ ἐν τῷ ἔμπροσθεν χρόνῳ περὶ τὴν στρατιὰν ἐμοχθησάτην^q. 32. Ταῦτα^r δέ σου τυχόντες ὑπισχνοῦνται σοι ἀντὶ τούτων, ἣν βούλη ἡγείσθαι αὐτῶν καὶ ἣν οἱ θεοὶ ἴλεω ᾧσιν, ἐπιδείξειν σοι καὶ ὥς κόσμιοί εἰσι καὶ ὥς ἱκανοὶ τῷ ἄρχοντι πειθόμενοι τοὺς πολεμίους σὺν τοῖς θεοῖς μὴ φοβεῖσθαι. 33. Δέονται δέ σου καὶ τοῦτο, παραγενόμενον^s καὶ ἄρξαντα ἑαυτῶν πείραν λαβεῖν καὶ Δεξιππου καὶ σφῶν τῶν ἄλλων οἷος ἕκασ-

(p) IV. v. 16.

(q) IV. vii. 11; and V. ii. 15.

(r) I. iv. 15.

(s) I. ii. 1.

28. τὸ μέρος] *'His share.'* § 5.
— τοιοῦτος εἶ] *'Nempe ὁ τοῦτο ποιήσας vel simile aliquid.'* B.
'Since the case stands so with you;' *'since you are so far implicated.'*

31. ὑφείτο . . ποιῆσαι] Ὑφείτο.

The infinit. after ὑφείτο supplements the general notion;—*'submit and allow'*,—as at III. v. 5 it meant *'submit and acknowledge.'*

33. παραγενόμεν.] *'To come and take command of them, and so make trial &c.'*

τός ἐστι, καὶ τὴν ἀξίαν ἐκάστοις νείμαι. 34. Ἀκούσας ταῦτα ὁ Κλέανδρος· Ἀλλὰ ναὶ τῷ Σιώ, ἔφη, ταχύ τοι ὑμῖν ἀποκρινοῦμαι. Καὶ τῷ τε ἄνδρε ὑμῖν δίδωμι καὶ αὐτὸς παρέσομαι· καὶ ἦν οἱ θεοὶ παραδιδῶσι, ἐξηγήσομαι εἰς τὴν Ἑλλάδα· καὶ πολλοὶ οἱ λόγοι οὗτοι ἀντίοι[†] εἰσὶν ἢ οὓς ἐγὼ περὶ ὑμῶν ἐνίων ἤκουον, ὥς τὸ στρατεύμα ἀφίστατε ἀπὸ Λακεδαιμονίων.

35. Ἐκ τούτου οἱ μὲν ἐπαινοῦντες ἀπῆλθον ἔχοντες τὸν ἄνδρα· Κλέανδρος δὲ ἐθύετο ἐπὶ τῇ πορείᾳ, καὶ ξυνὴν Ξενοφῶντι φιλικῶς καὶ ξενίαν ξυνεβάλλοντο. Ἐπεὶ δὲ καὶ ἑώρα αὐτοὺς τὸ παραγγελλόμενον εὐτάκτως ποιοῦντας, καὶ μᾶλλον ἔτι ἐπεθύμει ἡγεμῶν γενέσθαι αὐτῶν. 36. Ἐπεὶ μέντοι θυομένῳ αὐτῷ ἐπὶ τρεῖς ἡμέρας οὐκ ἐγένετο τὰ ἱερά, συγκαλέσας τοὺς στρατηγούς εἶπεν· Ἐμοὶ μὲν οὐκ ἐθέλει γενέσθαι τὰ ἱερά ἐξάγειν· ὑμεῖς μέντοι μὴ ἀθυμεῖτε τοῦτου ἕνεκα· ὑμῖν μὲν γάρ, ὥς ἔοικε, δέδοται ἐκκομίσαι τοὺς ἄνδρας· ἀλλὰ πορεύεσθε, ἡμεῖς δὲ ὑμᾶς, ἐπειδὰν ἐκείσε ἤκητε, δεξόμεθα ὥς ἂν δυνώμεθα κάλλιστα.

37. Ἐκ τούτου ἔδοξε τοῖς στρατιώταις δοῦναι αὐτῷ τὰ δημόσια πρόβατα. Ὁ δέ, δεξάμενος, πάλιν αὐτοῖς ἀπέδωκε. Καὶ οὗτος μὲν ἀπέπλει· οἱ δὲ στρατιῶται, διαθέμενοι τὸν σῖτον ὃν ἦσαν συγκεκομισμένοι καὶ

(t) V. viii. 24.

34. ναὶ τῷ Σιώ] 'Intelliguntur Castor et Pollux. Cf. Hell. IV. iv. 10.' S. Σίος Laconicè for θεός. The Attic oath, νῆ τῷ θεῷ, meant Demeter and Persephone. Cf. Schol. Arist. Pax. 214.

— οἱ θεοὶ παρ.] 'Quòd si etiam Dii concesserint. Solennis est formula loquendi ἦν ὁ θεὸς εὖ διδῶ. Cyr. III. i. 34.' Lion.

35. ξενίαν ξυνεβάλ.] 'They

formed a friendly connexion.' Ξυνβάλλ. is used of almost any reciprocal action—λόγους, ἔχθραν, ἔριν, μάχην, &c.

36. ἐξάγειν] Like ἰέναι (II. ii. 3, n.)—'(favourable) for me to lead forth . . .'

— ἐκείσε] i. e. to Byzantium.

37. διαθέμ.] 'Having disposed of (by sale.)' Cf. VII. iii. 10.

τάλλα ἃ εἰλήφεσαν, ἐξεπορεύοντο διὰ τῶν Βιθυνῶν.
 38. Ἐπεὶ δὲ οὐδενὶ ἐνέτυχον πορευόμενοι τὴν ὀρθὴν
 ὁδόν, ὥστ' ἔχοντές τι εἰς τὴν φιλίαν διεξελθεῖν, ἔδοξεν
 αὐτοῖς τοῦμπαλιν ὑποστρέψαντας ἔλθειν μίαν ἡμέραν
 καὶ νύκτα. Τοῦτο δὲ ποιήσαντες ἔλαβον πολλὰ καὶ
 ἀνδράποδα καὶ πρόβατα· καὶ ἀφίκοντο ἑκταῖοι εἰς
 Χρυσόπολιν τῆς Χαλκηδονίας, καὶ ἐκεῖ ἔμειναν ἡμέρας
 ἑπτὰ λαφυροπωλοῦντες.

38. οὐδενί] 'Nulli rei quæprædæ
 esset.' K.

— ὥστ' ἔχ. . . διεξελθ.] 'So as
 to pass through into the friendly
 country, having something.' For
 the nomin. (ἔχοντες) with ὥστε
 and infin. see Eur. Phæn. 488;
 Mem. II. i. 15; Matt. 535.

— ὑποστρέψ.] The word has in
 it the notion of a surprise (II. i.
 18, n.; VII. iv. 18): 'having
 turned sharp round,' they caught
 the Bithynians, who had got with

their cattle into the rear of the
 Greeks, thinking the danger past,
 or that they were safest there.

— Χρυσόπολιν] Now *Scutari*
 or '*Uskúdar*', over against Con-
 stantinople, of which it may be
 considered the Asiatic suburb:
 called a *κώμη* by Strabo (xii. 4);
 it now contains 35,000 souls.
 Ainsw. 222. Chalcedon was co-
 lonized from Megara, B.C. 676
 (now *Kadi Keuy*).

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΙΣ Η'.

CAPUT I.

1. "Οσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἔπραξαν οἱ Ἕλληνες μέχρι τῆς μάχης, καὶ ὅσα, ἐπεὶ Κῦρος ἐτελεύτησεν, ἐν τῇ πορείᾳ μέχρις εἰς τὸν Πόντον ἀφίκοντο, καὶ ὅσα ἐκ τοῦ Πόντου περὶ ἑξιόντες καὶ ἐκπλέοντες ἐποιοῦν, μέχρις ἔξω τοῦ στόματος^a ἐγένοντο ἐν Χρυσοπόλει τῆς Ἀσίας, ἐν τῷ πρόσθεν λόγῳ δεδήλωται.

2. Ἐκ τούτου δὴ Φαρνάβαζος, φοβούμενος τὸ στράτευμα μὴ ἐπὶ τὴν αὐτοῦ χώραν στρατεύηται, πέμψας πρὸς Ἀναξίβιον τὸν ναύαρχον (ὁ δ' ἔτυχεν ἐν Βυζαντίῳ ὢν) ἐδεῖτο διαβιβάσαι τὸ στράτευμα ἐκ τῆς Ἀσίας, καὶ ὑπισχνεῖτο πάντα ποιήσῃν αὐτῷ ὅσα δέοι. 3. Καὶ ὁ Ἀναξίβιος μετεπέμψατο τοὺς στρατηγούς καὶ λοχαγούς τῶν στρατιωτῶν εἰς Βυζάντιον καὶ ὑπισχνεῖτο, εἰ διαβαῖεν, μισθοφορίαν ἔσεσθαι τοῖς στρατιώταις. 4. Οἱ μὲν δὴ ἄλλοι ἔφασαν βουλευσάμενοι ἀπαγγελεῖν Ξενοφῶν δὲ εἶπεν αὐτῷ ὅτι ἀπαλλάξοιτο ἤδη

(a) VI. iv. 1.

ἀπὸ τῆς στρατιᾶς καὶ βούλοιτο ἀποπλεῖν. Ὁ δὲ Ἀναξίβιος ἐκέλευσεν αὐτὸν συνδιαβάντα ἔπειτα οὕτως ἱπαλλάττεσθαι. Ἔφη οὖν ταῦτα ποιησεν.

5. Σεύθης δὲ ὁ Θράξ πέμπει Μηδοσάδην καὶ κελ-
 ευει Ξενοφῶντα συμπροθυμεῖσθαι ὅπως διαβῇ τὸ
 στράτευμα, καὶ ἔφη αὐτῷ ταῦτα συμπροθυμηθέντι
 ὅτι^b οὐ μεταμελήσειν. 6. Ὁ δ' εἶπεν. Ἀλλὰ τὸ μὲν
 στράτευμα διαβήσεται· τούτου ἕνεκα μηδὲν τελείτω
 μήτε ἐμοὶ μήτε ἄλλῳ μηδενί· ἐπειδὰν δὲ διαβῇ, ἐγὼ
 μὲν ἀπαλλάξομαι· πρὸς δὲ τοὺς διαμένοντας καὶ
 ἐπικαιρίους ὄντας προσφερέσθω^c ὥς ἂν αὐτῷ δοκῇ
 ἀσφαλές.

7. Ἐκ τούτου διαβαίνουσι πάντες εἰς τὸ Βυζάντιον
 οἱ στρατιῶται· καὶ μισθὸν μὲν οὐκ ἐδίδου^d ὁ Ἀναξί-
 βιος· ἐκήρυξε δὲ λαβόντας τὰ ὅπλα καὶ τὰ σκεύη
 τοὺς στρατιώτας ἐξιέναι, ὥς ἀποπέμψων τε ἅμα καὶ
 ἀριθμὸν ποιήσων. Ἐνταῦθα οἱ στρατιῶται ἤχθοντο,
 ὅτι οὐκ εἶχον ἀργυριον ἐπισιτίζεσθαι εἰς τὴν πορείαν,
 καὶ ὀκνηρῶς συνεσκευάζοντο.

8. Καὶ ὁ Ξενοφὼν Κλεάνδρῳ τῷ ἄρμοστῇ ξένος^e
 γεγεννημένος, προσελθὼν ἡσπάζετο αὐτὸν ὥς ἀπο-
 πλευσούμενος ἤδη. Ὁ δὲ αὐτῷ λέγει· Μὴ ποιήσης
 ταῦτα· εἰ δὲ^f μή, ἔφη, αἰτίαν ἔξεις· ἐπεὶ καὶ νῦν τινὲς

(b) III. i. 9.

(c) V. v. 19.

(d) VI. iii. 9.

(e) VI. vi. 35.

(f) IV. iii. 6.

4. συνδιαβάντα] 'Cross over
 with (the army) and then &c.'
 —ἔπειτα οὕτως like καὶ οὕτω
 Arist. Av. 678. Ἔπειτα following
 a partic. (II. v. 20), and οὕτως
 also (Thuc. iii. 96) are here used
 conjointly. K.

5. Σεύθης] 'Medoci Odrysa-
 rum regis στρατηγός, et postea
 τῶν ἐπὶ θαλάττῃ (Θρακῶν) ἔρχων.
 Cf. Hell. IV. viii. 26, and inf. ii.

32; Aristot. Polit. V. viii. 15. K.

— συμπροθυμηθέντι] '... he
 would not repent of cordially
 co-operating with him in this.'
 The participial construction is
 the ordinary one (μεταμελεῖ μοι
 ποιήσαντι or μεταμέλομαι ποιή-
 σας).

8. ἡσπάζετο] Salutat; 'was
 for taking leave of him.'

ἤδη σὲ αἰτιῶνται ὅτι οὐ ταχὺ ἐξέρπει τὸ στράτευμα.
 9. Ὁ δ' εἶπεν Ἀλλ' αἴτιος μὲν ἔγωγε οὐκ εἰμὶ τούτου, οἱ δὲ στρατιῶται αὐτοί, ἐπισιτισμοῦ δεόμενοι, διὰ τοῦτο ἀθυμοῦσι πρὸς τὴν ἔξοδον. 10. Ἀλλ' ὅμως, ἔφη, ἐγὼ σοι συμβουλεύω ἐξελθεῖν μὲν ὡς πορευσόμενον· ἐπειδὰν δ' ἔξω γένηται τὸ στράτευμα, τότε ἀπαλλάττεσθαι. Ταῦτα τοίνυν, ἔφη ὁ Ξενοφῶν, ἐλθόντες πρὸς Ἀναξίβιον διαπραξόμεθα. Οὕτως ἐλθόντες ἔλεγον ταῦτα. 11. Ὁ δὲ ἐκέλευσεν οὕτω ποιεῖν καὶ ἐξιέναι τὴν ταχίστην συνεσκευασμένους, καὶ προσανειπεῖν, ὃς ἂν μὴ παρῇ εἰς τὴν ἐξέτασιν καὶ εἰς τὸν ἀριθμόν, ὅτι αὐτὸς αὐτὸν αἰτιάσεται. 12. Ἐντεῦθεν ἐξήρσαν οἱ τε στρατηγοὶ πρῶτοι καὶ οἱ ἄλλοι καὶ ἄρδην τέ πάντες πλὴν ὀλίγων ἔξω ἦσαν· καὶ Ἑτεόνικος εἰστήκει παρὰ τὰς πύλας, ὥς, ὁπότε ἔξω γένοιοντο πάντες, συγκλείσων τὰς πύλας καὶ τὸν μοχλὸν ἐμβαλὼν.

13. Ὁ δὲ Ἀναξίβιος συγκαλέσας τοὺς στρατηγοὺς καὶ τοὺς λοχαγοὺς ἔλεξε· Τὰ μὲν ἐπιτήδεια, ἔφη, λαμβάνετε ἐκ τῶν Θρακίων κωμῶν· εἰσὶ δὲ αὐτόθι πολλαὶ κριθαὶ καὶ πυροὶ καὶ τᾶλλα τὰ ἐπιτήδεια· λαβόντες δὲ πορεύεσθε εἰς Χερρόνησον, ἐκεῖ δὲ Κυνίσκος ὑμῖν μισθοδοτήσκει. 14. Ἐπακούσαντες δὲ τινες τῶν στρατιωτῶν ταῦτα ἦ καὶ τῶν λοχαγῶν τις διαγγέλλει εἰς τὸ στράτευμα. Καὶ οἱ μὲν στρατηγοὶ

— οὐ ταχὺ ἐξέρπ.] *‘Non celeriter, sed quasi rependo exit.’* H. — ἐξέρπει, Doricē for ἐξιέναι. Arist. Nub. 710. R.

9. οἱ δὲ στρ. . . . ἀθυμοῦσι.] For αἰτιοί εἰσιν . . . ἀθυμοῦντες.

10. διαπραξ.] *‘We will go and settle with An.’*

12. ἄρδην] = παντελῶς. Schol. ad Eur. Phoen. 1636.

— Ἑτεόνικος] *‘Laco non ignobilis, vide Thuc. viii. 23.’* K.

— ὁπότε . . . γένοιοντο] Cf. ὁπότε ἔλθοιεν, III. ii. 36, n; inf. vii. 17.

13. Κυνίσκος] *‘Laco qui in Chersoneso bellum cum Thracibus gessit.’* Z.

14. Ἐπακούσ.] *‘Having overheard this:’* *‘anhören; forte audire.’* P.

ἐπυνθάνοντο περὶ τοῦ Σεύθου πότερα πολέμιος εἶη ἢ φίλος, καὶ πότερα διὰ τοῦ ἱεροῦ ὅρους δέοι πορεύεσθαι ἢ κύκλῳ διὰ μέσης τῆς Θράκης.

15. Ἐν ᾧ δὲ [οὗτοι] ταῦτα διελέγοντο, οἱ στρατιῶται ἀναρπάσαντες τὰ ὄπλα θέουσι δρόμῳ πρὸς τὰς πύλας, ὡς πάλιν εἰς τὸ τεῖχος εἰσιόντες. Ὁ δὲ Ἐτεόνικος καὶ οἱ σὺν αὐτῷ, ὡς εἶδον προσθέοντας τοὺς ὀπλίτας, συγκλείουσι τὰς πύλας καὶ τὸν μοχλὸν ἐμβάλλουσιν. 16. Οἱ δὲ στρατιῶται ἔκοπτόν τε τὰς πύλας καὶ ἔλεγον ὅτι ἀδικώτατα πάσχοιεν ἐκβαλλόμενοι εἰς τοὺς πολεμίους· καὶ κατασχίσειν τὰς πύλας ἔφασαν, εἰ μὴ ἐκόντες ἀνοίξουσιν. 17. Ἄλλοι δὲ [αὐτῶν] ἔθεον ἐπὶ τὴν θάλατταν καὶ παρὰ τὴν χηλὴν τοῦ τεύχους ὑπερβαίνουνσιν εἰς τὴν πόλιν· ἄλλοι δὲ οἱ ἐτύγχανον ἔνδον ὄντες τῶν στρατιωτῶν ὡς ὀρώσι τὰ ἐπὶ ταῖς πύλαις πράγματα, διακόπτοντες ταῖς ἀξίναῖς τὰ κλείθρα, ἀναπεταννύουσι τὰς πύλας· οἱ δ' εἰσπίπτουσιν.

18. Ὁ δὲ Ξενοφῶν ὡς εἶδε τὰ γιγνόμενα, δείσας μὴ ἐφ' ἀρπαγὴν τράποιτο τὸ στράτευμα καὶ ἀνήκεστα κακὰ γένοιτο τῇ πόλει καὶ ἑαυτῷ καὶ τοῖς στρατιώταις, ἔθει καὶ συνεισπίπτει εἴσω τῶν πυλῶν σὺν τῷ ὄχλῳ. 19. Οἱ δὲ Βυζάντιοι, ὡς εἶδον τὸ στράτευμα βία εἰσπίπτον, φεύγουσιν ἐκ τῆς ἀγορᾶς, οἱ μὲν εἰς τὰ πλοῖα, οἱ δὲ οἴκαδε· ὅσοι δὲ ἔνδον ἐτύγχανον ὄντες, ἔξω ἔθεον· οἱ δὲ καθεῖλκον τὰς τριήρεις, ὡς ἐν ταῖς τριήρεσι σώζονται· πάντες δὲ ὥντο ἀπολωλέναι, ὡς

— ἱεροῦ ὅρους] Through which the road lay into Chersonese, inf. iii. 3.—‘Castellum ἱερὸν ὅρος memorat Demosth. de Hal. p. 85, extr.; Phil. iii. p. 114, et de Falsâ Leg. p. 390.’ K.

17. τὴν χηλὴν] ‘The break-

water.’ Cf. Schol. ad Thuc. i. 63, εἴρηται δὲ παρὰ τὸ εὐοικέναι χηλῇ βοός. See Goeller ad loc.

19. ἔνδον] ‘Non in urbe, sed in domo suâ (quisque) intus.’ W. Cf. ii. 23. Sic Latini: Cic. de Or. ii. 68. K. B.

ἐαλωκυίας τῆς πόλεως. 20. Ὁ δὲ Ἑτεόνικος εἰς τὴν ἄκραν ἀποφεύγει. Ὁ δὲ Ἀναξίβιος, καταδραμὼν ἐπὶ τὴν θάλατταν, ἐν ἀλιευτικῷ πλοίῳ περιέπλει εἰς τὴν ἀκρόπολιν καὶ εὐθὺς μεταπέμπεται ἐκ Χαλκηδόνος φρουρούς· οὐ γὰρ ἱκανοὶ ἐδόκουν εἶναι οἱ ἐν τῇ ἀκροπόλει σχεῖν τοὺς ἄνδρας.

21. Οἱ δὲ στρατιῶται ὥς εἶδον τὸν Ξενοφῶντα, προσπίπτουσιν αὐτῷ πολλοὶ καὶ λέγουσιν· Νῦν σοι ἔξεστιν, ὦ Ξενοφῶν, ἀνδρὶ γενέσθαι. Ἐχεις πόλιν, ἔχεις τριήρεις, ἔχεις χρήματα, ἔχεις ἄνδρας τοσούτους. Νῦν ἂν, εἰ βούλοιο, σύ τε ἡμᾶς ὀνήσαιο καὶ ἡμεῖς σὲ μέγαν ποιήσαιμεν. 22. Ὁ δ' ἀπεκρίνατο· Ἀλλ' εὖ τε λέγετε καὶ ποιήσω ταῦτα· εἰ δὲ τούτων ἐπιθυμεῖτε, θέσθε τὰ ὄπλα ἐν τάξει ὥς τάχιστα· βουλόμενος αὐτοὺς κατηρεμίσαι· καὶ αὐτός τε παρηγγύα^g ταῦτα καὶ τοὺς ἄλλους ἐκέλευσε παρεγγυᾶν καὶ τίθεσθαι τὰ ὄπλα. 23. Οἱ δέ, αὐτοὶ ὑφ' ἑαυτῶν ταττόμενοι, οἳ τε ὀπλῖται ἐν ὀλίγῳ χρόνῳ εἰς^h ὀκτῶ ἐγένοντο, καὶ οἱ πελτασταὶ ἐπὶ τὸ κέρας ἐκάτερον παραδεδραμήκεσαν. 24. Τὸ δὲ χωρίον οἶονⁱ κάλλιστον ἐκτάξασθαι^k ἐστι, τὸ Θράκιον καλούμενον, ἔρημον οἰκιῶν καὶ πεδινόν. Ἐπεὶ δὲ ἔκειτο τὰ ὄπλα καὶ κατηρεμίσθησαν, συγκαλεῖ ὁ Ξενοφῶν τὴν στρατιὰν καὶ λέγει τάδε·

25. Ὅτι μὲν ὀργίζεσθε, ὦ ἄνδρες στρατιῶται, καὶ νομίζετε δεινὰ πάσχειν ἐξαπατῶμενοι οὐ θαυμάζω.

(g) VI. v. 12. (h) IV. viii. 11, n. (i) IV. viii. 2. (k) V. iv. 12.

20. ἄκραν . . ἀκρόπολιν] 'Recte, ut puto, Leoncl. utrumque *arcem* interpretatur. Similiter Hell. VI. i. 2, ἀκρόπολις quæ (§ 3) ἄκρα dicitur.' K.

23. εἰς ὀκτῶ ἐγένοντο] '*Fell in eight deep*.'—The numeral with εἰς or ἐπὶ designates the

smaller dimension of the two, i.e. the *depth* of an army when drawn up in a line of battle,—the *breadth* when in order of march. Dist. II. iv. 26.

24. τὸ Θράκιον] An open space within the walls, near the gates, called *Thracian*. Cf. Hell. I. iii. 20

Ἦν δὲ τῷ θυμῷ χαριζόμεθα καὶ Λακεδαιμονίους τε τοὺς παρόντας τῆς ἐξαπάτης τιμωρησώμεθα¹ καὶ τὴν πόλιν τὴν οὐδὲν αἰτίαν διαρπάσωμεν, ἐνθυμείσθε ἅ ἔσται ἐντεῦθεν. 26. Πολέμιοι μὲν ἐσόμεθα ἀποδεδειγμένοι Λακεδαιμονίοις τε καὶ τοῖς συμμάχοις· οἷος δ' ὁ πόλεμος ἂν γένοιτο, εἰκάζειν δὴ πάρεστιν, ἑωρακότας καὶ ἀναμνησθέντας τὰ νῦν ἤδη γεγενημένα. 27. Ἡμεῖς γὰρ οἱ Ἀθηναῖοι εἰσήλθομεν εἰς τὸν πόλεμον τὸν πρὸς τοὺς Λακεδαιμονίους καὶ τοὺς συμμάχους ἔχοντες τριήρεις, τὰς μὲν ἐν θαλάττῃ τὰς δ' ἐν τοῖς νεωρίοις οὐκ ἐλάττους τριακοσίων, ὑπαρχόντων^m δὲ πολλῶν χρημάτων ἐν τῇ πόλει καὶ προσόδου οὔσης κατ' ἐνιαυτὸν ἀπὸ τε τῶν ἐνδήμων καὶ [ἐκ] τῆς ὑπερορίας, οὐ μείον χιλίων ταλάντων· ἄρχοντες δὲ τῶν νήσων ἀπασῶν, καὶ ἐν τε τῇ Ἀσίᾳ πολλὰς ἔχοντες πόλεις καὶ ἐν τῇ Εὐρώπῃ ἄλλας τε πολλὰς, καὶ αὐτὸ τοῦτο τὸ Βυζάντιον, ὅπου νῦν ἐσμέν, ἔχοντες κατεπολεμήθημεν οὕτως ὥς πάντες ὑμεῖς ἐπίστασθε. 28. Νῦν δὲ δὴ τί ἂν οἰόμεθα παθεῖν, Λακεδαιμονίων μὲν καὶ τῶν Ἀχαιῶν συμμάχων ὑπαρχόντων, Ἀθηναίων δέ, καὶ ὅσοι ἐκείνοις τότε ἦσαν σύμμαχοι, πάντων προσγεγενημένων, Τισσαφέρνους δὲ καὶ τῶν ἐπὶ θαλάττῃ ἄλλων βαρβάρων πάντων πολεμίων ἡμῖν ὄντων, πολεμιωτάτου δὲ αὐτοῦ τοῦ ἄνω βασιλέως, ὃν ἤλθομεν ἀφαιρη-

(l) iv. 23; II. iv. 1.

(m) II. ii. 11.

26. τ. νῦν ἤδη γ.] Cf. VI. i. 32. 'What has just now (so lately) taken place.' He alludes to the Peloponn. War.

27. ἐν τῇ πόλει] i. e. ἀκροπόλει. Cf. Thuc. ii. 13, 24.

— ἐνδήμων] 'Home revenues.' 'Intell. reditus ex iis rebus quæ in Attica ipsa vectigales erant. Boeckh, de Econ. C. A.' K.—

Aristoph. (Vesp. 657), rates the total revenue at τάλαντ' ἐγγὺς δισχίλια.

— νήσων, κ.τ.λ.] Cf. Thuc. ii. 9; and Arist. Vesp. 700, ὅστις πόλεων ἄρχων πλείστων, ἀπὸ τοῦ Πόντου μέχρι Σαρδοῦς, and v. 707, εἰσὶν γε πόλεις χίλιαι, αἱ νῦν τὸν φόρον ἡμῖν ἀπάγουσιν. S.

σομενοί τε τὴν ἀρχὴν καὶ ἀποκτενοῦντες, εἰ δυναίμεθα; τούτων δὲ πάντων ὁμοῦ ὄντων, ἔστι τις οὕτως ἄφρων ὅστις^η οἶεται ἂν ἡμᾶς περιγενέσθαι; 29. Μή, πρὸς θεῶν, μαινώμεθα, μηδ' αἰσchrῶς ἀπολώμεθα, πολέμιοι ὄντες καὶ ταῖς πατρίσι καὶ τοῖς ἡμετέροις αὐτῶν φίλοις τε καὶ οἰκείοις. Ἐν γὰρ ταῖς πόλεσιν εἰσι πάντες ταῖς ἐφ' ἡμᾶς στρατευσομέναις· καὶ δικαίως, εἰ βάρβαρον μὲν πόλιν οὐδεμίαν ἠθελήσαμεν κατασχεῖν, καὶ ταῦτα^ο κρατοῦντες, Ἑλληνίδα δὲ εἰς ἣν πρώτην ἦλθομεν πόλιν, ταύτην^η ἐξαλαπάξομεν. 30. Ἐγὼ μὲν τοίνυν εὐχομαι, πρὶν ταῦτα ἐπιδεῖν ὑφ' ὑμῶν γενόμενα, μυρίας ἔμεγε κατὰ γῆς ὀργυιᾶς γενέσθαι. Καὶ ὑμῖν δὲ συμβουλεύω Ἑλληνας ὄντας τοῖς τῶν Ἑλλήνων προεστηκόσι πειθομένους πειρᾶσθαι τῶν δικαίων τυγχάνειν. Ἐὰν δὲ μὴ δύνησθε ταῦτα, ἡμᾶς δεῖ ἀδικου-

(n) II. v. 12.

(o) I. iv. 12.

(p) II. ii. 20.

29. τοῖς ἡμετέροις αὐτῶν] 'Our own friends.' Cf. ἐμὸν αὐτοῦ χρεῖος. It is the possessive form of ἡμεῖς αὐτοί. See Arn. G. G. 1004.

— πάντες, κ.τ.λ.] 'All (these friends and relatives) are in those cities which &c.'

— δικαίως] Scil. στρατεύσονται. Δικαίως properly applies only to ἐξαλαπάξ.; and for ἠθελήσαμεν we should expect the participle ἐθελήσαντες. Cf. N. T. Epist. Rom. vi. 17, χάρις τῷ Θεῷ ὅτι ἦτε δοῦλοι ἁμαρτίας, — ὑπακούσατε δέ.

— βάρβαρον] Under this term he must include Trapezus, Sinope, and Heraclea, called supra Ἑλληνίδας πόλεις, as V. v. 14. They are styled *Barbarian* here, when compared with Byzantium, probably as being in Asia, and under barbarian rule; — the Persian

king's authority over the *Asiatic* Greeks having been repeatedly acknowledged (during the Peloponn. War), as, for instance, in the treaties, B.C. 411 (Thuc. viii. 58), and B.C. 387.

— πρώτην . . πόλιν] in the relative clause. IV. iv. 2, n.

30. εὐχομαι . . ἔμεγε . . γενέσθαι] Though the subject of the principal verb and that of the infin. are the same, the latter may be expressed in the accus. for the sake of emphasis. Cf. Κροῖσος ἐνόμιζε ἑωυτὸν εἶναι, Hdt. i. 34. Jelf, 673, 1.

— ἐπιδεῖν] 'Look upon,' passively, as on things one cannot help seeing, especially on evils that we cannot prevent. vi. 31; III. i. 13. See ἐπ-ἀκούειν (*overhear*) § 14.

— ἀδικουμένους] 'We must not, wronged as we are let our-

μένους τῆς γοῦν Ἑλλάδος μὴ στέρεσθαι. 31. Καὶ νῦν μοι δοκεῖ πέμψαντας Ἀναξιβίῳ εἰπεῖν ὅτι ἡμεῖς οὐδὲν βίαιον ποιήσοντας παρεληλύθαμεν εἰς τὴν πόλιν, ἀλλ' ἣν μὲν δυνώμεθα παρ' ὑμῶν ἀγαθόν τι εὐρίσκεισθαι· εἰ δὲ μή, ἀλλὰ δηλώσοντας [ὑμῖν] ὅτι οὐκ ἐξαπατῶμενοι ἀλλὰ πειθόμενοι ἐξερχόμεθα.

32. Ταῦτα ἔδοξε· καὶ πέμπουσιν Ἰερώνυμόν τε Ἡλείον ἐροῦντα ταῦτα, καὶ Εὐρύλοχον Ἀρκάδα καὶ Φιλήσιον Ἀχαιόν. Οἱ μὲν τοιαῦτα ὥχοντο ἐροῦντες.

33. Ἔτι δὲ καθημένων¹ τῶν στρατιωτῶν προσέρχεται Κοιρατάδης Θηβαῖος, ὃς οὐ φεύγων τὴν Ἑλλάδα περιήει, ἀλλὰ στρατηγιῶν καὶ ἐπαγγελλόμενος, εἴ τις ἢ πόλις ἢ ἔθνος στρατηγοῦ δέοιτο· καὶ τότε προσελθὼν ἔλεγεν ὅτι ἑτοιμος εἶη ἡγεῖσθαι αὐτοῖς εἰς τὸ Δέλτα² καλούμενον τῆς Θράκης, ἔνθα πολλὰ καὶ ἀγαθὰ λήψοιντο· ἔστε δ' ἂν μόλωσιν, εἰς ἀφθονίαν παρέξειν ἔφη καὶ σιτία καὶ ποτά.

34. Ἀκούουσι ταῦτα τοῖς στρατιώταις καὶ τὰ παρὰ Ἀναξιβίου ἅμα ἀπαγγελλόμενα· ἀπεκρίνατο γὰρ ὅτι πειθομένοις αὐτοῖς οὐ μεταμελήσει, ἀλλὰ τοῖς τε οἴκοι τέλεσι ταῦτα ἀπαγγελεῖ, καὶ αὐτὸς βουλεύσοιτο περὶ αὐτῶν ὃ τι δύναιτο ἀγαθόν· 35. ἐκ τούτου οἱ στρατιῶται τὸν τε Κοιρατάδην δέχονται στρατηγόν, καὶ ἔξω τοῦ τείχους ἀπῆλθον. Ὁ δὲ Κοιρατάδης συν-

(q) VI. ii. 5.

(r) v. 1.

selves be deprived of G. at any rate.'

31. ἀλλ' .. εὐρίσκ.] 'Scil. εὐρησόμενοι αὐτό. Frequens enim ellipsis ἀποδόσεως ante εἰ δὲ μή. Buttm. Gr. p. 454; Matt. 617, 1, a.' P. Vide VII. vii. 15.

33. Κοιρατάδης] 'Olim Byzantii fuerat Bæotorum prætor. Hell. I. iii. 15.' K.

— στρατηγιῶν] Ἐπιθυμεῖν τῆς στρατηγίας. Suid.

— μόλωσιν] A poetic word, not elsewhere used by Xen.

34. Ἀκούουσι] 'Incepit scriptor ac si porrecturus esset ἔδοξε δέχεσθαι.' K.

— πειθομένοις] '. . they would not repent of obeying:' see i. 5, n.

τίθεται αὐτοῖς εἰς τὴν ὑστεραίαν παρέσεσθαι ἐπὶ τὸ στρατεύμα ἔχων καὶ ἱερεῖα καὶ μάντιν, καὶ σιτία καὶ ποτὰ τῇ στρατιᾷ. 36. Ἐπεὶ δὲ ἐξῆλθον, ὁ Ἀναξίβιος ἔκλεισε τὰς πύλας καὶ ἐκήρυξεν, ὅστις ἂν ἀλῶ ἔνδον ὦν τῶν στρατιωτῶν, ὅτι πεπράσεται. 37. Τῇ δ' ὑστεραία ὁ Κοιρατάδης μὲν ἔχων τὰ ἱερεῖα καὶ τὸν μάντιν ἦκε, καὶ ἄλφιστα φέροντες εἶποντο αὐτῷ εἴκοσιν ἄνδρες καὶ οἶνον ἄλλοι εἴκοσι καὶ ἐλαιῶν τρεῖς καὶ σκορόδων εἰς ἀνὴρ ὅσον ἐδύνατο μέγιστον φορτίον καὶ ἄλλος κρομύων. Ταῦτα δὲ καταθέμενος ὡς ἐπὶ δάσμευσιν ἐθύετο.

38. Ξενοφῶν δέ, μεταπεμψάμενος Κλέανδρον, ἐκέλευεν^s οἱ διαπρᾶξαι ὅπως εἰς τὸ τεῖχός τε εἰσέλθοι καὶ ἀποπλεύσαι ἐκ Βυζαντίου. 39. Ἐλθὼν δ' ὁ Κλέανδρος, Μάλα μόλις, ἔφη, διαπραξάμενος ἦκω· λέγειν γὰρ Ἀναξίβιον ὅτι οὐκ ἐπιτήδειον εἶη τοὺς μὲν στρατιώτας πλησίον εἶναι τοῦ τείχους, Ξενοφῶντα δὲ ἔνδον· τοὺς Βυζαντίους δὲ στασιάζειν καὶ πονηροὺς εἶναι πρὸς ἀλλήλους· ὅμως δὲ εἰσιέναι, ἔφη, ἐκέλευεν, εἰ μέλλοι σὺν ἑαυτῷ ἐκπλεῖν. 40. Ὁ μὲν δὴ Ξενοφῶν, ἀσπασάμενος^t τοὺς στρατιώτας, εἴσω τοῦ τείχους ἀπῆει σὺν Κλεάνδρῳ.

Ὁ δὲ Κοιρατάδης τῇ μὲν πρώτη ἡμέρᾳ οὐκ ἐκαλλιέρι οὐδὲ διεμέτρησεν οὐδὲν τοῖς στρατιώταις· τῇ δ' ὑστεραία τὰ μὲν ἱερεῖα εἰστήκει παρὰ τὸν βωμὸν καὶ

(s) I. vi. 3, n.

(t) i. 8.

36. πεπράσεται] *'Shall be sold at once (for a slave).'* Cf. I. v. 16; II. iv. 5, n.

37. ἐθύετο] *'Was proceeding to take the auspices,'* but was stopped before the act of immolation (ὡς θύσων), § 40, where the narrative is resumed, §§ 38 and 39 being a parenthesis, stating

what Xen. was doing meantime.

39. ἐκέλευεν . . . μέλλοι] MSS. a. b. D. L. (ἐκέλευσεν B. P.).—The abrupt transition here from direct to obl. narr. is remarkable. *'He directed you to enter,'* he said, *'if he (Xenophon) meant to sail out with himself (Anaxibius).'*

Κοιρατάδης ἐστεφανωμένος ὡς θύσων· προσελθὼν δὲ Τιμασίῳ ὁ Δαρδανεύς καὶ Νέων ὁ Ἀσιναῖος καὶ Κλεάνωρ ὁ Ὀρχομένιος ἔλεγον Κοιρατάδῃ μὴ θύειν, ὥς οὐχ ἡγησόμενον τῇ στρατιᾷ εἰ μὴ δώσει τὰ ἐπιτήδεια. 41. Ὁ δὲ κελεύει διαμετρεῖσθαι. Ἐπεὶ δὲ πολλῶν ἐνέδει αὐτῷ ὥστε ἡμέρας σῖτον ἐκάστῳ γενέσθαι τῶν στρατιωτῶν, ἀναλαβὼν τὰ ἱερεῖα ἀπῆει καὶ τὴν στρατηγίαν ἀπειπῶν.

CAPUT II.

1. Νέων δὲ ὁ Ἀσιναῖος καὶ Φρυνίσκος ὁ Ἀχαιὸς καὶ Φιλήσιος ὁ Ἀχαιὸς καὶ Ξανθικλῆς ὁ Ἀχαιὸς καὶ Τιμασίῳ ὁ Δαρδανεύς ἐπέμενον ἐπὶ τῇ στρατιᾷ, καὶ εἰς κώμας προελθόντες τῶν Θρακῶν τὰς κατὰ Βυζάντιον ἐστρατοπεδεύοντο. 2. Καὶ οἱ στρατηγοὶ ἐστάσας, Κλεάνωρ μὲν καὶ Φρυνίσκος πρὸς Σεύθην βουλόμενοι ἄγειν· ἔπειθε γὰρ αὐτούς, καὶ ἔδωκε τῷ μὲν ἵππον τῷ δὲ γυναῖκα· Νέων δὲ εἰς Χερρόνησον, οἰόμενος, εἰ ὑπὸ Λακεδαιμονίοις γένοιτο, παντὸς ἂν προεστάναι τοῦ στρατεύματος. Τιμασίῳ δὲ προὔθυμ· εἶτο πέραν εἰς τὴν Ἀσίαν πάλιν διαβῆναι, οἰόμενος ἂν οἵκαδε κατελθεῖν· καὶ οἱ στρατιῶται ταῦτα ἐβούλουντο. 3. Διατριβομένου δὲ τοῦ χρόνου πολλοὶ τῶν

40. ἐστεφαν.] 'More in sacrificiis solenni. Cf. De Rep. Lac. xiii. 8; Cyr. III. iii. 34.' K.

— ὥς οὐχ ἡγησόμεν.] 'For that he was not going to conduct the army, unless &c. ;' i. e. they would not have him for leader. On the transition from the dative to

the accus. see at I. ii. 1, n. (Ξενία).

41. ἐνέδει.] Some MSS. ἔδει. 'Minus apte. Ἐνδεῖ μοι πολλῶν, mihi deest multum, il me manque beaucoup;—δεῖ μοι πολλῶν, mihi opus est multum, il me faut beaucoup.' P.

στρατιωτῶν, οἱ μὲν τὰ ὄπλα ἀποδιδόμενοι κατὰ τοὺς χώρους ἀπέπλεον ὥς ἐδύναντο, οἱ δὲ καὶ διδόντες τὰ ὄπλα [κατὰ τοὺς χώρους] εἰς τὰς πόλεις κατεμιγνύοντο.

4. Ἀναξίβιος δ' ἔχαιρεν ἀκούων διαφθειρόμενον τὸ στράτευμα· τούτων γὰρ γιγνομένων ᾤετο μάλιστα χαρίζεσθαι Φαρναβάζῳ.

5. Ἀποπλέοντι δὲ Ἀναξιβίῳ ἐκ Βυζαντίου συναντᾷ Ἀρίσταρχος ἐν Κυζίκῳ διάδοχος Κλεάνδρῳ, Βυζαντίου ἀρμοστής· ἐλέγετο δὲ ὅτι καὶ ναύαρχος διάδοχος Πῶλος ὅσον οὐπω παρείη [ἤδη] εἰς Ἑλλάσποντον. 6. Καὶ Ἀναξίβιος τῷ μὲν Ἀριστάρχῳ ἐπιστέλλει ὁπόσους ἂν εὖροι^a ἐν Βυζαντίῳ τῶν Κύρου στρατιωτῶν ὑπολελειμμένους ἀποδόσθαι· ὁ δὲ Κλέανδρος οὐδενὰ ἐπεπράκει, ἀλλὰ καὶ τοὺς κάμνοντας ἐθεράπευεν οἰκτείρων καὶ ἀναγκάζων οἰκίᾳ δέχεσθαι· Ἀρίσταρχος δ' ἐπεὶ ἦλθε τάχιστα, οὐκ ἐλάττους τετρακοσίων ἀπέδοτο. 7. Ἀναξίβιος δέ, παραπλεύσας εἰς Πάριον, πέμπει παρὰ Φαρνάβαζον κατὰ τὰ συγκείμενα. Ὁ δ', ἐπεὶ ἦσθετο Ἀρίσταρχόν τε ἤκοντα εἰς Βυζάντιον ἀρμοστήν καὶ Ἀναξίβιον οὐκέτι ναυαρχοῦντα, Ἀναξιβίου μὲν ἡμέλησε, πρὸς Ἀρίσταρχον δὲ διεπράττετο τὰ αὐτὰ περὶ τοῦ Κυρείου στρατεύματος ἅπερ καὶ πρὸς Ἀναξίβιον.

(a) I. v. 9, n.

3. ἀποδιδόμ.] 'Selling their arms throughout the districts.'

— διδόντες] 'Ne armati non admitterentur in oppida.' K.

5. Κυζίκῳ] An island in Propontis, with a city of the same name, colonized from Miletus, about 750 B.C.

— ὅσον οὐπω] 'Tantum non.' 'Only not yet'—'was all but come.' Cf. Eur. Hec. 138.

6. ἀναγκάζ.] Compelling (the

inhabitants) to receive them into their houses.

7. Πάριον] A town of Mysia, between Cyzicus and Hellespont. Strabo, xiii. 1, κτίσμα ἐστὶ τῶν Μιλησίων καὶ Ἐρυθραίων καὶ Παρίων.

— πέμπει] 'Sends to Ph., calling on him to act according to the agreement.' Scil. πάντα ποιήσειν ὅσα δέοι, i. 2.

8. Ἐκ τούτου δὴ ὁ Ἀναξίβιος, καλέσας Ξενοφῶντα, κελεύει πάσῃ τέχνῃ^b καὶ μηχανῇ πλεῦσαι ἐπὶ τὸ στράτευμα ὡς τάχιστα, καὶ συνέχειν τε αὐτὸ καὶ συναθροίζειν τῶν διεσπαρμένων ὡς ἂν πλείστους δύνηται, καὶ παραγαγόντα εἰς τὴν Πέρινθον^c διαβιβάζειν εἰς τὴν Ἀσίαν ὅτι τάχιστα· καὶ δίδωσιν αὐτῷ τριακόντορον καὶ ἐπιστολήν, καὶ ἄνδρα συμπέμπει κελεύσοντα τοὺς Περινηθίους ὡς τάχιστα Ξενοφῶντα προπέμψαι^d τοῖς ἵπποις ἐπὶ τὸ στράτευμα. 9. Καὶ ὁ μὲν Ξενοφῶν διαπλεύσας ἀφικνεῖται ἐπὶ τὸ στράτευμα· οἱ δὲ στρατιῶται ἐδέξαντο ἡδέως καὶ εὐθύς εἶποντο ἄσμενοι, ὡς διαβησόμενοι ἐκ τῆς Θράκης εἰς τὴν Ἀσίαν.

10. Ὁ δὲ Σεύθης, ἀκούσας ἤκοντα πάλιν [Ξενοφῶντα], πέμψας πρὸς αὐτὸν κατὰ θάλατταν Μηδοσάδην, ἐδεῖτο τὴν στρατιὰν ἄγειν πρὸς ἑαυτόν, ὑπισχνούμενος αὐτῷ ὅ τι ᾔετο λέγων πείσειν. Ὁ δ' ἀπεκρίνατο ὅτι οὐδὲν οἶόν τε εἶη τούτων γενέσθαι. 11. Καὶ ὁ μὲν ταῦτα ἀκούσας ᾔχετο. Οἱ δὲ Ἕλληνες ἐπεὶ ἀφίκοντο εἰς Πέρινθον, Νέων μὲν ἀποσπάσας ἐστρατοπεδεύσατο χωρὶς ἔχων ὡς ὀκτακοσίους ἀνθρώπους· τὸ δ' ἄλλο στράτευμα πᾶν ἐν τῷ αὐτῷ παρὰ τὸ τεῖχος τὸ τῶν Περινηθίων ἦν.

12. Μετὰ ταῦτα Ξενοφῶν μὲν ἔπραττε περὶ πλοίων, ὅπως ὅτι τάχιστα διαβαίειν [εἰς τὴν Ἀσίαν]. Ἐν δὲ τούτῳ ἀφικόμενος Ἀρίσταρχος ὁ ἐκ Βυζαντίου ἄρμωστῆς ἔχων δύο τριῆρεις, πεπεισμένος ὑπὸ Φαρναβάζου τοῖς τε ναυκλήροις ἀπέειπε μὴ^e διάγειν, ἐλθὼν τε

(b) IV. v. 16.

(c) II. vi. 2.

(d) VI. i. 23.

(e) I. iii. 2.

8. τοῖς ἵπ.] 'To escort' or 'forward him with the (requisite) horses.' Jelf, 447.

11. ἀποσπάσας] Scil. ἑαυτόν. P. Cf. I. v. 3.—K. and B. sup-

ply τοὺς ἑαυτοῦ.

— ἐν τῷ αὐτῷ] 'On the same ground,' i. e. they kept together. III. i. 27.

ἐπὶ τὸ στράτευμα τοῖς στρατιώταις εἶπε μὴ περαιοῦσθαι εἰς τὴν Ἀσίαν. 13. Ὁ δὲ Ξενοφῶν ἔλεγεν ὅτι Ἀναξίβιος ἐκέλευσε, καὶ ἐμὲ πρὸς τοῦτο ἔπεμψεν ἐνθάδε. Πάλιν δ' Ἀρίσταρχος ἔλεξεν. Ἀναξίβιος μὲν τοίνυν οὐκ ἔτι ναύαρχος, ἐγὼ δὲ τῇδε ἄρμοστῆς· εἰ δέ τινα ὑμῶν λήψομαι ἐν τῇ θαλάττῃ, καταδύσω. Ταῦτ' εἰπὼν ᾤχετο εἰς τὸ τεῖχος. 14. Τῇ δ' ὑστεραία μεταπέμπεται τοὺς στρατηγούς καὶ λοχαγούς τοῦ στρατεύματος. Ἦδη δὲ ὄντων πρὸς τῷ τείχει, ἐξαγγέλλει τις τῷ Ξενοφῶντι ὅτι, εἰ εἴσεισι, συλληφθήσεται, καὶ ἡ αὐτοῦ τι πείσεται ἢ καὶ Φαρναβάζω παραδοθήσεται. Ὁ δέ, ἀκούσας ταῦτα, τοὺς μὲν προπέμπεται, αὐτὸς δὲ εἶπεν ὅτι θῦσαι^f τι βούλοιο. 15. Καὶ ἀπελθὼν ἐθύετο εἰ παρείεν^g αὐτῷ οἱ θεοὶ πειρᾶσθαι πρὸς Σεύθην ἄγειν τὸ στράτευμα· ἑώρα γὰρ οὔτε διαβαίνειν ἀσφαλὲς ὄν, τριήρεις ἔχοντος τοῦ κωλύσοντος· οὔτ' ἐπὶ Χερρόνησόν ἐλθὼν κατακλεισθῆναι ἐβούλετο καὶ τὸ στράτευμα ἐν πολλῇ σπάνει πάντων γενέσθαι. [ἐνθα δὴ] πείθεσθαι μὲν ἀνάγκη τῷ ἐκεῖ ἄρμοστῇ, τῶν δὲ ἐπιτηδείων οὐδὲν ἔμελλεν ἔξειν τὸ στράτευμα.

16. Καὶ ὁ μὲν ἀμφὶ ταῦτα εἶχεν^h. οἱ δὲ στρατηγοὶ καὶ οἱ λοχαγοὶ ἤκουτες παρὰ τοῦ Ἀριστάρχου ἀπήγγελλον ὅτι νῦν μὲν ἀπιέναι σφᾶς κελεύει, τῆς δείλης δὲ ἤκειν· ἐνθα καὶ δῆλη μᾶλλον ἐδόκει ἢ ἐπιβουλή. 17. Ὁ οὖν Ξενοφῶν, ἐπεὶ ἐδόκει τὰ ἱερὰ γενέσθαι καὶ

(f) VI. iv. 15.

(g) V. vii. 10.

(h) V. ii. 26.

13. τῇδε] *'In these parts.'* He was Harmost of Perinthus, as well as of Byzantium. Cf. vi. 24.

14. προπέμπεται] *'He has them (the other officers) sent forward.'* Dist. προπέμπει, § 19.

15. τοῦ κωλύσ.] Scil. Aristar-

chus. *'When he who would hinder them had galleys.'*

— ἐνθα δὴ] The remark καὶ τὸ στράτ. . . seems not to differ from τῶν δ' ἐπιτηδ. . . K. reads *'ἐνθα δέ, ibi vero, i.e. circa Perinthus si manerent.'*—τῷ ἐκεῖ ἄρμ., Cyniscus. VII. i. 13.

ἑαυτῷ καὶ τῷ στρατεύματι ἀσφαλῶς πρὸς Σεύθην ἵεναι, παραλαβὼν Πολυκράτην τε Ἀθηναῖον λοχαγόν, καὶ παρὰ τῶν στρατηγῶν ἑκάστου ἄνδρα (πλὴν παρὰ Νέωνος) ᾧ ἕκαστος ἐπίστευεν, ὥχετο τῆς νυκτὸς ἐπὶ τὸ Σεύθου στρατεύμα ἐξήκοντα στάδια. 18. Ἐπεὶ δ' ἐγγὺς ἦσαν αὐτοῦ, ἐπιτυγχάνει πυροῖς ἐρήμοις· καὶ τὸ μὲν πρῶτον ᾧετο μετακεχωρηκέναι ποι τὸν Σεύθην. Ἐπεὶ δὲ θορύβου τε ἦσθετο καὶ σημαινόντων ἀλλήλοις τῶν περὶ Σεύθην, κατέμαθεν ὅτι τούτου ἕνεκα τὰ πυρὰ [προ]κεκαυμένα εἶη τῷ Σεύθῃ πρὸ τῶν νυκτοφυλάκων, ὅπως οἱ μὲν φύλακες μὴ ὀρῶντο, ἐν τῷ σκότει ὄντες, μηδ' ὅπου εἶεν, οἱ δὲ προσιόντες μὴ λαυθάνοιεν, ἀλλὰ διὰ τὸ φῶς καταφανεῖς εἶεν. 19. ἐπεὶ δὲ ἦσθετο, προπέμπει τὸν ἐρμηνέα ὃν ἐτύγχανεν ἔχων καὶ εἰπεῖν κελεύει Σεύθῃ ὅτι Ξενοφῶν πάρεστι, βουλόμενος συγγενέσθαι αὐτῷ. Οἱ δὲ ἤρουντο εἰ ὁ Ἀθηναῖος ὁ ἀπὸ τοῦ στρατεύματος. 20. Ἐπειδὴ δὲ ἔφη οὗτος εἶναι, ἀναπηδήσαντες ἐδίωκον· καὶ ὀλίγον ὕστερον παρῆσαν πελτασταὶ ὅσον διακόσιοι, καὶ παραλαβόντες Ξενοφῶντα καὶ τοὺς σὺν αὐτῷ ἦγον πρὸς Σεύθην. 21. Ὁ δ' ἦν ἐν τύρσει μάλα φυλαττόμενος, καὶ ἵπποι περὶ αὐτὴν κύκλῳ ἐγκεχαλινωμένοι· διὰ γὰρ τὸν φόβον τὰς μὲν ἡμέρας ἐχίλου τοὺς ἵππους, τὰς δὲ νύκτας ἐγκεχαλινω-

18. π. ἐρήμοις] Fires burning, but having no guards stationed at them.

— τῷ Σεύθῃ] Dative as inf. iv. 19; I. vii. 20; II. vi. 8; III. iv. 31. Its effect is to make Scuthes virtually the subject of the sentence: 'that Scuthes had fires lit in front,' &c. See Arnold at Thuc. iii. 97.

— μὴ . . . μὴδ' ὅπου εἶεν] 'Not even whereabouts they were.' (MSS. μὴθ' ὅπ. D. conjectures

μήτε ὁπόσοι μήτε ὅπου εἶεν.)

19. ὁ ἀπὸ τοῦ στ.] 'He that belongs to:' 'qui præest exercitui' (B.). Cf. I. ii. 15.

20. ἐδίωκον] 'Galloped off.' 'Properabant ad Scuthen rem indicaturi. Cf. VI. v. 25.' K. Buttm. Lexilog. p. 232.

21. ἐγκεχαλινωμένοις] 'He guarded himself with them ready bitted and bridled.' Dative as sup. VI. iv. 27, and inf. vii. 6. D.P.K.—(μένων, cf. I. iv. 12. B.)

μένοις ἐφυλάττετο. 22. Ἐλέγετο γὰρ καὶ πρόσθεν Τήρης ὁ τούτου πρόγονος ἐν ταύτῃ τῇ χώρᾳ, πολὺ ἔχων στράτευμα, ὑπὸ ἰ τούτων τῶν ἀνδρῶν πολλοὺς ἀπολέσαι καὶ τὰ σκευοφόρα ἀφαιρεθῆναι· ἦσαν δ' οὗτοι Θυνοί, πάντων εἶναι λεγόμενοι μάλιστα νυκτὸς πολεμικώτατοι.

23. Ἐπεὶ δ' ἐγγὺς ἦσαν, ἐκέλευσεν εἰσελθεῖν Ξενοφῶντα ἔχοντα δύο οὓς βούλοιοτο. Ἐπειδὴ δὲ ἔνδον ἦσαν, ἡσπάζοντο μὲν πρῶτον ἀλλήλους καὶ κατὰ τὸν Θράκιον νόμον κέρατα οἴνου προὔπινον· παρῇν δὲ καὶ Μηδοσάδης τῷ Σεύθῃ, ὅσπερ ἐπρέσβευεν αὐτῷ πάντοσε. 24. Ἐπειτα δὲ Ξενοφῶν ἤρχετο λέγειν· Ἐπεμψας πρὸς ἐμέ, ὦ Σεύθῃ, εἰς Χαλκηδόνα πρῶτον Μηδοσάδην^k τουτονί, δεόμενός μου συμπροθυμηθῆναι διαβῆναι τὸ στράτευμα ἐκ τῆς Ἀσίας, καὶ ὑπισχνουμένος μοι, εἰ ταῦτα πράξαιμι, εὖ ποιήσῃς, ὥς ἔφη Μηδοσάδης οὕτοσί. 25. Ταῦτα εἰπὼν ἐπήρετο τὸν Μηδοσάδην εἰ ἀληθῇ ταῦτα εἶη. Ὁ δ' ἔφη· Αὐθις ἦλθε Μηδοσάδης οὗτος, ἐπεὶ ἐγὼ διέβην πάλιν ἐπὶ τὸ στράτευμα ἐκ Παρίου, ὑπισχνούμενος, εἰ ἄγοιμι τὸ στράτευμα πρὸς σέ, τᾶλλα τέ σε φίλω μοι χρήσασθαι^l καὶ ἀδελφῶ, καὶ τὰ παρὰ^m θαλάττῃ μοι χωρία, ὧν σὺ κρατεῖς, ἔσεσθαι παρὰ σοῦ. 26. Ἐπὶ τούτοις πάλιν ἐπήρετο τὸν Μηδοσάδην εἰ ἔλεγε ταῦτα. Ὁ δὲ συνῆψε καὶ ταῦτα. Ἰθι νῦν, ἔφη, ἀφήγησαι τούτῳ τί

(i) III. iv. 11, n. (k) i. 5. (l) I. ii. 2. (m) III. iv. 9, n.

22. Τήρης] See Thuc. ii. 29. H. Herod. iv. 80, and vii. 137. S.

— σκευοφ. ἀφαιρ.] ‘*To be deprived of his baggage.*’ I. iii. 4, 1. Cf. Cyr. VI. i. 12, ὅσοι . . πλα ἀφήρηνται.

— μάλιστα . . πολεμικώτατοι]

Cf. Matt. 461. Note the position of νυκτός, intimating that night warfare was what distinguished these warriors above their neighbours.

25. μοι . . ἔσεσθαι παρὰ σοῦ] ‘*I should have (as a gift) from you.*’

σοι ἀπεκρινάμην ἐν Χαλκηδόνι. 27. Πρῶτον ἀπεκρίνω ὅτι τὸ στράτευμα διαβήσοιτο εἰς Βυζάντιον, καὶ οὐδὲν τούτου ἔνεκα δέοι οὔτε σοὶ τελεῖν οὔτε ἄλλω· αὐτὸς δέ, ἐπεὶ διαβαίης, ἀπιέναι ἔφησθα· καὶ ἐγένετο οὕτως ὥσπερ σὺ ἔλεγες. 28. Τί γὰρ ἔλεγον, ἔφη, ὅτε κατὰ Σηλυβρίαν ἀφίκου; Οὐκ ἔφησθα οἷόν τε εἶναι, ἀλλ' εἰς Πέρινθον ἐλθόντας διαβαίνειν εἰς τὴν Ἀσίαν. 29. Νῦν τοίνυν, ἔφη ὁ Ξενοφῶν, πάρειμι καὶ ἐγὼ καὶ οὗτος Φρυνίσκος, εἰς τῶν στρατηγῶν, καὶ Πολυκράτης οὗτος εἰς τῶν λοχαγῶν· καὶ ἔξω εἰσὶν ἀπὸ τῶν στρατηγῶν ὁ πιστότατος ἐκάστω, πλὴν Νέωνος τοῦ Λακωνικοῦ. 30. Εἰ οὖν βούλει πιστοτέραν εἶναι τὴν πρᾶξιν, καὶ ἐκείνους κάλεσαι. Τὰ δὲ ὅπλα σὺ ἐλθὼν εἰπέ, ὦ Πολύκρατες, ὅτι ἐγὼ κελεύω καταλιπεῖν· καὶ αὐτὸς ἐκεῖ καταλιπὼν τὴν μάχαιραν εἴσιθι.

31. Ἀκούσας ταῦτα ὁ Σεύθης εἶπεν ὅτι οὐδενὶ ἂν ἀπιστήσειεν Ἀθηναίων· καὶ γὰρ ὅτι συγγενεῖςⁿ εἶεν εἰδέναι καὶ φίλους εὖνους ἔφη νομίζειν. Μετὰ ταῦτα δ' ἐπεὶ εἰσῆλθον οὓς ἔδει, πρῶτον μὲν Ξενοφῶν ἐπήρετο Σεύθην ὃ τι δέοιτο χρῆσθαι τῇ στρατιᾷ. 32. Ὁ δὲ εἶπεν ὧδε· Μαισάδης ἦν πατήρ μοι· ἐκείνου δὲ ἦν ἀρχὴ Μελανδίται καὶ Θυνοὶ καὶ Τρανίφαι. Ἐκ ταύτης οὖν τῆς χώρας, ἐπεὶ τὰ Ὀδρυσῶν πράγματα

(n) iii. 39.

28. Τί γὰρ . .] ‘*Yes, and what said I.*’ Γάρ introduces a new question; connecting affirmatively, as ἀλλά negatively (V. viii. 4); Arn. G. G. 1455 g (2).

— Σηλυβρ.] (*Silyvria*.) A city on the Propontis, between Byzantium and Perinthus.

— διαβαίν.] ‘*Repete χρῆναι ex οὐχ οἷόν τε.*’ Thuc. i. 142.’ K.

30. πιστοτέραν . . πρᾶξιν] ‘. .

the transaction to be more binding:’ ‘*si vis rem majori fide agi.*’ D.

— κάλεσαι] ‘*Have them called in.*’ *Arcessendos cura.* Cf. § 14.

31. ‘*Seuthes vulgarem de Tereo sententiam sequitur, quam Thucydides refutavit.* See ii. 29; cf. Schol. Arist. Ach. 145; and Av. 366.’ B.

32. Ὀδρυσῶν] ‘*Quibus Mæ-*

ἐνόσησεν, ἐκπεσὼν ὁ πατήρ αὐτὸς μὲν ἀποθνησκει νόσῳ, ἐγὼ δ' ἐξετράφην ὀρφανὸς παρὰ Μηδόκῳ τῷ νῦν βασιλεῖ. 33. Ἐπεὶ δὲ νεανίσκος ἐγενόμην, οὐκ ἐδυνάμην ζῆν εἰς ἀλλοτρίαν τράπεζαν ἀποβλέπων καὶ ἐκαθεζόμεν ἐνδίφριος αὐτῷ ἱκέτης δοῦναί μοι ὁπόσους δυνατὸς εἴη ἄνδρας, ὅπως καὶ τοὺς ἐκβαλόντας ἡμᾶς, εἴ τι δυναίμην, κακὸν ποιοιην, καὶ ζῶν μὴ εἰς τὴν ἐκείνου τράπεζαν ἀποβλέπων [ὥσπερ κύων]. 34. Ἐκ τούτου μοι δίδωσι τοὺς ἄνδρας καὶ τοὺς ἵππους οὓς ὑμεῖς ὄψεσθε ἐπειδὰν ἡμέρα γένηται. Καὶ νῦν ἐγὼ ζῶ τούτους ἔχων, ληϊζόμενος τὴν ἐμαυτοῦ πατρώαν χώραν. Εἰ δέ μοι ὑμεῖς παραγένοισθε, οἶμαι ἂν σὺν τοῖς θεοῖς ῥαδίως ἀπολαβεῖν τὴν ἀρχήν. Ταῦτ' ἐστὶν ἃ ἐγὼ ὑμῶν δέομαι.

35. Τί ἂν οὖν, ἔφη ὁ Ξενοφῶν, σὺ δύναιο, εἰ ἔλθοιμεν, τῇ τε στρατιᾷ διδόναι καὶ τοῖς λοχαγοῖς καὶ τοῖς στρατηγοῖς; λέξον, ἵνα οὗτοι ἀπαγγείλωσιν. 36. Ὁ δ' ὑπέσχετο τῷ μὲν στρατιώτῃ Κυζικηνόν, τῷ δὲ λοχαγῷ διμοιρίαν, τῷ δὲ στρατηγῷ τετραμοιρίαν, καὶ γῆν ὁπόσῃν ἂν βούλωνται καὶ ζεύγη καὶ χωρίον ἐπὶ θαλάττῃ τετειχισμένον. 37. Ἐὰν δέ, ἔφη ὁ Ξενοφῶν, ταῦτα πειρώμενοι μὴ διαπράξωμεν, ἀλλὰ τις φόβος ἀπὸ ὧν Λακεδαιμονίων ἦ, δέξῃ εἰς τὴν σαντοῦ, εἴαν τις ἀπιέναι βούληται παρὰ σέ; 38. Ὁ δ' εἶπε· Καὶ ἀδελφούς γε ποιήσομαι καὶ ἐνδιφρίους, καὶ κοινωνοὺς ἀπάν-

(ο) I. ii. 18 (τὸν ἐκ . .).

sades ejusque filius Seuthes sub-
jecti erant. Cf. i. 5. P.; cf.
Thuc. ii. 95; and P. Thuc. i. vol.
ii. p. 404.

— ἐνόσησεν] *'Fell into disorder'* (*quum res Odrys. laborarent*). Νοσεῖν is often applied to the disorders of civic faction; cf. Dom. Ol. I. vi. 1, νοσοῦσι καὶ

στασιάζουσι . .

33. ἐνδίφριος] = ὁμοτράπεζος: *'Conviva apud Thracas, qui non lectis sed sellis (δίφροις) utebantur in conviviis.'* Z. Cf. iii. 29.

— μὴ . . ἀποβλέπων] *'Might maintain myself without looking to . .'* Μὴ negatives subjectively; see V. vi. 27, n.

των ὧν ἂν δυνώμεθα κτήσασθαι. Σοὶ δ', ὦ Ξενοφῶν καὶ θυγατέρα δώσω, καί, εἴ τις σοὶ ἔστι θυγάτηρ, ὠνήσομαι Θρακίῳ νόμῳ· καὶ Βισάνθην οἴκησιν δώσω, ὅπερ ἐμοὶ κάλλιστον χωρίον ἐστὶ τῶν ἐπὶ θαλάττῃ.

CAPUT III.

1. Ἀκούσαντες ταῦτα καὶ δεξιὰς δόντες καὶ λαβόντες ἀπήλουν· καὶ πρὸ ἡμέρας ἐγένοντο ἐπὶ τῷ στρατοπέδῳ καὶ ἀπήγγειλαν ἕκαστοι τοῖς πέμψασιν. 2. Ἐπεὶ δὲ ἡμέρα ἐγένετο, ὁ μὲν Ἀρίσταρχος πάλιν ἐκάλει τοὺς στρατηγούς καὶ λοχαγούς· τοῖς δ' ἔδοξε τὴν μὲν πρὸς Ἀρίσταρχον ὁδὸν εἶσαι, τὸ δὲ στράτευμα συγκαλέσαι. Καὶ συνῆλθον πάντες, πλὴν οἱ Νέωνος· οὗτοι δὲ ἀπείχον ὥς δέκα στάδια. 3. Ἐπεὶ δὲ συνῆλθον, ἀναστὰς Ξενοφῶν εἶπε τάδε· Ἄνδρες, διαπλεῖν μὲν ἔνθα βουλόμεθα Ἀρίσταρχος ὅδε, τριήρεις ἔχων, κωλύει ὥστε εἰς πλοῖα οὐκ ἀσφαλὲς ἐμβαίνειν· οὗτος δὲ ὁ αὐτὸς κελεύει εἰς Χερρόνησον βία διὰ τοῦ ἱεροῦ^a ὄρους πορεύεσθαι· ἣν δὲ κρατήσαντες τούτου ἐκείσε ἔλθωμεν, οὔτε πωλήσειν ὑμᾶς ἔτι φησίν, ὥσπερ ἐν Βυζαντίῳ, οὔτε ἐξαπατήσεσθαι ἔτι ὑμᾶς,

(a) i. 14.

38. Θρακίῳ νόμῳ] Cf. Herod. v. 6. . . Tacit. Germ. § 18. So (anciently) the Greeks. Cf. Odys. Θ. 318; and Aristot. Polit. ii. 8.

— Βισάνθ.] A town of Thrace on the Propontis, colonized from Samos. Mela II. ii. 69; see inf. v. 8.

1. ἕκαστοι] 'Each party,' the deputations from each division of

the army: see ii. 29. Cf. IV. v. 23; V. v. 5, n.

3. ἣν δὲ κρατήσ.] 'Κρατεῖν = *superare* (*montem*). B. (?)—'If we gain the mountain.'

— ἐξαπατήσ.] Fut. mid. for pass. Observe here the change of subject, which is *Aristarchus* in πωλήσ., *you* in ἐξαπατ. and λήψεσθ., and *Aristarch.* again in περιόψ. P.

ἀλλὰ λήψεσθαι μισθὸν [μᾶλλον], οὔτε περιόψεσθαι ἔτι, ὥσπερ νυνί, ἐνδεομένους τῶν ἐπιτηδείων. 4. Οὗτος μὲν ταῦτα λέγει. Σεύθης δέ φησιν, ἂν πρὸς ἐκείνον ἦητε, εὖ ποιήσῃν ὑμᾶς. Νῦν οὖν σκέψασθε πότερον ἐνθάδε μένοντες τοῦτο βουλευέσεσθε ἢ εἰς τὰ ἐπιτήδεια ἐπανελθόντες. 5. Ἐμοὶ μὲν οὖν δοκεῖ, ἐπεὶ ἐνθάδε οὔτε ἀργύριον ἔχομεν, ὥστε ἀγοράζειν, οὔτε ἄνευ ἀργυρίου ἐῶσι λαμβάνειν τὰ ἐπιτήδεια, ἐπανελθόντας εἰς τὰς κώμας ὅθεν οἱ ἥττους ἐῶσι λαμβάνειν, ἐκεῖ ἔχοντας τὰ ἐπιτήδεια, ἀκούοντας ὃ τι τις ὑμῶν δεῖται, αἰρεῖσθαι ὃ τι ἂν ὑμῖν δοκῇ κράτιστον εἶναι. 6. Καὶ ὅτῳ γε, ἔφη, ταῦτα δοκεῖ, ἀράτῳ τὴν χεῖρα. Ἀνέτειναν ἅπαντες. Ἀπιδόντες τοίνυν, ἔφη, συσκευάζεσθε, καὶ ἐπειδὰν παραγγείλῃ τις, ἔπεσθε τῷ ἡγουμένῳ^b.

7. Μετὰ ταῦτα Ξενοφῶν μὲν ἡγείτο, οἱ δ' εἶποντο. Νέων δὲ καὶ παρ' Ἀριστάρχου ἄλλοι ἐπειθον ἀποτρέπεσθαι· οἱ δ' οὐχ ὑπήκουον. Ἐπεὶ δὲ ὅσον τριάκοντα σταδίους προεληλύθεσαν, ἅπαντᾷ Σεύθης. Καὶ ὁ Ξενοφῶν ἰδὼν αὐτὸν προσελάσαι ἐκέλευσεν, ὅπως ὅτι πλείστων ἀκούοντων εἴποι αὐτῷ ἃ ἐδόκει συμφέρειν. 8. Ἐπεὶ δὲ προσῆλθεν, εἶπε Ξενοφῶν· Ἡμεῖς πορευόμεθα ὅπου μέλλει ἔξειν τὸ στράτευμα τροφήν· ἐκεῖ δ' ἀκούοντες καὶ σοῦ καὶ τῶν τοῦ Λακωνικοῦ αἰρησόμεθα ἃ ἂν κράτιστα δοκῇ εἶναι. Ἦν οὖν ἡμῖν

(b) II. ii. 4.

4. ἢ εἰς τὰ ἐπ.] After returning to the villages mentioned next sect. and sup. ii. 1.

5. ἐῶσι] Scil. the Lacedæmonians. Z. K.

— οἱ ἥττους] Those villagers who are 'weaker than ourselves' — 'no match for us—do allow us.'

— ὃ τι τις] 'What service any

one (Seuthes or Aristarcus) asks of you.' Cf. I. iv. 12.

7. ἐπειθον] 'Tried to persuade.'

— προσελάσαι] The subject is Seuthes, as also of προσῆλθεν inf. P.

8. τῶν τ. Λακ.] = τῶν παρὰ Ἀριστάρχου, sup. § 7.

ἡγήσῃ ὅπου πλείστα ἐστὶν ἐπιτήδεια, ὑπὸ σοῦ νομιούμεν ξενίζεσθαι. 9. Καὶ ὁ Σεύθης ἔφη· Ἀλλὰ οἶδα κώμας πολλὰς ἀθρόας καὶ πάντα ἐχούσας τὰ ἐπιτήδεια, ἀπεχούσας ἡμῶν ὅσον διελθόντες ἂν ἡδέως ἀριστώητε. Ἐγὼ τοίνυν, ἔφη ὁ Ξενοφῶν. 10. Ἐπεὶ δ' ἀφίκοντο εἰς αὐτὰς τῆς^c δείλης, συνῆλθον οἱ στρατιῶται, καὶ εἶπε Σεύθης τοιαύδε· Ἐγώ, ὦ ἄνδρες, δέομαι ὑμῶν στρατεύεσθαι σὺν ἐμοί· καὶ ὑπισχνοῦμαι ὑμῖν [τοῦ μηνὸς] δώσειν τοῖς στρατιώταις Κυζικηνόν, λοχαγοῖς δὲ καὶ στρατηγοῖς τὰ νομιζόμενα^d. ἔξω δὲ τούτων τὸν ἄξιον τιμήσω· σῖτα δὲ καὶ ποτά, ὥσπερ καὶ νῦν, ἐκ τῆς χώρας λαμβάνοντες ἔξετε· ὅποσα δ' ἂν ἀλίσκηται, ἀξιῶσω αὐτὸς ἔχειν, ἵνα ταῦτα διατιθέμενος^e ὑμῖν τὸν μισθὸν πορίζω. 11. Καὶ τὰ μὲν φεύγοντα καὶ ἀποδιδράσκοντα^f ἡμεῖς ἱκανοὶ ἐσόμεθα διώκειν καὶ μαστεύειν· ἣν δέ τις ἀνθιστῆται, σὺν ὑμῖν πειρασόμεθα χειροῦσθαι. 12. Ἐπήρετο ὁ Ξενοφῶν· Πόσον δὲ ἀπὸ θαλάσσης ἀξιῶσεις συνέπεσθαί σοι τὸ στράτευμα; Ὁ δ' ἀπεκρίνατο· Οὐδαμῇ πλείον ἐπτά ἡμερῶν, μείον δὲ πολλαχῇ.

13. Μετὰ ταῦτα ἐδίδοδοτο λέγειν τῷ βουλομένῳ καὶ ἔλεγον πολλοὶ κατὰ ταῦτά, ὅτι παντὸς ἄξια λέγοι Σεύθης· χειμῶν γὰρ εἴη, καὶ οὔτε οἴκαδε ἀποπλεῖν τῷ τούτῳ βουλομένῳ δυνατόν εἴη, διαγενέσθαι τε ἐν φιλίᾳ οὐχ οἷόν τ' εἴη, εἰ δέοι ὠνουμένους ζῆν· ἐν δὲ τῇ

(c) I. viii. 8, n.; III. iii. 11, n.

(e) VI. vi. 37.

(d) ii. 36; vi. 1.

(f) I. iv. 8.

9. ἀπεχούσ. ἡμ.] 'Distant from us just so far that you may travel the distance and then lunch comfortably,' or 'enjoy your lunch.'

11. χειροῦσθαι (fr. χεῖρ) = χειρίους λαβεῖν, Eur. Cycl. 177. 'To get into one's hands,' i. e. to

subdue. Cf. ὑποχείριος, vi. 43.

13. τῷ βουλομένῳ] 'Leave to speak was offered to any that wished.' I. iii. 9.—κατὰ ταῦτά, 'to the same effect.'

— διαγεν.] 'To continue.'

— ὠνουμένους] 'If they had to live by buying . . .'

πολεμία διατρίβειν καὶ τρέφεσθαι ἀσφαλέστερον μετὰ Σεύθου ἢ μόνους, ὄντων ἀγαθῶν τοσούτων· εἰ δὲ μισθὸν προσλήψοιντο, εὖρημα^s ἐδόκει εἶναι. 14. Ἐπὶ τούτοις εἶπεν ὁ Ξενοφῶν· Εἴ τις ἀντιλέγει, λεγέτω· εἰ δὲ μή, ἐπιψηφίζετω ταῦτα. Ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, ἐπεψήφισε· καὶ ἔδοξε ταῦτα. Εὐθύς δὲ Σεύθῃ εἶπεν ὅτι συστρατεύσονται αὐτῷ.

15. Μετὰ τοῦτο οἱ μὲν ἄλλοι κατὰ τάξεις ἐσκήνησαν^h. στρατηγοὺς δὲ καὶ λοχαγοὺς ἐπὶ δείπνον Σεύθῃς ἐκάλεσε, πλησίον κώμην ἔχων. 16. Ἐπεὶ δ' ἐπὶ θύραις ἦσαν ὥς ἐπὶ δείπνον παριόντες, ἦν τις Ἡρακλείδης Μαρωνείτης· οὗτος προσιὼν ἐνὶ ἐκάστῳ οὔστινας ᾤετο ἔχειν τι δοῦναι Σεύθῃ, πρῶτον μὲν πρὸς Παριανούςⁱ τινας, οἳ παρήσαν φίλιαν διαπραξόμενοι πρὸς Μήδοκον τὸν Ὀδρυσῶν βασιλέα καὶ δῶρα ἄγοντες αὐτῷ τε καὶ τῇ γυναικί, ἔλεγεν ὅτι Μήδοκος μὲν ἄνω εἴη δώδεκα ἡμερῶν ἀπὸ θαλάττης ὁδόν· Σεύθῃς δέ, ἐπεὶ τὸ στράτευμα τοῦτο εἴληφεν, ἄρχων ἔσοιτο ἐπὶ θαλάττῃ. 17. Γείτων οὖν ὢν ἰκανώτατος ἔσται ὑμᾶς καὶ εὖ καὶ κακῶς ποιεῖν· ἦν οὖν σωφρονῆτε, τούτῳ δώσετε ὅ τι ἂν ἄγητε· καὶ ἄμεινον ὑμῖν διακείσεται ἢ

(g) II. iii. 18.

(h) IV. v. 33.

(i) ii. 7.

— εὖρημα ἐδόκ.] ‘*Was allowed to be a wind-fall.*’ II. iii. 18.

14. ἐπιψηφίζετω . . . ἐπεψήφισε] ‘*Let him put it to the vote.*’— ‘*Intellige the officer, ut in Acharn. 11, ὁ δ' ἀνείπεν, i. e. ὁ κῆρυξ.*’ Dobree. (—φίξεσθε . . . -φισε. K.) The middle v. (K.’s reading) denotes ‘*to decree by vote*’ (vi. 14). Xen., in bidding them let the officer put the matter to the vote, instead of doing so himself (as at V. i. 14), assumes the attitude of an indif-

ferent party, lest hereafter (if matters went ill) he should be blamed for having influenced their choice. S. Cf. VII. vi. 12, and foll.

16. ἦν τις Ἡρ. Μαρων.] *Maronea* (now *Maronja*), a city of Thrace, between Abdera and Doriscus.

17. διακείσεται] = ἔξει τὰ πράγματα. K. ‘*It will be better for you.*’ For this impersonal use of διακείσθαι R. cites Thuc. iv. 92, παράδειγμα ἔχομεν τοὺς

ἐὰν Μηδόκῳ τῷ πρόσω οἰκοῦντι δῶτε. Τούτους μὲν οὖν οὕτως ἔπειθεν. 18. Αὖθις δὲ Τιμασίῳνι τῷ Δαρδανεῖ προσελθὼν, ἐπεὶ ἤκουσεν αὐτῷ εἶναι καὶ ἐκπώματα καὶ τάπιδας βαρβαρικάς, ἔλεγεν ὅτι νομίζοιτο, ὅποτε ἐπὶ δεῖπνον καλέσαιτο Σεύθης, δωρεῖσθαι αὐτῷ τοὺς κληθέντας· οὗτος δ' ἦν μέγας [ἐνθάδε] γέννηται, ἱκανὸς ἔσται σε καὶ οἴκαδε καταγαγεῖν καὶ ἐνθάδε πλούσιον ποιῆσαι. Τοιαῦτα προὔμνᾳτο ἐκάστω προσιών. 19. Προσελθὼν δὲ καὶ Ξενοφῶντα ἔλεγε· Σὺ καὶ πόλεως μεγίστης εἶ καὶ παρὰ Σεύθῃ τὸ σὸν ὄνομα μέγιστόν ἐστι· καὶ ἐν τῇδε τῇ χώρᾳ ἴσως ἀξιώσεις καὶ τείχη λαμβάνειν, ὥσπερ καὶ ἄλλοι τῶν ὑμετέρων ἔλαβον, καὶ χώραν ἄξιον^k οὖν σοι καὶ μεγαλοπρεπέστατα τιμῆσαι Σεύθην. 20. Εὖνους δέ σοι ὦν παραινῶ· εὖ οἶδα γὰρ ὅτι, ὅσῳ ἂν μείζω τούτων δωρήσῃ, τοσούτῳ μείζω ὑπὸ τούτου ἀγαθὰ πείσῃ. Ἀκούων ταῦτα ὁ Ξενοφῶν ἠπόρει· οὐ γὰρ δὴ διαβεβήκει ἔχων ἐκ Παρίου εἰ μὴ παῖδα καὶ ὅσον ἐφόδιον.

21. Ἐπεὶ δὲ εἰσῆλθον ἐπὶ τὸ δεῖπνον τῶν τε Θρακῶν οἱ κράτιστοι τῶν τότε παρόντων καὶ οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ τῶν Ἑλλήνων καὶ εἴ^l τις πρεσβεία παρῆν ὑπὸ πόλεως, τὸ δεῖπνον μὲν ἦν καθημένοις κύκλῳ· ἔπειτα δὲ τρίποδες εἰσηνέχθησαν πᾶσιν· οὗτοι δ' ἦσαν κρεῶν μεστοὶ νενεμημένων, καὶ ἄρτοι ζυμῆται μεγάλοι

(k) II. iii. 25.

(l) V. iii. 3.

Εὐβοέας . . . ὥς αὐτοῖς διάκειται: cf. Hell. VI. v. 1.—But Liddell and Scott: '*It (your gift) will be better disposed of;*' '*in rem vestram collocabitur.*' Z. P.

18. προὔμνᾳτο] '*Pleaded for Seuthes.*' Construe ἐκάστω with προσιών; as sup. § 16.

19. ἄλλοι] Ex. gr. Alcibiades, inf. v. 8. Cf. Nepos, Alc. vii. 4;

Xen. Hell. II. i. 25.

20. τούτων] '*Than these,*' B. K.—τούτῳ, D. L.

—ἕσον ἐφόδιον] '*As much as was for the journey,*' i. e. *money enough for the journey.* Cf. viii. 19.

21. τρίποδες] '*Mensæ tripodes.*' K.

προσπεπερουνημένοι ἦσαν πρὸς τοῖς κρέασι. 22. Μάλιστα δὲ αἱ τράπεζαι κατὰ τοὺς ξένους αἰεὶ ἐτίθεντο νόμος γὰρ ἦν. Καὶ πρῶτος τοῦτο ἐποίει Σεύθης· ἀνελόμενος τοὺς ἑαυτῷ παρακειμένους ἄρτους διέκλα κατὰ μικρόν, καὶ διερρίπτει οἷς αὐτῷ ἐδόκει· καὶ τὰ κρέα ὡσαύτως, ὅσον^m μόνον γεύσασθαι ἑαυτῷ καταλιπών. 23. Καὶ οἱ ἄλλοι δὲ κατὰ ταῦτα ἐποιοῦν καθ' οὓς αἱ τράπεζαι ἔκειντο. Ἀρκὰς δέ τις, Ἀρύστας ὄνομα, φαγεῖν δεινός, τὸ μὲν διαρρίπτειν εἷα χαίρειν, λαβὼν δὲ εἰς τὴν χεῖρα ὅσον τριχοίνικον ἄρτον καὶ κρέα θέμενος ἐπὶ τὰ γόνατα ἐδείπνει. 24. Κέρατα δὲ οἴνου περιέφερον, καὶ πάντες ἐδέχοντο· ὁ δ' Ἀρύστας, ἐπεὶ παρ' αὐτὸν φέρων τὸ κέρας ὁ οἰνοχόος ἦκεν, εἶπεν ἰδὼν τὸν Ξενοφῶντα οὐκέτι δειπνοῦντα, Ἐκείνῳ, ἔφη, δός· σχολάζει γὰρ ἤδη, ἐγὼ δ' οὐδέπω. 25. Ἀκούσας ὁ Σεύθης τὴν φωνὴν ἡρώτα τὸν οἰνοχόον τί λέγει. Ὁ δὲ οἰνοχόος εἶπεν· ἐλληνίζειν γὰρ ἡπίστατο· ἐνταῦθα μὲν δὴ γέλως ἐγένετο.

26. Ἐπειδὴ δὲ προὔχῳρει ὁ πότος, εἰσῆλθεν ἰνὴρ Θραξ ἵππον ἔχων λευκόν· καὶ λαβὼν κέρας μεστὸν εἶπε· Προπίνω σοι, ὦ Σεύθη, καὶ τὸν ἵππον τοῦτον δωροῦμαι, ἐφ' οὗ καὶ διώκων ὃν ἂν θέλῃς αἰρήσεις, καὶ ἀποχωρῶν οὐ μὴⁿ δείσῃς τὸν πολέμιον. 27. Ἄλλος παῖδα εἰσαγαγὼν οὕτως ἐδωρήσατο προπίνων, καὶ ἄλλος ἱμάτια τῇ γυναικί. Καὶ Τιμασίῳ προπίνων ἐδωρήσατο φιάλην τε ἀργυρᾶν καὶ τάπιδα ἄξιαν δέκα μνῶν. 28. Γνήσιππος δέ τις Ἀθηναῖος ἀναστὰς εἶπεν

(m) IV. i. 5.

(n) II. ii. 12.

22. τράπεζαι] Τραπεζας δὲ ἐκάλουν καὶ τὰ σιτία τὰ ἐπ' αὐτῶν τιθέμενα. Pollux.—κατὰ τ. ξένους, 'e regione hospitum' ('before the guests'). K. & P. Cf. § 24.

23. εἷα χαίρειν] 'Dispensed with the distributing . . .,' properly 'bid it farewell.' P. cites Cicero ad Div. vii. 33, 'Mulum salutem et foro dicam et Curiaë.'

ὅτι ἀρχαῖος εἶη νόμος κάλλιστος τοὺς μὲν ἔχοντας
 διδόναι τῷ βασιλεῖ τιμῆς ἕνεκα· τοῖς δὲ μὴ ἔχουσι
 διδόναι τὸν βασιλέα· ἵνα καὶ ἐγώ, ἔφη, ἔχω σοι δωρ-
 εῖσθαι καὶ τιμᾶν. 29. Ὁ δὲ Ξενοφῶν ἠπορεῖτο ὅ τι
 ποιήσῃ· καὶ γὰρ ἐτύγχανεν, ὥς τιμώμενος, ἐν τῷ
 πλησιαιτάτῳ δίφρῳ Σεύθῃ καθήμενος. Ὁ δὲ Ἡρακ-
 λείδης ἐκέλευεν αὐτῷ τὸ κέρας ὀρέξαι τὸν οἰνοχόον.
 Ὁ δὲ Ξενοφῶν, ἥδη γὰρ ὑποπεπωκὼς ἐτύγχανεν,
 ἀνέστη θαρράλως δεξάμενος τὸ κέρας καὶ εἶπεν·
 30. Ἐγὼ δέ σοι, ὦ Σεύθη, δίδωμι ἑμαυτὸν καὶ τοὺς
 ἑμούςς τούτους ἐταίρους φίλους εἶναι πιστούς· καὶ
 οὐδένα ἄκοντα, ἀλλὰ πάντας μᾶλλον ἔτι ἑμοῦ σοι
 βουλομένους φίλους εἶναι. 31. Καὶ νῦν πάρεισιν
 οὐδέν σε προσαιτοῦντες, ἀλλὰ καὶ προῖέμενοι καὶ
 πονεῖν ὑπὲρ σοῦ καὶ προκινδυνεύειν ἐθέλοντες· μεθ'
 ὧν, ἂν οἱ θεοὶ θέλωσι, πολλήν χώραν τὴν μὲν ἀπο-
 λήψῃ, πατρώαν οὖσαν, τὴν δὲ κτήσῃ· πολλοὺς δὲ
 ἵππους, πολλοὺς δὲ ἄνδρας καὶ γυναῖκας καλὰς κτήσῃ,
 οὓς οὐ ληΐζεσθαι δεήσει, ἀλλ' αὐτοὶ φέροντες παρ-
 ἔσονται πρὸς σε δῶρα. 32. Ἀναστὰς ὁ Σεύθης
 συνεξέπιε καὶ συγκατεσκεδάσατο μετὰ τοῦτο τὸ κέρας.
 Μετὰ ταῦτα εἰσῆλθον κέρασί τε οἷοις σημαίνουσιν·

(ο) ii. 18.

29. ὑποπεπωκώς] Strictly 'in the state of having drunk a little;' apparently a convivial euphemism for 'being warmed with wine;' hardly 'largius bibere.' P. K.—μετρίως ὑποπίνειν occurs in Plato Rep. ii. 372 D, like *quum paulum subbibisset*, Sueton. Nero, 20.—'Post cœnam potare' is Schweighäuser's rendering, cited by Mr. Gorham Cyr. VIII. iv. 9.

32. συγκατεσκεδ.] 'Ἐθος ἦν Ὀρέκιον ἐν τοῖς συμποσίοις, ἵνα

ὅταν πίωσι τοῦ οἴνου οἱ συμπόται ὅσον δύνωνται, τὸ λοιπὸν τοῦ οἴνου καταχέωσι κατὰ τῶν ἱματίων τῶν συμποτῶν, ὑπερ ἕλεγον κατασκεδάσειν. Cf. Plat. de Leg. i.' Suid. D. reads κατεσκ. The force of συν- is doubtful. 'Una deinde cornu (reliquum poculi) in se effudit.' P.

— κέρασί τε, κ.τ.λ.] 'There entered men playing on bugle-horns such as they give signals with, and (others) with ox-hide

αὐλοῦντες καὶ σάλπιγξιν ὁμοβοΐναις ῥυθμούς τε καὶ οἶον μαγάδι σαλπίζοντες. 33. Καὶ αὐτὸς Σεύθης ἀναστὰς ἀνέκραγέ τε πολεμικὸν καὶ ἐξήλατο, ὥσπερ βέλος φυλαττόμενος, μάλα ἐλαφρῶς. Εἰσῆεσαν δὲ καὶ γελωτοποιοί.

34. Ὡς δ' ἦν ἥλιος ἐπὶ δυσμαῖς, ἀνέστησαν οἱ Ἕλληνες καὶ εἶπον ὅτι ὥρα εἴη νυκτοφύλακας καθιστάναι καὶ σύνθημα παραδιδόναι. Καὶ Σεύθην ἐκέλευον παραγγεῖλαι ὅπως εἰς τὰ Ἑλληνικὰ στρατόπεδα μηδεὶς τῶν Θρακῶν εἴσεισι νυκτός· οἳ τε γὰρ πολέμιοι Θραῖκες ὑμῖν καὶ ἡμῖν οἱ φίλοι. 35. Ὡς δ' ἐξήεσαν, συνανέστη ὁ Σεύθης, οὐδὲν ἔτι μεθύοντι ἐοικώς. Ἐξελθὼν δ' εἶπεν, αὐτοὺς^p τοὺς στρατηγούς ἀποκαλέσας· ὦ ἄνδρες, οἱ πολέμιοι ἡμῶν οὐκ ἴσασί πω τὴν ὑμετέραν συμμαχίαν· ἦν οὖν ἔλθωμεν ἐπ' αὐτοὺς πρὶν φυλάξασθαι ὥστε μὴ ληφθῆναι ἢ παρασκευάσασθαι ὥστε ἀμύνασθαι, μάλιστ' ἂν λάβοιμεν καὶ ἀνθρώπους καὶ χρήματα. 36. Συνεπῆνουν ταῦτα οἱ στρατηγοί, καὶ ἡγεῖσθαι ἐκέλευον. Ὁ δ' εἶπε·

(p) II. iii. 7.

trumpets performing airs, and like what (is played) on the magadis. As μαγάδιζεν expressed the sounding of two notes in octave together, it would seem that the trumpets and horns played in unison, the succession of notes being so regulated as to produce tunes (ῥυθμούς);—or else, as the conjunctive form τε καὶ rather indicates, the performance consisted both of ῥυθμούς, 'melodies' (the succession of single notes), and of something else which the horns and trumpets played in unison, a military charge apparently (§ 33).—ῥυθμός is measured movement generally; whether (1) in *motion*

(dancing, or pantomimic action, regulated by music, VI. i. 8—11); or (2) in *sound*, as 'a tune,' 'march,' or other military air, here and V. iv. 14.

—μαγάδι] Ionic dative. The magadis was a three-cornered instrument like a harp, having twenty strings, two of which were in octave, and were played together.

34. ὅπως . . . εἴσεισι] Εἴσεισι is fut. as usual (IV. i. 3); but ὅπως with fut. indicat. after a past tense is rare.

—οἳ τε γὰρ . . .] 'For your enemies are Thracians, and (so are you) our friends.'

Παρασκευασάμενοι ἀναμενεῖτε· ἐγὼ δέ, ὅποταν καιρὸς ᾗ, ἥξω παρ' ὑμᾶς· καὶ τοὺς πελταστὰς καὶ ὑμᾶς ἀναλαβὼν ἡγήσομαι σὺν τοῖς θεοῖς. 37. Καὶ ὁ Ξενοφῶν εἶπε· Σκέψαι τοῖνυν, εἴπερ νυκτὸς πορευσόμεθα, εἰ^α ὁ Ἑλληνικὸς νόμος κάλλιον ἔχει· μεθ' ἡμέραν μὲν γὰρ ἐν ταῖς πορείαις ἡγείται τοῦ στρατεύματος ὁποῖον ἂν αἰὲς πρὸς τὴν χώραν συμφέρη, εἴαν τε ὀπλιτικὸν εἴαν τε πελταστικὸν εἴαν τε ἵππικόν· νύκτωρ δὲ νόμος τοῖς Ἑλλησὶν ἐστὶν ἡγεῖσθαι τὸ βραδύτατον· 38. οὕτω γὰρ ἥκιστα διασπᾶται τὰ στρατεύματα, καὶ ἥκιστα λανθάνουσιν ἀποδιδράσκοντες ἀλλήλους· οἱ δὲ διασπασθέντες πολλάκις καὶ περιπίπτουσιν ἀλλήλοις καὶ ἀγνοοῦντες κακῶς ποιοῦσι καὶ πάσχουσιν. 39. Εἶπεν οὖν Σεύθης· Ὅρθως τε λέγετε, καὶ τῷ νόμῳ τῷ ὑμετέρῳ πείσομαι. Καὶ ὑμῖν μὲν ἡγεμόνας δώσω, τῶν πρεσβυτάτων τοὺς ἐμπειροτάτους τῆς χώρας, αὐτὸς δ' ἐφέψομαι τελευταῖος καὶ τοὺς ἵππους ἔχων· ταχὺ γὰρ πρῶτος, ἂν δέη, παρέσομαι. Σύνθημα δ' εἶπον Ἀθηναίαν κατὰ τὴν συγγένειαν^ς. Ταῦτ' εἰπόντες ἀνεπαύοντο.

40. Ἡνίκα δ' ἦν ἀμφὶ μέσας νύκτας, παρῆν Σεύθης ἔχων τοὺς ἵππείας τεθωρακισμένους καὶ τοὺς πελταστὰς σὺν τοῖς ὅπλοις. Καὶ ἐπεὶ παρέδωκε τοὺς ἡγεμόνας, οἱ μὲν ὀπλῆται ἡγούντο, οἱ δὲ πελτασταὶ

(q) V. i. 12.

(r) IV. vi. 12.

(s) ii. 31.

36. ἀναμενεῖτε] Fut. for imperat. Cf. Matt. 511, 4.

37. τὸ βραδύτατον] Κελεύω τοὺς Θωρακοφόρους ἡγεῖσθαι, ὅτι τοῦτο βραδύτατόν ἐστι. Cyr. V. iii. 37.

38. ἀποδιδράσκ.] 'Run away'—not as deserters, but by out-marching. Cf. Cyr. V. iii. 37, τὸ

γὰρ προταχθὲν ἀποδιδράσκει.

— περιπίπτ.] 'Fall foul of one another.' Cf. Thuc. ii. 65.

— ἀγνοοῦντες] Scil. ἀλλήλους.

39. εἶπον] Scil. οἱ Θωράκες. P. — Ἀθηναίαν, *Minerva*, a form which occurs sometimes in prose Greek. Arist. Av. 829.

εἶποντο, οἱ δὲ ἵππεῖς ὠπισθοφυλάκουν. 41. Ἐπεὶ δ' ἡμέρα ἦν, ὁ Σεύθης παρήλαυνεν εἰς τὸ πρόσθεν καὶ ἐπήνεσε τὸν Ἑλληνικὸν νόμον· πολλάκις γὰρ ἔφη νύκτωρ αὐτὸς καὶ σὺν ὀλίγοις πορευόμενος ἀποσπασθῆναι σὺν τοῖς ἵπποις ἀπὸ τῶν πεζῶν· νῦν δ', ὥσπερ δεῖ, ἀθρόοι πάντες ἅμα τῇ ἡμέρᾳ φαινόμεθα. Ἀλλὰ ὑμεῖς μὲν περιμένετε αὐτοῦ καὶ ἀναπαύεσθε· ἐγὼ δὲ σκεψάμενός τι ἥξω. 42. Ταῦτ' εἰπὼν ἤλαυνε δι' ὄρους ὁδὸν τινα λαβών. Ἐπεὶ δ' ἀφίκετο εἰς χιόνα πολλήν, ἐσκέψατο [ἐν τῇ ὁδῷ] εἰ εἴη ἵχνη ἀνθρώπων ἢ πρόσω ἡγούμενα ἢ ἐναντία. Ἐπεὶ δὲ ἀτριβῇ ἑώρα τὴν ὁδόν, ἦκε ταχὺ πάλιν καὶ ἔλεγε· 43. Καλῶς, ὦ ἄνδρες, ἔσται, ἦν θεὸς θέλῃ· τοὺς γὰρ ἀνθρώπους λήσομεν ἐπιπεσόντες. Ἀλλ' ἐγὼ μὲν ἡγήσομαι τοῖς ἵπποις, ὅπως, ἂν τινα ἴδωμεν, μὴ διαφυγὼν σημήνῃ τοῖς ἄλλοις πολεμίοις· ὑμεῖς δ' ἔπεσθε· κὰν λειφθῆτε, τῷ στίβῳ τῶν ἵππων ἔπεσθε. Ὑπερβάντες δὲ τὰ ὄρη ἤξομεν εἰς κώμας πολλὰς τε καὶ εὐδαίμονας.

44. Ἡνίκα δ' ἦν μέσον ἡμέρας, ἥδη τε ἦν ἐπὶ τοῖς ἄκροις καὶ κατιδὼν τὰς κώμας ἦκεν ἐλαύνων πρὸς τοὺς ὀπλίτας, καὶ ἔλεγεν· Ἀφήσω ἥδη καταθεῖν τοὺς μὲν ἱππέας εἰς τὸ πεδίον, τοὺς δὲ πελταστὰς ἐπὶ τὰς κώμας. Ἀλλ' ἔπεσθε ὥς ἂν δύνησθε τάχιστα, ὅπως, εἰάν τις ὑφιστῇται, ἀλέξῃσθε. 45. Ἀκούσας ταῦτα ὁ Ξενοφὼν κατέβη ἀπὸ τοῦ ἵππου. Καὶ ὃς ἤρετο· Τί καταβαίνεις, ἐπεὶ σπεύδειν δεῖ; Οἶδα, ἔφη, ὅτι οὐκ ἐμοῦ μόνου δέη· οἱ δὲ ὀπλῖται θᾶπτον δραμοῦνται καὶ ἡδίων, εἰάν καὶ ἐγὼ πεζὸς ἡγῶμαι.

46. Μετὰ ταῦτα ὥχετο καὶ μετ' αὐτοῦ Τιμασίῳ ἔχων ἵππεῖς ὥς τετταράκοντα τῶν Ἑλλήνων. Ξε-

41. αὐτὸς καὶ σὺν . . .] 'That he himself when journeying even with a few . . .'

45. δέη] 'Te non meâ unius operâ indigere.' Amasæus.

οφῶν δὲ παρηγγύησε τοὺς εἰς τριάκοντα^t ἔτη παρ-
 ιέναι ἀπὸ τῶν λόχων εὐζώνους. Καὶ αὐτὸς μὲν
 ἐτρόχαζε τούτους ἔχων. Κλεάνωρ δ' ἠγείτο τῶν ἄλ-
 λων Ἑλλήνων. 47. Ἐπεὶ δ' ἐν ταῖς κώμαις ἦσαν,
 Σεύθης, ἔχων ὅσον τριάκοντα ἱππέας, προσελάσας
 εἶπε· Τάδε δὴ, ὦ Ξενοφῶν, ἃ σὺ ἔλεγες· ἔχονται οἱ
 ἄνθρωποι· ἀλλὰ γὰρ ἔρημοι οἱ ἱππεῖς οἴχονται μοι
 ἄλλος ἄλλη διώκων, καὶ δέδοικα μὴ συστάντες ἀθρόοι
 που κακόν τι ἐργάσωνται οἱ πολέμιοι· δεῖ δὲ καὶ
 ἐν ταῖς κώμαις καταμένειν τινὰς ἡμῶν· μεστὰι γάρ
 εἰσιν ἀνθρώπων. 48. Ἄλλ' ἐγὼ μὲν, ἔφη ὁ Ξενοφῶν,
 σὺν οἷς ἔχω τὰ ἄκρα καταλήψομαι· σὺ δὲ Κλεάνωρα
 κέλευε διὰ τοῦ πεδίου παρατείνειν τὴν φάλαγγα παρὰ
 τὰς κώμας. Ἐπεὶ δὲ ταῦτα ἐποίησαν, συνηλίσθησαν
 ἀνδράποδα μὲν εἰς χίλια, βόες δὲ ἑσπίλιοι [καὶ] πρό-
 βατα ἄλλα μυρία. Τότε μὲν δὴ αὐτοῦ ἠυλίσθησαν.

CAPUT IV.

1. Τῇ δ' ὑστεραία κατακαύσας ὁ Σεύθης τὰς κώμας
 παντελῶς καὶ οἰκίαν οὐδὲ μίαν λιπών, ὅπως φόβον
 ἐνθείη καὶ τοῖς ἄλλοις οἷα^a πείσονται, ἂν μὴ πεί-
 θωνται, ἀπῆει πάλιν. 2. Καὶ τὴν μὲν λείαν ἀπέ-
 πεμφε διατίθεσθαι Ἡρακλείδην εἰς Πέρινθον, ὅπως

(t) VI. iv. 25.

(a) I. vii. 4, n.

46.] 'Hinc satis certum argu-
 mentum nos habere ætatis Xeno-
 phontis fere 30 annos tum nati
 recte monet Weiske.' S.

47. Τάδε δὴ] 'This is just as
 you said (§ 38),—the fellows are
 caught; but then I have lost
 (μοι) my cavalry who are gone
 away without supports' (cf. III.
 iv. 40).—μοι, dativ. incomm. (VI.

vi. 12, n.). This dative, so com-
 mon in Greek, was once as com-
 mon in English. See Hotspur's
 speech in Henry IV. Act. III.
 Sc. i.,—

'See how this river comes me
 cranking in,
 And cuts me, from the best of all
 my land,
 A huge half-moon, &c.'

ἀν^b μισθὸς γένηται τοῖς στρατιώταις· αὐτοὺς δὲ καὶ οἱ Ἕλληνες ἐστρατοπεδεύοντο ἀνὰ τὸ Θυνῶν πεδίον. Οἱ δ' ἐκλιπόντες ἔφευγον εἰς τὰ ὄρη.

3. Ἦν δὲ χιῶν πολλή καὶ ψυχὸς οὕτως ὥστε τοῦ ὕδαρ ὃ ἐφέροντο ἐπὶ δεῖπνον ἐπήγνυτο καὶ ὁ οἶνος ὃ ἐν τοῖς ἀγγείοις, καὶ τῶν Ἑλλήνων πολλῶν καὶ ῥῖνες ἀπεκαίοντο^c καὶ ὦτα. 4. Καὶ τότε δῆλον ἐγένετο οὐ ἔνεκα οἱ Θρᾶκες τὰς ἀλωπεκίδας ἐπὶ ταῖς κεφαλαῖς φοροῦσι καὶ τοῖς ὠσί, καὶ χιτῶνας οὐ μόνον περὶ τοῖς στέρνοις, ἀλλὰ καὶ περὶ τοῖς μηροῖς· καὶ ζειράς μέχρι τῶν ποδῶν ἐπὶ τῶν ἵππων ἔχουσιν, ἀλλ' οὐ χλαμύδας. 5. Ἀφιεῖς δὲ τῶν^d αἰχμαλώτων ὁ Σεύθης εἰς τὰ ὄρη ἔλεγεν ὅτι, εἰ μὴ καταβήσονται [οἰκῆσונτες] καὶ πείσονται, ὅτι κατακαύσει καὶ τούτων τὰς κώμας καὶ τὸν σῖτον, καὶ ἀπολοῦνται τῷ λιμῷ. Ἐκ τούτου κατέβαινον καὶ γυναῖκες καὶ παῖδες καὶ πρεσβύτεροι· οἱ δὲ νεώτεροι ἐν ταῖς ὑπὸ τὸ ὄρος κώμας ἠυλίζοντο. 6. Καὶ ὁ Σεύθης καταμαθὼν ἐκέλευσε τὸν Ξενοφῶντα τῶν ὀπλιτῶν τοὺς νεωτάτους λαβόντα συνεπισπένεσθαι. Καὶ ἀναστάντες τῆς νυκτὸς ἅμα τῇ ἡμέρᾳ παρήσαν^e εἰς τὰς κώμας· καὶ οἱ μὲν πλείστοι ἐξέφυγον· πλησίον γὰρ ἦν τὸ ὄρος· ὅσους δ' ἔλαβε, κατηκόντισεν ἀφειδῶς Σεύθης.

7. Ἐπισθένης δ' ἦν τις Ὀλύνθιος παιδεραστής, ὃς ἰδὼν παῖδα καλὸν ἠβάσκοντα ἄρτι, πέλτην ἔχοντα. μέλλοντα ἀποθνήσκειν, προσδραμὼν Ξενοφῶντα ἰκέτευε βοηθῆσαι παιδὶ καλῷ. 8. Καὶ ὃς προσελθὼν τῷ

(b) II. v. 16.; VI. iii. 18, n.

(d) I. v. 7.

(c) IV. v. 3.

(e) I. ii. 2.

3, 4.] Cf. Ovid, Tr. III. x. 19, 23.

— [ζειράς] Long buckled cloaks, differing from the Greek scarf

(χλαμύδ.) in reaching to the feet, and being buckled round the loins instead of the neck. Cf. Herod. vii. 69.

Σεύθῃ δέεται μὴ ἀποκτείνειν τὸν παῖδα· καὶ τοῦ Ἐπισθένου διηγείται τὸν τρόπον, καὶ ὅτι λόχον ποτὲ συνελέξατο σκοπῶν οὐδὲν ἄλλο ἢ εἴ τινες εἶεν καλοί, καὶ μετὰ τούτων ἦν ἀνὴρ ἀγαθός. 9. Ὁ δὲ Σεύθης ἤρετο· Ἡ καὶ ἐθέλοις ἄν, ὦ Ἐπίσθενες, ὑπὲρ τούτου ἀποθανεῖν; Ὁ δ' εἶπεν ἀνατείνας τὸν τράχηλον· Παῖε, ἔφη, εἰ κελεύει ὁ παῖς καὶ μέλλει χάριν εἶδέναι. 10. Ἐπήρετο ὁ Σεύθης τὸν παῖδα εἰ παΐσειεν αὐτὸν αὐτ' ἐκείνου. Οὐκ εἶα ὁ παῖς, ἀλλ' ἰκέτευε μηδέτερον κατακαίνειν. Ἐνταῦθα δὴ ὁ Ἐπισθένης περιλαβὼν τὸν παῖδα εἶπεν· ὦρα σοι, ὦ Σεύθῃ, περὶ τοῦδέ μοι διαμάχεσθαι· οὐ γὰρ μεθήσω τὸν παῖδα. 11. Ὁ δὲ Σεύθης γελῶν ταῦτα μὲν εἶα· ἔδοξε δὲ αὐτῷ αὐτοῦ συναυλισθῆναι, ἵνα μὴδ' ἐκ τούτων τῶν κωμῶν οἱ ἐπὶ τοῦ ὄρους τρέφοιντο. Καὶ αὐτὸς μὲν ἐν τῷ πεδίῳ ὑποκαταβάς ἐσκήνον· ὁ δὲ Ξενοφῶν, ἔχων τοὺς ἐπιλέκτους, ἐν τῇ ὑπὸ τὸ ὄρος ἀνωτάτῳ κώμῃ· καίτοι οἱ ἄλλοι Ἕλληνες ἐν τοῖς ὀρεινοῖς καλουμένοις Θραξὶ πλησίον κατεσκήνησαν.

12. Ἐκ τούτου ἡμέραι οὐ πολλαὶ διетρίβοντο, καὶ οἱ ἐκ τοῦ ὄρους Θράκες, καταβαίνοντες πρὸς τὸν Σεύθην, περὶ σπονδῶν καὶ ὁμήρων διεπράττοντο. Καὶ ὁ Ξενοφῶν ἐλθὼν ἔλεγε τῷ Σεύθῃ ὅτι ἐν πονηροῖς [τόποις] σκηνοῦν καὶ πλησίον εἶεν οἱ πολέμιοι· ἥδιον δ' ἂν ἔξω αὐλίζεσθαι ἔφη ἐν ἐχυροῖς [ἂν] χωρίοις μᾶλλον ἢ ἐν τοῖς στεγνοῖς ὥστε ἀπολέσθαι. 13. Ὁ δὲ θαρρεῖν

(f) II. i. 7; IV. vi. 2.

10. παΐσειεν] 'Whether he should strike . . .' For the tense at § 1.

see II. iii. 11, n. (ἔπαισεν).—for — ἐν τῇ ὑπό] 'In the village highest up (of all those) at the foot of the mountain.' K.

— Οὐκ εἶα] 'Was against that.' I. iv. 9, n. 12. ὥστε ἀπολ.] Supply οὕτως (αὐλίζεσθαι). *Ἐξω (τῆς κώμης)

11. μὴδ' ἐκ τ.] 'Neither from αὐλίζεσθαι opponitur τῷ σκηνοῦναι

ἐκέλευε καὶ ἔδειξεν ὁμήρους παρόντας αὐτῷ. Ἐδέοντο δὲ καὶ τοῦ Ξενοφώντος καταβαίνοντές τινες τῶν ἐκ τοῦ ὄρους συμπῤῥαξαί σφισι τὰς σπονδάς. Ὁ δ' ὠμολόγει^β καὶ θαρρῖν ἐκέλευε καὶ ἡγγυᾶτο μηδὲν αὐτοὺς κακὸν πείσεσθαι πειθομένους Σεύθῃ. Οἱ δ' ἄρα ταῦτ' ἔλεγον κατασκοπῆς ἕνεκα.

14. Ταῦτα μὲν τῆς ἡμέρας^h ἐγένετο· εἰς δὲ τὴν ἐπιούσαν νύκτα ἐπιτίθενται ἐλθόντες ἐκ τοῦ ὄρους οἱ Θυνοί. Καὶ ἡγεμῶν μὲν ἦν ὁ δεσπότης ἐκάστης τῆς οἰκίας· χαλεπὸν γὰρ ἦν ἄλλως τὰς οἰκίας, σκότους ὄντος, ἀνευρίσκειν ἐν ταῖς κώμαις· καὶ γὰρ αἱ οἰκίαι κύκλῳ περιεσταύρωντο μεγάλοις σταυροῖς τῶν προβάτων ἕνεκα. 15. Ἐπεὶ δ' ἐγένοντο κατὰ τὰς θύρας ἐκάστου τοῦ οἰκήματος, οἱ μὲν εἰσηκόντιζον, οἱ δὲ τοῖς σκυτάλοις ἔβαλλον, ἃ ἔχειν ἔφασαν ὡς ἀποκόψοντες τῶν δοράτων τὰς λόγχας· οἱ δὲ ἐνεπίμπρασαν· καὶ Ξενοφῶντα ὀνομαστὶ καλοῦντες ἐξιόντα ἐκέλευον ἀποθνήσκειν ἢ αὐτοῦ ἔφασαν κατακαυθήσεσθαι αὐτόν.

16. Καὶ ἤδη τε διὰ τοῦ ὀρόφου ἐφαίνετο πῦρ, καὶ ἐντεθωρακισμένοι οἱ περὶ τὸν Ξενοφῶντα ἔνδον ἦσαν, ἀσπίδας καὶ μαχαίρας καὶ κράνη ἔχοντες, καὶ Σιλανὸς Μακέστιος, ἐτῶν [ἤδη] ὡς ὀκτωκαίδεκα ὢν, σημαίνει τῇ σάλπιγγι, καὶ εὐθὺς ἐκπηδῶσιν ἐσπασμένοι τὰ ξίφη

(g) VI. iii. 9.

(h) VI. vi. 1.

ἐν στεγνοῖς. Cf. *Æconom.* vii. 19.' B.

13. *πειθομένους*] Conditional: 'so long as they obeyed S.' He might have put *πάσχειν ἂν* instead of *πείσεσθαι*: but the unconditional form gives more assurance to the promise.

— *Οἱ δ' ἄρα*] 'But in fact they said this.' Cf IV. ii. 15.

15. *ἔφασαν*] The Thynian captives said so afterwards.

16. *Μακέστ.*] Silanus is mentioned, and his age particularized, possibly as being some one well known in our author's neighbourhood; for Makestus was a city of Elis (*Hellen.* III. ii. 25 and 30), not far from Scyllus. Cf. V. iii. 7, n.

καὶ οἱ ἐκ τῶν ἄλλων σκηνωμάτων. 17. Οἱ δὲ Θράκες καταφεύγουσιν, ὥσπερ δὴ τρόπος ἦν αὐτοῖς, ὅπισθεν περιβαλλόμενοι τὰς πέλτας· καὶ αὐτῶν ὑπεραλλομένων τοὺς σταυροὺς ἐλήφθησάν τινες κρεμασθέντες ἐνεχομένων τῶν πελτῶν τοῖς σταυροῖς· οἱ δὲ καὶ ἀπέθανον, διαμαρτόντες τῶν ἐξόδων· οἱ δὲ Ἕλληνες ἐδίωκον ἔξω τῆς κώμης. 18. Τῶν δὲ Θυνῶν ὑποστραφέντες¹ τινὲς ἐν τῷ σκότει τοὺς παρατρέχοντας παρ' οἰκίαν καιομένην ἠκόντιζον εἰς τὸ φῶς ἐκ τοῦ σκότους· καὶ ἔτρωσαν Ἱερώνυμόν τε [καὶ] Εὐδοέα λοχαγὸν καὶ Θεογένην Λοκρὸν λοχαγόν· ἀπέθανε δὲ οὐδεὶς· κατεκαύθη μέντοι καὶ ἐσθῆς τινων καὶ σκεύη. 19. Σεύθης δὲ ἦκε βοηθήσων σὺν ἐπτὰ ἵππεῦσι τοῖς πρώτοις, καὶ τὸν σαλπιγκτὴν ἔχων τὸν Θράκιον. Καὶ ἐπεὶ περ ἦσθετο, ὅσον περ χρόνον ἐβοήθει, τοσοῦτον καὶ τὸ κέρας ἐφθέγγετο αὐτῷ· ὥστε καὶ τοῦτο φόβον συμπαρέσχε τοῖς πολεμίοις. Ἐπεὶ δ' ἦλθεν, ἐδεξιούτό τε καὶ ἔλεγεν ὅτι οἴοιτο τεθνεώτας πολλοὺς εὐρήσειν.

20. Ἐκ τούτου ὁ Ξενοφῶν δεῖται τοὺς ὁμήρους τε αὐτῷ παραδῶναι καὶ ἐπὶ τὸ ὄρος, εἰ βούλεται, συστρατεύεσθαι· εἰ δὲ μή, αὐτὸν ἐᾶσαι. 21. Τῇ οὖν ὑστεραίᾳ παραδίδωσιν ὁ Σεύθης τοὺς ὁμήρους, πρεσβυτέρους ἄνδρας ἤδη, τοὺς κρατίστους, ὡς ἔφασαν, τῶν ὀρεινῶν· καὶ αὐτὸς ἔρχεται σὺν τῇ δυνάμει. Ἦδη δὲ

(i) II. i. 18.

17. περιβαλλόμενοι] 'Throwing round' from front to back, to protect the rear; 'slinging their bucklers behind.'—ὅπισθεν=ὥστε ὅπισθεν εἶναι: cf. V. ii. 16.

18. ἠκόντιζον] 'Kept throwing javelins out of the dark into the light at those who...'

19. τοῖς πρώτοις] *The first*

comers; others were on the way.

— Καὶ ἐπεὶ περ] 'And as soon as he got to know (what the danger was), all the time that he was coming to the rescue, he had (αὐτῷ) his horn kept blowing.' Sup. ii. 18, n.

20. ἐᾶσαι] Supply *συστρατεύεσθαι* from *συστρατ.*

εἶχε καὶ τριπλασίαν δύναμιν ὁ Σεύθης· ἐκ γὰρ τῶν Ὀδρυσῶν, ἀκούοντες ἂν πράττει ὁ Σεύθης, πολλοὶ κατέβαινον συστρατευσόμενοι. 22. Οἱ δὲ Θυνοί, ἐπεὶ εἶδον ἀπὸ τοῦ ὄρους πολλοὺς μὲν ὀπλίτας, πολλοὺς δὲ πελταστάς, πολλοὺς δὲ ἱππεῖς, καταβάντες ἰκέτευον σπείσασθαι· καὶ πάντα ὡμολόγουν ποιήσῃν καὶ τὰ πιστὰ λαμβάνειν ἐκέλευον. 23. Ὁ δὲ Σεύθης καλέσας τὸν Ξενοφῶντα ἐπεδείκνυνεν ἂν λέγοιεν· καὶ οὐκ ἂν ἔφη σπείσεσθαι^k, εἰ Ξενοφῶν βούλοιτο τιμωρήσασθαι αὐτοὺς τῆς ἐπιθέσεως. 24. Ὁ δ' εἶπεν· Ἀλλ' ἔγωγε ἱκανὴν νομίζω καὶ νῦν δίκην ἔχειν, εἰ οὗτοι δούλοι ἔσονται αὐτ' ἐλευθέρων· συμβουλεύειν μέντοι ἔφη αὐτῷ τὸ λοιπὸν ὁμήρους λαμβάνειν τοὺς δυνατωτάτους κακόν τι ποιεῖν, τοὺς δὲ γέροντας οἴκοι εἶναι. Οἱ μὲν οὖν ταύτῃ πάντες δὴ προσωμολόγουν.

CAPUT V.

1. Ὑπερβάλλουσι δὲ πρὸς τοὺς ὑπὲρ Βυζαντίου Θραῖκας εἰς τὸ Δέλτα καλούμενον· αὕτη δ' ἦν οὐκ ἐτι ἀρχὴ Μαισάδου, ἀλλὰ Τήρου τοῦ Ὀδρύσου ἀρχαίου

(k) II. iii. 18.

21. τριπλασίαν] *Three times what he had at first.*

24. δίκην ἔχ.] *'Mihi satisfactum est.'* Cf. Herod. i. 45, ἔχω παρὰ σεῦ πᾶσαν τὴν δίκην. K. Dist. II. v. 38.

1. Δέλτα, called by other writers *Delcon*, or *Dercon*, is a fishing-station on the coast north of Byzantium. *Develton cum*

stagno quod nunc Deultum vocatur. Plin iv. 18.

— Μαισάδου] Ἦν οὐκ ἐτι is not applicable to Mæsadēs, Seuthēs' father, for he was dead (ii. 32) and Delta had never belonged to him, as appears from the context; but to the hereditary dominions of this family. The sense seems to be, 'Now this (Delta), though belonging to Teres, the Odrysian,

τινός. 2. Καὶ ὁ Ἡρακλείδης ἐνταῦθα ἔχων τὴν τιμὴν τῆς λείας παρῆν· καὶ Σεύθης ἐξαγαγὼν ζεύγη ἡμιονικὰ τρία, οὐ γὰρ ἦν πλείω, τὰ δὲ ἄλλα βοεικὰ, καλέσας Ξενοφῶντα ἐκέλευε λαβεῖν, τὰ δὲ ἄλλα διανεῖμαι τοῖς στρατηγοῖς καὶ λοχαγοῖς. 3. Ξενοφῶν δὲ [τάδ'] εἶπεν· Ἐμοὶ μὲν τοίνυν ἄρκεϊ καὶ αὐθις λαβεῖν· τούτοις δὲ τοῖς στρατηγοῖς δωροῦ, οἱ σὺν ἐμοὶ ἠκολούθησαν, καὶ λοχαγοῖς. 4. Καὶ τῶν ζευγῶν λαμβάνει ἐν μὲν Τιμασίῳ ὁ Δαρδανεύς, ἐν δὲ Κλεάνωρ ὁ Ὀρχομένιος, ἐν δὲ Φρυνίσκος ὁ Αχαιός· τὰ δὲ βοεικὰ ζεύγη τοῖς λοχαγοῖς κατεμερίσθη. Τὸν δὲ μισθὸν ἀποδίδωσιν, ἐξεληλυθότος ἤδη τοῦ μηνός, εἴκοσι μόνον ἡμερῶν· ὁ γὰρ Ἡρακλείδης ἔλεγεν ὅτι οὐ πλείον ἐμπολήσαι. 5. Ὁ οὖν Ξενοφῶν ἀχθεσθεὶς εἶπεν ἐπομόσας· Δοκεῖς μοι, ὦ Ἡρακλείδη, οὐχ ὥς δεῖ κήδεσθαι Σεύθου· εἰ γὰρ ἐκήδου, ἦκες ἂν πλήρη φέρων τὸν μισθόν, καὶ προσδανεισάμενος, εἰ μὴ γ' ἄλλως ἐδύνω, καὶ ἀποδόμενος τὰ ἑαυτοῦ ἱμάτια.

6. Ἐντεῦθεν ὁ Ἡρακλείδης ἠχθέσθη τε καὶ ἔδεισε μὴ ἐκ τῆς Σεύθου φιλίας ἐκβληθεῖν· καὶ ὅ τι ἐδύνατο ἀπὸ ταύτης τῆς ἡμέρας Ξενοφῶντα διέβαλλε πρὸς Σεύθην. 7. Οἱ μὲν δὴ στρατιῶται Ξενοφῶντι ἐνεκάλ-

an ancient prince of the family (ii. 22), had formed no part of the kingdom in the reign of Mæsadæ: the remark is made, as showing that the Greeks had already accomplished Seuthes' object (ii. 34), the recovery of his father's territory.

3. καὶ αὐθις] 'At another time.' This distinctive καὶ can hardly be rendered in English; it is common with ἄλλος and other words that contain the distinctive notion, to connect the present with some other time, place, or person

by way of comparison or contrast; ex. gr. καὶ πάλαι (vi. 9), καὶ πρίν, καὶ πάλιν, καὶ χθές, &c.

4. πλείον ἐμπ.] *He had not sold more of the spoil, than what had fetched twenty days' pay.*

5. καὶ προσδαν. . . καὶ ἀπ.] *Kal . . . καὶ present two alternatives (cf. I. iii. 19; V. ii. 23) with an emphasis on the latter. 'By either borrowing to make it up . . . or even by selling &c.'*

— ἑαυτοῦ] Reflexive pronoun of the third person used of the second. Cf. Matt. 489.

ουν ὅτι οὐκ εἶχον τὸν μισθόν· Σεύθης δὲ ἤχθετο αὐτῷ, ὅτι ἐντόνως τοῖς στρατιώταις ἀπῆτει τὸν μισθόν. 8. Καὶ τέως μὲν αἰεὶ ἐμέμνητο ὡς ^a, ἐπειδὰν ἐπὶ θάλατταν ἀπέλθῃ, παραδώσειν ^b αὐτῷ Βισάνθην καὶ Γάνον καὶ Νέον τείχος· ἀπὸ δὲ τούτου τοῦ χρόνου οὐδενὸς ἔτι τούτων ἐμέμνητο. Ὁ μὲν γὰρ Ἡρακλείδης καὶ τοῦτο διεβεβλήκει, ὡς οὐκ ἀσφαλὲς εἶη τείχῃ παραδιδόναι ἀνδρὶ δύναμιν ἔχοντι.

9. Ἐκ τούτου ὁ μὲν Ξενοφῶν ἐβουλεύετο τί χρῆ ποιεῖν περὶ τοῦ ἔτι ἄνω στρατεύεσθαι· ὁ δ' Ἡρακλείδης εἰσαγαγὼν τοὺς ἄλλους στρατηγοὺς πρὸς Σεύθην λέγειν τε ἐκέλευεν αὐτοὺς ὅτι οὐδὲν ἂν ἦττον σφεῖς ἀγάγοιεν τὴν στρατιὰν ἢ Ξενοφῶν, τὸν τε μισθὸν ὑπισχνεῖται αὐτοῖς [ἐντὸς] ὀλίγων ἡμερῶν ἔκπλεων παρέσεσθαι δυοῖν μηνοῖν καὶ συστρατεύεσθαι ἐκέλευε. 10. Καὶ ὁ Τιμασίων εἶπεν· Ἐγὼ μὲν τοίνυν, οὐδ' ἂν πέντε μηνῶν μισθὸς μέλλῃ εἶναι, στρατευσάμεν ἂν ἄνευ Ξενοφώντος. Καὶ ὁ Φρυνίσκος καὶ Κλεάνωρ συνωμολόγουν τῷ Τιμασίῳ.

11. Ἐντεῦθεν ὁ Σεύθης ἐλοιδόρει τὸν Ἡρακλείδην, ὅτι οὐ παρεκάλει καὶ Ξενοφῶντα. Ἐκ δὲ τούτου παρακαλοῦσιν αὐτὸν μόνον. Ὁ δὲ γνούς τὴν πανουργίαν τοῦ Ἡρακλείδου, ὅτι βούλοιο αὐτὸν διαβάλλειν πρὸς τοὺς ἄλλους στρατηγοὺς, παρέρχεται λαβὼν τοὺς τε στρατηγοὺς πάντας καὶ τοὺς λοχαγοὺς. 12. Καὶ ἐπεὶ πάντες ἐπείσθησαν, συνεστρατεύοντο καὶ ἀφικνοῦνται, ἐν δεξιᾷ ἔχοντες τὸν Πόντον, διὰ τῶν

(a) III. i. 9.

(b) ii. 38.

8. Νέον τείχος] A sea-port of Propontis, previously held (along with Bisanthe) by Alcibiades.

— τοῦτο διεβεβλ.] 'Hoc calumniis usus dixerat.' D. 'Had

τοῦτο see vi. 40.

9. λέγειν τε . . . τὸν τε] 'On the one hand bade them say that they could lead the army quite as well as X. (if he refused), and on the other he promises &c.'

Μελινοφαγων καλουμένων Θρακῶν εἰς τὸν Σαλμυδησσόν, ἔνθα τῶν εἰς τὸν Πόντον πλεουσῶν νηῶν πολλὰ ὀκέλλουσι καὶ ἐκπίπτουσι· τέναγος γάρ ἐστιν ἐπὶ πᾶμπολυ τῆς θαλάττης. 13. Καὶ οἱ Θραῖκες οἱ κατὰ ταῦτα οἰκοῦντες στήλας ὀρισάμενοι τὰ καθ' αὐτοὺς ἕκαστοι ἐκπίπτοντα ληΐζονται· τέως δ' ἐλέγοντο, πρὶν ὀρίσασθαι, ἄρπάζοντες πολλοὶ ὑπ' ἀλλήλων ἀποθνήσκειν. 14. Ἐνταῦθα εὐρίσκοντο πολλὰ μὲν κλῖναι, πολλὰ δὲ κιβώτια, πολλὰ δὲ βίβλοι [γεγραμμέναι], καὶ τᾶλλα πολλὰ ὅσα ἐν ξυλίνοις τεύχεσι ναύκληροὶ ἄγουσιν. Ἐντεῦθεν ταῦτα καταστρεψάμενοι ἀπήεσαν πάλιν. 15. Ἐνθα δὴ Σεύθης εἶχε στράτευμα ἥδη πλεον^c τοῦ Ἑλληνικοῦ· ἕκ τε γὰρ Ὀδρυσῶν πολὺ ἔτι πλείους καταβεβήκεσαν καὶ οἱ αἰεὶ^d πειθόμενοι συνεστρατεύοντο. Κατηυλίσθησαν δ' ἐν τῷ πεδίῳ ὑπὲρ Σηλυβρίας, ὅσον τριάκοντα σταδίους ἀπέχοντες τῆς θαλάττης. 16. Καὶ μισθὸς μὲν οὐδεὶς πω ἐφαίνετο· πρὸς δὲ τὸν Ξενοφῶντα οἷ τε στρατιῶται παγχαλέπως εἶχον, ὃ τε Σεύθης οὐκέτι οἰκείως διέκειτο, ἀλλ' ὁπότε συγγενέσθαι αὐτῷ βουλόμενος ἔλθοι, πολλὰ ἤδη ἀσχολίαι ἐφαίνοντο.

(c) iv. 21.

(d) III. ii. 31.

12. Μελινοφ.] The *Asti* of Strabo and Pliny. Salmydessus (now Midíyah) was the name of a city and bay, noted for shipwrecks and wreckers. Cf. Prom. Vinet. 732.

13. τὰ καθ' αὐτοὺς ἕκαστοι] 'Each (tribe) plunders the vessels which are cast ashore off their coast;' 'opposite themselves,' i. e. within their limits.

— ἐκπίπτ.] 'Ejiciuntur,' 'are

cast ashore.'

— τέως δ'] 'But up to that time . . .'

14. βίβλοι [γεγρ.] 'Cum in Græciâ jam tot libri scriberentur legerenturque, non mireris sæpe etiam transportatas esse in colonias.' K.

16. οἰκείως διέκ.] 'Was no longer on familiar terms.' II. v. 27, n.

CAPUT VI.

1. *Εν τούτῳ τῷ χρόνῳ, σχεδὸν ἤδη δυο μηνῶν ὄντων, ἀφικνέεται Χαρμῖνός τε ὁ Λάκων καὶ Πολύνικος παρὰ Θίβρωνος· καὶ λέγουσιν ὅτι Λακεδαιμονίοις δοκεῖ στρατεύεσθαι ἐπὶ Τισσαφέρην, καὶ Θίβρων ἐκπέπλευκεν ὡς πολεμήσων· καὶ δεῖται ταύτης τῆς στρατιᾶς, καὶ λέγει ὅτι δαρεϊκὸς ἐκάστῳ ἔσται μισθὸς τοῦ μηνός, καὶ τοῖς λοχαγοῖς διμοιρία, τοῖς δὲ στρατηγοῖς τετραμοιρία.* 2. *Ἐπεὶ δ' ἦλθον οἱ Λακεδαιμόνιοι, εὐθύς ὁ Ἡρακλείδης πυθόμενος ὅτι ἐπὶ ^a τὸ στράτευμα ἤκουσι, λέγει τῷ Σεύθῃ ὅτι κάλλιστον γεγένηται· οἱ μὲν γὰρ Λακεδαιμόνιοι δέονται τοῦ στρατεύματος, σὺ δὲ οὐκέτι δέῃ· ἀποδιδούς δὲ τὸ στράτευμα χαριεῖ αὐτοῖς, σὲ δὲ οὐκέτι ἀπαιτήσονται τὸν μισθόν, ἀλλ' ἀπαλλάσσονται ἐκ τῆς χώρας.*

3. *Ἀκούσας ταῦτα ὁ Σεύθης κελεύει παράγειν· καὶ ἐπεὶ εἶπον ὅτι ἐπὶ τὸ στράτευμα ἤκουσιν, ἔλεγεν ὅτι τὸ στράτευμα ἀποδίδωσι, φίλος τε καὶ σύμμαχος εἶναι βούλεται· καλεῖ τε αὐτοὺς ἐπὶ ξενίᾳ, καὶ ἐξένιζε μεγαλοπρεπῶς· Ξενοφῶντα δὲ οὐκ ἐκάλει οὐδὲ τῶν ἄλλων στρατηγῶν οὐδένα.* 4. *Ἐρωτώντων δὲ τῶν Λακεδαιμονίων τίς ἀνὴρ εἶη Ξενοφῶν, ἀπεκρίνατο ὅτι*

(a) VI. ii. 2.

1. *Τισσαφέρν.*] Tissaphernes, after being foiled in his pursuit of the 10,000 Greeks, had returned (invested with all Cyrus' former authority) to Asia Minor, to take surer vengeance on the Asiatic adherents of Cyrus. The Ionian cities, fearing his resentment, had sought the protection of the Spartans, who sent out *Thimbron*,

with the title of Harmost, and a force of 4500 men. Cf. Hell. III. i. 3.

3. *παράγειν*] 'Bids him bring them to him.'

— *φίλος τε*] Asyndeton. *Ἐπὶ ξενία* is H.'s reading. 'Both usages are correct.' L. Cf. VI. i. 2.

τὰ μὲν ἄλλα εἶη οὐ κακός, φιλοστρατιώτης δέ· καὶ διὰ τοῦτο χεῖρόν ἐστιν αὐτῷ. Καὶ οἱ εἶπον· 'Αλλ' ἢ δημαγωγεῖ ὁ ἀνὴρ τοὺς ἄνδρας; Καὶ ὁ Ἡρακλείδης, Πάνυ μὲν οὖν, ἔφη. 5. Ἀρ' οὖν, ἔφασαν, μὴ καὶ ἡμῖν ἐναντιώσεται περὶ τῆς ἀπαγωγῆς; 'Αλλ' ἢν ὑμεῖς, ἔφη ὁ Ἡρακλείδης, συλλέξαντες αὐτοὺς ὑπόσχησθε τὸν μισθόν, ὀλίγον ἐκείνῳ προσχόντες^b ἀποδραμοῦνται σὺν ὑμῖν. 6. Πῶς οὖν ἂν, ἔφασαν, ἡμῖν συλλεγεῖεν; Αὔριον ὑμᾶς, ἔφη ὁ Ἡρακλείδης, πρῶτὸν ἄξομεν πρὸς αὐτούς· καὶ οἶδα, ἔφη, ὅτι, ἐπειδὰν ὑμᾶς ἴδωσιν, ἄσμενοι συνδραμοῦνται. Αὕτη μὲν ἡ ἡμέρα οὕτως ἔληξεν.

7. Τῇ δ' ὑστεραία ἄγουσιν ἐπὶ τὸ στράτευμα τοὺς Λάκωνας Σεύθης τε καὶ Ἡρακλείδης, καὶ συλλέγεται ἡ στρατιά· τὼ δὲ Λάκωνε ἐλεγέτην ὅτι Λακεδαιμονίοις δοκεῖ πολεμεῖν Τισσαφέρνει, τῷ ὑμᾶς ἀδικήσαντι· ἢν οὖν ἦτε σὺν ἡμῖν, τόν τε ἐχθρόν τιμωρήσεσθε καὶ δαρεικὸν ἕκαστος οἴσει τοῦ μηνὸς ὑμῶν, λοχαγὸς δὲ τὸ διπλοῦν, στρατηγὸς δὲ τὸ τετραπλοῦν. 8. Καὶ οἱ στρατιῶται ἄσμενοί τε ἤκουσαν καὶ εὐθύς ἀνίσταταιί τις τῶν Ἀρκάδων τοῦ Ξενοφώντος κατηγορήσων. Παρῇν δὲ καὶ Σεύθης, βουλόμενος εἰδέναι τί πραχθήσεται· καὶ ἐν ἐπηκόῳ^c εἰστήκει ἔχων ἐρμηνέα· ξυνίει δὲ καὶ αὐτὸς Ἑλληνιστὶ τὰ πλείστα. 9. Ἐνθα δὴ λέγει ὁ Ἀρκάς· 'Αλλ' ἡμεῖς μὲν, ὦ Λακεδαιμόνιοι, καὶ πάλαι ἂν ἦμεν παρ' ὑμῖν, εἰ μὴ Ξενοφῶν ἡμᾶς

(b) II. iv. 2.

(c) II. v. 38.

4. χεῖρόν ἐ. α.] 'It is the worse for him.' See § 39.

5. Ἀρ' οὖν . . . μή] 'Why, he will not oppose us—will he . . .?' (ἀρα δέος ἐστὶ μή . . . Matt. 614, note u.) Ἀρα μή (numnam) suggests a negative reply, but does

so with doubt and misgiving, sometimes in irony. Cf. Herm. Vig., n. 295.

— προσχόντες] (Πρὸς-έχειν.) Written πρὸς σχόντες by Hermann (Ed. Col. 990). Supply τὸν νοῦν. Cf. II. iv. 2.

δεῦρο πείσας ἀπήγαγεν· ἐνθάδε γε ἡμεῖς μὲν τὸν δεινὸν χειμῶνα στρατευόμενοι καὶ νύκτα καὶ ἡμέραν οὐδὲν πεπαύμεθα, ὁ δὲ τοὺς ἡμετέρους πόνους ἔχει· καὶ Σεύθης ἐκείνους μὲν ἰδία πεπλούτικεν, ἡμᾶς δὲ ἀποστερεῖ^d τὸν μισθόν· 10. ὥστε ὁ γε πρῶτος λέγων ἐγὼ μὲν, εἰ τοῦτον ἴδοιμι καταλευσθέντα, καὶ δόντα δίκην ὧν ἡμᾶς περιεῖλκε, καὶ τὸν μισθὸν ἄν^e μοι δοκῶ ἔχειν, καὶ οὐδὲν ἔτι τοῖς πεπονημένοις ἄχθεσθαι. Μετὰ τοῦτον ἄλλος ἀνέστη ὁμοίως καὶ ἄλλος. Ἐκ δὲ τούτου Ξενοφῶν ἐλεξεν ὧδε·

11. Ἀλλὰ πάντα μὲν ἄρα ἄνθρωπον ὄντα προσδοκᾶν δεῖ, ὅποτε^f γε καὶ νῦν ὑφ' ὑμῶν αἰτίας ἔχω ἐν ᾧ πλείστην προθυμίαν ἐμαυτῷ γε δοκῶ συνειδέναι περὶ ὑμᾶς παρεσχημένος. Απετραπόμην μὲν γε ἤδη οἴκαδε ὠρμημένος, οὐ μὰ τὸν Δία, οὗτοι πυνθανόμενος ὑμᾶς εὖ πράττειν, ἀλλὰ μᾶλλον ἀκούων ἐν ἀπόροις εἶναι, ὥς ὠφελήσων, εἴ τι δυναίμην. 12. Ἐπεὶ δὲ ἦλθον, Σεύθου τουτουῖ πολλοὺς ἀγγέλους πρὸς ἐμὲ πέμποντος καὶ πολλὰ ὑπισχνουμένου μοι, εἰ πείσαιμι ὑμᾶς πρὸς αὐτὸν ἐλθεῖν, τοῦτο μὲν οὐκ ἐπεχείρησα ποιεῖν, ὥς αὐτοὶ ὑμεῖς ἐπίστασθε· ἦγον δὲ ὅθεν^g ὥοιμην τάχιστ' ἂν ὑμᾶς εἰς τὴν Ἀσίαν διαβῆναι. Ταῦτα γὰρ καὶ βέλτιστα ἐνόμιζον ὑμῖν εἶναι, καὶ ὑμᾶς ἡδεῖν βουλομένους. 13. Ἐπεὶ δ' Ἀρίσταρχος ἐλθὼν σὺν τριήρεσιν ἐκώλυε

(d) I. iii. 4.

(e) V. vi. 1.

(f) III. ii. 2.

(g) ii. 9, 11

9. πόνους ἔχει] *'He has (the fruits of) our labours.'* Abst. for concrete. Cf. Eur. Phœn. 30, τὸν ἐμὸν ὠδίνων πόνον μαστοῖς ὑφέιτο: also N. T., 2 Cor. v. 10.

10. ὁ γε πρῶτος] *'I at least, the first speaker:'* suggestive of others to follow.—πρῶτος λέγ. = ὁ τοῦ λόγου ἔρχων. I. vi. 5.

— δίκην ὧν . . περιεῖλκε] *'Pu-*

nishment for all his dragging us about.'

11. Ἀλλὰ] *'Well — a man must expect really any thing'* (πάντα ἄρα). Ἀλλὰ often begins a speech abruptly in this way, in reply to something that precedes.

— ἐν ᾧ] *'In a case where I think I am conscious of &c.'*

— ἀκούων εἶναι] Cf. II. v. 13, n.

διαπλεῖν ἡμᾶς, ἐκ τούτου, ὅπερ εἰκὸς δήπου ἦν, συνέλεξα ὑμᾶς, ὅπως βουλευσαίμεθα ὃ τι χρὴ ποιεῖν. 14. Οὐκ οὖν ὑμεῖς ἀκούοντες μὲν Ἀριστάρχου ἐπιτάττοντος ὑμῖν εἰς Χερρόνησον πορεύεσθαι, ἀκούοντες δὲ Σεύθου πείθοντος ἑαυτῷ συστρατεύεσθαι, πάντες μὲν ἐλέγετε σὺν Σεύθῳ ἵεναι, πάντες δ' ἐψηφίσασθε ταῦτα; Τί οὖν ἐγὼ ἐνταῦθα ἠδίκησα, ἀγαγὼν ὑμᾶς ἔνθα πᾶσιν ὑμῖν ἐδόκει; 15. Ἐπεὶ γε μὴν ψεύδεσθαι ἤρξατο Σεύθης περὶ τοῦ μισθοῦ, εἰ μὲν ἐπαινῶ αὐτόν, δικαίως ἂν με καὶ αἰτιῶσθε καὶ μισοῖτε· εἰ δὲ πρόσθεν αὐτῷ πάντων μάλιστα φίλος ὢν νῦν πάντων διαφορώτατός εἰμι, πῶς ἂν ἔτι δικαίως, ὑμᾶς αἰρούμενος ἀντὶ Σεύθου, ὑφ' ὑμῶν αἰτίαν ἔχοιμι περὶ ὧν πρὸς^h τοῦτον διαφέρομαι; 16. Ἄλλ' εἴποιτε ἂν ὅτι ἔξεστι καὶ τὰ ὑμέτερα ἔχοντα παρὰ Σεύθου τεχνάζειν. Οὐκ οὖν δῆλον τοῦτό γε, ὅτι, εἴπερ ἐμοὶ ἐτέλει τι Σεύθης, οὐχ οὕτως ἐτέλει δήπουⁱ ὥς ὧν τε ἐμοὶ δοίῃ στεροῖτο καὶ ἄλλα ὑμῖν ἀποτίσειεν; Ἄλλ' οἶμαι, εἰ ἐδίδου, ἐπὶ τούτῳ^k ἂν ἐδίδου ὅπως ἐμοὶ δὸς μείον μὴ ἀποδοίῃ ὑμῖν τὸ πλεῖον. 17. Εἰ τοίνυν οὕτως ἔχειν οἴεσθε, ἔξεστιν ὑμῖν αὐτίκα μάλα ματαίαν ταύτην τὴν πρᾶξιν ἀμφοτέροις ἡμῖν ποιῆσαι, εἴαν πράττητε αὐτὸν τὰ χρήματα. Δῆλον γὰρ ὅτι

(h) I. i. 10.

(i) V. vii. 6.

(k) II. iv. 5.

15. εἰ . . . ἐπαινῶ . . . ἂν με . . . αἰτιῶσθε] ‘Supposing that I do really praise him, in that case, you may fairly accuse me &c.’ ‘Talis locus eos redarguit, qui εἰ cum indic. omnium temporum tantum de conditione quæ dubio careat atque vera et necessaria sit, poni docent. (Matt. (?) 523; Thiersch, 328.) P.’ See Matt. Eur. Hipp. 471; cf. III. ii. 23.

— περὶ ὧν = περὶ τούτων & . . for one can say διαφέρομαι τι πρὸς τινα. Br. ‘Concerning mat-

ters on which I am at variance with him.’

16. Ἄλλ' εἴπ.] ‘But you may say that it is possible for me, having your (money) from Seuthes, to be practising an artifice,’ —playing a part, i. e. keeping up a show of hostility to S.

— ἔξεστι] ‘Ἔνεστι vel ἔστι expectaveris.’ P.

17. πράττητε] ‘You exact from him.’ Matt. 411, 4; inf. 40, ἀναπρᾶξαι.

Σεύθης, εἰ ἔχω τι παρ' αὐτοῦ, ἀπαιτήσῃ με, καὶ ἀπαιτήσῃ μέντοι δικαίως, ἐὰν μὴ βεβαιῶ τὴν πρᾶξιν αὐτῷ ἐφ' ἧ ἐδωροδόκουν. 18. Ἀλλὰ πολλοῦ μοι δοκῶ δεῖν τὰ ὑμέτερα ἔχειν· ὁμνύω γὰρ ὑμῖν θεοὺς ἅπαντας καὶ πάσας μηδὲ ἃ ἐμοὶ ἰδία ὑπέσχετο Σεύθης ἔχειν· πάρεστι δὲ καὶ αὐτός, καὶ ἀκούων σύνοιδέ μοι εἰ ἐπιorkῶ. 19. Ἴνα δὲ μᾶλλον θαυμάσητε, συνεπόμενυμι μηδὲ ἃ οἱ ἄλλοι στρατηγοὶ ἔλαβον εἰληφέναι, μὴ τοῖνυν μηδ' ὅσα τῶν λοχαγῶν ἔνιοι. 20. Καὶ τί δὴ ταῦτ' ἐποιοῦν; Ὡμην, ὦ ἄνδρες, ὅσῳ μᾶλλον συμφέροίμι τούτῳ τὴν τότε πενίαν, τοσούτῳ μᾶλλον αὐτὸν φίλον ποιήσεσθαι, ὅποτε δυνασθῇ. Ἐγὼ δὲ ἅμα τε αὐτὸν ὁρῶ εὖ πράττοντα, καὶ γιγνώσκω δὴ αὐτοῦ τὴν γνώμην. 21. Εἴποι δὴ τις ἄν· Οὐκ οὐκ αἰσχύνη οὕτω μωρῶς ἐξαπατῶμενος; Ναὶ μὰ Δία ἡσχυνόμην μέντοι, εἰ ὑπὸ πολεμίου γε ὄντος ἐξηπατήθην· φίλῳ δὲ ὄντι ἐξαπατᾶν αἰσχιόν μοι δοκεῖ εἶναι ἢ ἐξαπατᾶσθαι. 22. ἐπεὶ, εἴ γε πρὸς φίλους ἐστὶ φυλακή, πᾶσαν οἶδα ὑμᾶς φυλαξαμένους, ὥς μὴ παρασχεῖν τούτῳ πρόφασιν δικαίαν μὴ ἀποδιδόναι ὑμῖν ἃ ὑπέσχετο· οὔτε γὰρ ἡδίκησαμεν τοῦτον οὐδέν, οὔτε κατεβλακεύσαμεν¹ τὰ τούτου, οὐδὲ μὴν κατεδειλιάσαμεν οὐδέν ἐφ' ὃ τι ἡμᾶς

(1) I. iii. 3, n.

18. πολλοῦ . . . δεῖν] 'That I am very far from having . . .'
V. iv. 32.

— ὁμνύω . . . μηδέ] Herm. Vig. p. 643.

19. μὴ . . . μηδ'] 'Nay, in fact, not even?' τοῖνυν.

20. συμφέρ.] 'Helped him to bear his then poverty,' or 'shared poverty with him then.'

21. ἡσχυνόμην] 'I should be ashamed.' The omission of ἄν is emphatic, marking the certainty of the consequent, if the condi-

tion had been fulfilled; it is very common with impersonals—ἐχρήην, αἰσχροὺν ἦν, &c. (VI. vi. 25; inf. vii. 40), and with colloquial words—ἐβουλόμην, ἐυχόμην, &c. Arn. G. G. 790, 791. So the Latins use *debebam*, *decebat*, *aequum erat*.

22. εἴ γε πρὸς] 'If indeed there be (such a thing as) taking precaution against friends.' Εἴ γε (= *si quidem*) conditionis vim extollit, i. e. *magis dubiam reddit*.
K.

οὗτος παρεκάλεσεν. 23. Ἀλλά, φαίητε ἄν, ἔδει τὰ^m ἐνέχυρα τότε λαβεῖν, ὥς μηδ' εἰ ἐβούλετο ἐδύνατο ἔξαπατᾶν. Πρὸς ταῦτα δὲ ἀκούσατε, ἃ ἐγὼ οὐκ ἄν ποτε εἶπον τούτου ἐναντίον, εἰ μὴ μοι παντάπασιν ἀγνώμονες ἐδοκεῖτε εἶναι ἢ λίαν εἰς ἐμὲ ἀχάριστοι. 24. Ἀναμνήσθητε γὰρ ἐν ποίοις τισὶν ὄντες πράγμασιν ἐτυγχάνετε, ἐξ ὧν ὑμᾶς ἐγὼ ἀνήγαγον πρὸς Σεύθην. Οὐκ εἰς μὲν Πέρινθον προσῆτε πόλιν; Ἀρίσταρχος δ' ὑμᾶς ὁ Λακεδαιμόνιος οὐκ εἶα εἰσιέναι, ἀποκλείσας τὰς πύλας; ὑπαίθριοι δ' ἔξω ἐστρατοπεδεύετε; μέσος δὲ χειμῶν ἦν; ἀγορᾷ δὲ ἐχρήσθε σπάνια μὲν ὀρώντες τὰ ὦνια, σπάνια δ' ἔχοντες ὅτουⁿ ὠνήσεσθε; 25. Ἀνάγκη δὲ ἦν μένειν ἐπὶ Θράκης· τριήρεις γὰρ ἐφορμοῦσαι ἐκώλυνον διαπλεῖν· εἰ δὲ μένοι τις, ἐν πολεμίᾳ εἶναι, ἔνθα πολλοὶ μὲν ἱππεῖς ἦσαν ἐναντίοι, πολλοὶ δὲ πελτασταί. 26. Ἡμῖν δὲ ὀπλιτικὸν μὲν ἦν, ᾧ ἀθρόοι μὲν ἰόντες ἐπὶ τὰς κώμας ἴσως ἂν ἐδυνάμεθα σίτον λαμβάνειν οὐδέν τι ἀφθονον· ὅτῳ δὲ διώκοντες ἂν ἢ ἀνδράποδα ἢ πρόβατα κατελαμβάνομεν, οὐκ ἦν ἡμῖν οὔτε γὰρ ἱππικὸν οὔτε πελταστικὸν ἔτι ἐγὼ συνεστηκὸς κατέλαβον παρ' ὑμῖν. 27. Εἰ οὖν, ἐν τοιαύτῃ ἀνάγκῃ ὄντων ὑμῶν, μηδ' ὄντιναοῦν μισθὸν προσαιτήσας Σεύθην σύμμαχον ὑμῖν προσέλαβον, ἔχοντα καὶ ἱππέας καὶ πελταστάς, ὧν ὑμεῖς προσεδεῖσθε, ἢ κακῶς ἂν ἐδόκουν ὑμῖν βεβουλευθῆναι πρὸ ὑμῶν; 28. Τούτων γὰρ δήπου

(m) ii. 8, n.

(n) III. i. 20.

23. ὥς . . . ἐδύνατο] *'In which case he could (not) &c.'* Cf. Matt. 520; Jelf, 813; Herm. Vig. 851.

24. ἀγορᾷ . . . ἐχρ.] *'Victum et commeatum emere coacti eratis.'* S.

25. ἐπὶ Θράκης] *'Ad fines Thraciae.'* Herm. Vig. p. 687.' K.

26. ὅτῳ . . . οὐκ ἦν] *'We had no (force) whereby . . .'*

— συνεστηκός] *'In a body.'* Spelm. See VI. v. 30.

27. μηδ' ὄντιναοῦν] *'If therefore without having asked S. for any pay whatever besides, I had gained &c.'*

28. Τούτων . . . δήπου] *'For,*

κοινωνήσαντες καὶ σῖτον ἀφθονώτερον ἐν ταῖς κώμαις εὐρίσκετε, διὰ τὸ ἀναγκάζεσθαι τοὺς Θρᾷκας κατὰ σπουδὴν μᾶλλον φεύγειν, καὶ προβάτων καὶ ἀνδραπόδων μᾶλλον μετέσχετε. 29. Καὶ πολέμιον οὐκέτι οὐδένα ἐωρῶμεν, ἐπειδὴ τὸ ἱππικὸν ἡμῖν προσεγένετο· τέως δὲ θαρράλέως ἡμῖν ἐφείποντο οἱ πολέμιοι καὶ ἱππικῶ καὶ πελταστικῶ, κωλύοντες μηδαμῇ κατ' ὀλίγους ἀποσκεδαννυμένους τὰ ἐπιτήδεια ἀφθονώτερα ἡμᾶς πορίζεσθαι. 30. Εἰ δὲ δὴ ὁ συμπαρέχων ὑμῖν ταύτην τὴν ἀσφάλειαν μὴ πάνυ πολλὸν μισθὸν προσετέλει τῆς ὁ ἀσφαλείας, τοῦτο δὴ τὸ σχέτλιον πάθημα; καὶ διὰ τοῦτο οὐδαμῇ οἴεσθε χρῆναι ζῶντα ἐμὲ ἀνείναι; 31. Νῦν δὲ δὴ πῶς ἀπέρχεσθε; οὐ διαχειμάσαντες μὲν ἐν ἀφθόνοις τοῖς ἐπιτηδείοις, περιττὸν δ' ἔχοντες τοῦτο εἴ^p τι ἐλάβετε παρὰ Σεύθου; τὰ γὰρ τῶν πολεμίων ἔδαπανάτε· καὶ ταῦτα^a πράττοντες οὔτε ἄνδρας ἐπείδετε^r ὑμῶν αὐτῶν ἀποθανόντας, οὔτε ζῶντας ἀπεβάλλετε^s. 32. Εἰ δέ τι καλὸν πρὸς τοὺς ἐν τῇ Ἀσίᾳ βαρβάρους ἐπέπρακτο ὑμῖν, οὐκ αἰεὶ ἐκείνῳ σὼν ἔχετε, καὶ πρὸς ἐκείνοις νῦν ἄλλην εὐκλειαν προσειλήφατε, καὶ τοὺς ἐν τῇ Εὐρώπῃ Θρᾷκας, ἐφ' οὓς ἐστρατεύσασθε, κρατήσαντες; Ἐγὼ μὲν ὑμᾶς φημὶ δικαίως ἂν, ὧν ἐμοὶ χαλεπαίνετε, τούτων τοῖς θεοῖς χάριν εἶδέναι ὡς ἀγαθῶν. 33. Καὶ τὰ μὲν δὴ ὑμέτερα τοιαῦτα. Ἄγετε δέ, πρὸς [τῶν] θεῶν, καὶ τὰ ἐμὰ

(o) V. vi. 31.

(p) v. 4.

(q) VI. iv. 8, n.

(r) i. 30.

(s) IV. vi. 10.

I suppose, having been made partakers in these *advantages* . . .
—δήπου, ironical, as V. vii. 6.

29. κατ' ὀλίγους] 'Hindered us, when scattered in small parties . . . from procuring . . .'

30. ἀνείναι] L. K. 'let me go alive;' K. cites Hell. II. iii. 51.

(ἐὰν εἶναι D. B. P.)

31. ταῦτα πράττ.] 'Faring thus.. 'Hâc fortunâ utentes.' K.

32. ὧν . . . χαλεπαίνετε] Cf. I. i. 8, and a different constr. V. v. 24; Matt. 345.

σκέψασθε ὡς ἔχει. Ἐγὼ γὰρ ὅτε μὲν πρότερον ἀπῆα οἴκαδε, ἔπαινον μὲν ἔχων πολὺν πρὸς ὑμῶν ἀπεπορευόμην, ἔχων δὲ δι' ὑμᾶς καὶ ὑπὸ τῶν ἄλλων Ἑλλήνων εὐκλειαν ἐπιστευόμην δὲ ὑπὸ Λακεδαιμονίων· οὐ γὰρ ἂν με ἔπεμπον πάλιν πρὸς ὑμᾶς. 34. Νῦν δὲ ἀπέρχομαι πρὸς μὲν Λακεδαιμονίους ὑφ' ὑμῶν διαβεβλημένος, Σεύθη δὲ ἀπηχθήμενος ὑπὲρ ὑμῶν, ὃν ἡλπίζον εὖ ποιήσας μεθ' ὑμῶν ἀποστροφὴν^t καὶ ἐμοὶ καλὴν καὶ παισίν, εἰ γένοιτο, καταθήσεσθαι^u. 35. Ὑμεῖς δ', ὑπὲρ ὧν ἐγὼ ἀπήχθημαί τε πλείιστα, καὶ ταῦτα πολὺν κρείττοσιν ἐμαυτοῦ, πραγματευόμενός τε οὐδὲ νῦν πω πέπαυμαι ὃ τι δύναμαι ἀγαθὸν ὑμῖν, τοιαύτην ἔχετε γνώμην περὶ ἐμοῦ. 36. Ἄλλ' ἔχετε μὲν με, οὔτε φεύγοντα λαβόντες οὔτε ἀποδιδράσκοντα· ἦν δὲ ποιήσητε ἃ λέγετε, ἴστε ὅτι ἄνδρα κατακανόντες ἔσεσθε πολλὰ μὲν δὴ πρὸ^v ὑμῶν ἀγρυπνήσαντα, πολλὰ δὲ σὺν ὑμῖν πονήσαντα καὶ κινδυνεύσαντα καὶ ἐν τῷ μέρει καὶ παρὰ τὸ μέρος, θεῶν δὲ ἱλεων ὄντων καὶ τρόπαια βαρβάρων πολλὰ δὴ σὺν ὑμῖν στησάμενον· ὅπως δέ γε μηδενὶ τῶν Ἑλλήνων πολέμιοι γένοισθε, πᾶν ὅσον ἐγὼ

(t) II. iv. 22.

(u) I. iii. 3.

(v) VI. i. 8.

33. ἂν . . . ἔπεμπον] '(Otherwise) *they would never have sent . . .*' Imperf. as of repeated acts, ii. 8 and i. 8; or of animus—'would not have been disposed to send.'

34. μεθ' ὑμῶν] 'By rendering service to whom *with your co-operation . . .*' Dist. σὺν ὑμῖν πονήσαντα, § 36, expressing community of interest, participation in toil, danger, &c. II. vi. 18, n.

— εἰ γένοιτο] 'Ex hoc loco apparet Xenophonti tum (B.C. 400—399) necdum conjugem liberosve fuisse.' S. Subsequently

he had two sons, *Gryllus* and *Diodorus* (by a wife *Philesia*),—the former of whom fell at Mantinea, B.C. 362. Diog. Laert.; Plut. Agesil. 20.

35. ὑμῖν] 'Structura leviter immutata pro καὶ οἷς πραγματ.' P.

36. κατακαν.] Aor. for perf. (Matt. 559), there being no *perf.* of καίνω in use. Buttm. Gr. Max. p. 457. P.

— ἐν τ. μέρ. κ. παρὰ τ. μέρος] 'In his share (of duty), and beside (or beyond) his share.' 'In turn and out of turn.'

ἡδυνάμην πρὸς ὑμᾶς διατεινόμενον^w. 37. Καὶ γὰρ οὖν νῦν ὑμῖν ἔξεστιν ἀνεπιλήπτως πορεύεσθαι ὅποι ἂν ἔλησθε καὶ κατὰ γῆν καὶ κατὰ θάλατταν. Ὑμεῖς δέ, ὅτε πολλὴ ὑμῖν εὐπορία φαίνεται, καὶ πλεῖτε ἔνθα δὴ ἐπεθυμεῖτε^x πάλαι, δέονται τε ὑμῶν οἱ μέγιστον δυνάμενοι, μισθὸς δὲ φαίνεται, ἡγεμόνες δὲ ἤκουσι Λακεδαιμόνιοι, οἱ κράτιστοι νομιζόμενοι εἶναι, νῦν δὲ καιρὸς ὑμῖν δοκεῖ εἶναι ὥς τάχιστα ἐμὲ κατακανεῖν; 38. οὐκ ἔστιν ὅτε γε ἐν τοῖς ἀπόροις ἦμεν, ὃ πάντων μνημονικώτατοι ἀλλὰ καὶ πατέρα ἐμὲ ἐκαλεῖτε καὶ αἰεὶ ὥς εὐεργέτου μεμνηῖσθαι ὑπισχνεῖσθε. Οὐ μέντοι ἀγνώμονες οὐδὲ οὗτοί εἰσιν οἱ νῦν ἤκοντες ἐφ' ὑμᾶς ὥστε, ὥς ἐγὼ οἶμαι, οὐδὲ τούτοις δοκεῖτε βελτίονες εἶναι, τοιοῦτοι ὄντες περὶ ἐμέ. Ταῦτ' εἰπὼν ἐπαύσατο.

39. Χαρμῖνος δὲ ὁ Λακεδαιμόνιος ἀναστὰς εἶπεν οὕτως· Ἄλλ' ἐμοὶ μέντοι, ὦ ἄνδρες, οὐ δικαίως γε δοκεῖτε τῷ ἀνδρὶ τούτῳ χαλεπαίνειν· ἔχω γὰρ καὶ αὐτὸς αὐτῷ μαρτυρῆσαι. Σεύθης γάρ, ἐρωτῶντος ἐμοῦ καὶ Πολυνίκου περὶ Ξενοφώντος τίς ἀνὴρ εἴη, ἄλλο μὲν οὐδὲν εἶχε μέμψασθαι, ἄγαν δὲ φιλοστρατιώτην ἔφη αὐτὸν εἶναι διὸ καὶ χεῖρον^y αὐτῷ εἶναι πρὸς ἡμῶν τε τῶν Λακεδαιμονίων καὶ πρὸς αὐτοῦ. 40. Ἀναστὰς ἐπὶ τούτῳ Εὐρύλοχος Λουσιάτης, Ἀρκάς, εἶπε· Καὶ δοκεῖ γέ μοι, ἄνδρες Λακεδαιμόνιοι, τοῦτο

(w) i. 25, &c.

(x) ii. 2 and 9.

(y) § 4.

— πρὸς ὑμᾶς] 'Striving with you,'—the πρὸς of reciprocal action (I. i. 10, n). 'Contra vos,' K. P. 'Vestrâ causâ,' B. 'Qui . . . apud vos contenderim,' D. 'Expresses opposition in its mildest form,' R. Xen. alludes to i. 22, 37. Ὑμεῖς δέ] (Anacol.) Constructio κατὰ σύνεσιν, as if ἐν νόφ' ἔχετε were about to follow, in-

stead of the impers. δοκεῖ.

— πλεῖτε] 'You can sail,' or 'are in a position to sail.' Present-imperfect expressing the power as elsewhere the will (II. iii. 9, n.).

39. πρὸς ἡμῶν] 'With us Laced. . . . ' Tum apud nos, tum apud ipsum.' Cf. II. iii. 18.

40. ἐπὶ τούτῳ] 'Next after him.'

— τοῦτο stands for the accus.

ὑμᾶς πρῶτον ἡμῶν στρατηγήσαι, παρὰ Σεύθου ἡμῖν τὸν μισθὸν ἀναπράξαι ἢ ἐκόντος ἢ ἄκοντος, καὶ μὴ πρότερον ἡμᾶς ἀπαγαγεῖν. 41. Πολυκράτης δὲ Ἀθηναῖος εἶπεν ἀναστὰς ὑπὲρ Ξενοφῶντος· Ὁρῶ γε μὴν, ἔφη, ὦ ἄνδρες, καὶ Ἡρακλείδην ἐνταῦθα παρόντα· ὃς παραλαβὼν τὰ χρήματα ἃ ἡμεῖς ἐπονήσαμεν, ταῦτα ἀποδόμενος οὔτε Σεύθῃ ἀπέδωκεν οὔτε ἡμῖν τὰ γιγνόμενα, ἀλλ' αὐτὸς κλέψας πέπαται. Ἦν οὖν σωφρονῶμεν, ἐξόμεθα αὐτοῦ· οὐ γὰρ δὴ οὗτός γε, ἔφη, Θράξ ἐστίν, ἀλλ' Ἑλλην ὢν Ἑλληνας ἀδικεῖ.

42. Ταῦτα ἀκούσας ὁ Ἡρακλείδης μᾶλλον ἐξεπλάγη· καὶ προσελθὼν τῷ Σεύθῃ λέγει· Ἡμεῖς ἦν σωφρονῶμεν, ἄπιμεν ἐντεῦθεν ἐκ τῆς τούτων ἐπικρατείας. Καὶ ἀναβάντες ἐπὶ τοὺς ἵππους ὥχοντο, ἀπελαύνοντες εἰς τὸ ἑαυτῶν στρατόπεδον. 43. Καὶ ἐντεῦθεν Σεύθης πέμπει Ἀβροζέλμην τὸν ἑαυτοῦ ἐρμηνεᾶ πρὸς Ξενοφῶντα, καὶ κελεύει αὐτὸν καταμεῖναι παρ' ἑαυτῷ ἔχοντα χιλίους ὀπλίτας· καὶ ὑπισχνεῖται αὐτῷ ἀποδώσειν τὰ τε χωρία τὰ ἐπὶ θαλάττῃ καὶ τᾶλλα ἃ ὑπέσχετο. Καὶ ἐν ἀπορρήτῳ ποιησάμενος λέγει ὅτι ἀκήκοε Πολυνίκου ὥς, εἰ ὑποχείριος ἔσται Λακεδαιμονίοις, σαφῶς ἀποθάνοιτο ὑπὸ Θίβρωνος. 44. Ἐπέστελλον δὲ ταῦτα καὶ ἄλλοι πολλοὶ τῷ Ξενοφῶντι, ὥς διαβεβλημένος εἶη καὶ φυλάττεσθαι δέοι.

of cognate subst. ταυτὴν στρατηγίαν (I. iii. 15),—*that this should be your first campaign as our general, viz. to exact, &c.* The infin. (ἀναπρ.) is put by way of *epexegetis* of τοῦτο: cf. I. i. 7; V. vi. 2.

41. ἀποδόμ... ἀπέδωκ.] *'Having sold... has paid the proceeds.'* K. reads γενόμενα, contra MSS. The imperf. denotes continuance, 'what kept accruing from the

sales.' For γενόμενον see V. iii. 4.

— ἐξόμεθα αὐτοῦ] *'We will (keep hold of, i. e.) stick to him.'* Genit. of contact, as IV. vii. 12. Cf. Arist. Plut., μᾶλλον ἐξόμεσθα σου. Don. G. G. 483.

42. μᾶλλον] *'Still more.'* B.

43. ἐν ἀπορρ.] *'Having told it as a secret.'* Properly, 'having put it on the footing of a secret,'—as ἐν ἐλαφρῷ ποιεῖσθαι, 'to make light of.' Cf. Hdt. ix. 94.

‘Ο δὲ ἀκούων ταῦτα δύο ἱερεῖα λαβὼν ἔθνε τῷ Διὶ τῷ Βασιλεῖ, πότερά οἱ λῶον καὶ ἄμεινον εἶη υένειν παρὰ Σεύθῃ ἐφ’ οἷς Σεύθης λέγει ἢ ἀπιέναι συν τῷ στρατεύματι. Ἀναιρεῖ [δὲ] αὐτῷ ἀπιέναι.

CAPUT VII.

1. Ἐντεῦθεν Σεύθης μὲν ἀπεστρατοπεδεύσατο προσωτέρω· οἱ δὲ Ἕλληνες ἐσκήνησαν εἰς κώμας ὅθεν ἔμελλον πλείστα ἐπισιτισάμενοι ἐπὶ θάλατταν ἥξειν. Αἱ δὲ κῶμαι αὗται ἦσαν δεδομέναι ὑπὸ Σεύθου Μηδοσάδῃ. 2. Ὅρων οὖν ὁ Μηδοσάδης δαπανώμενα τὰ ἑαυτοῦ ἐν ταῖς κώμας ὑπὸ τῶν Ἑλλήνων χαλεπῶς ἔφερε· καὶ λαβὼν ἄνδρα Ὀδρύσην δυνατώτατον τῶν ἄνωθεν^a καταβεβηκότων καὶ ἱππέας ὅσον τριάκοντα ἔρχεται, καὶ προσκαλεῖται Ξενοφῶντα ἐκ τοῦ Ἑλληνικοῦ στρατεύματος· καὶ ὅς, λαβὼν τινὰς τῶν λοχαγῶν καὶ ἄλλους τῶν ἐπιτηδείων, προσέρχεται. 3. Ἐνθα δὴ λέγει Μηδοσάδης· Ἀδικεῖτε, ὦ Ξενοφῶν, τὰς ἡμετέρας κώμας πορθοῦντες. Προλέγομεν οὖν ὑμῖν, ἐγὼ τε ὑπὲρ Σεύθου καὶ ὅδε ὁ ἀνὴρ παρὰ Μηδόκου ἡκων τοῦ ἄνω βασιλέως, ἀπιέναι ἐκ τῆς χώρας

(a) v. 15.

44. λῶον κ. ἄμειν.] The form used in consulting the gods: VI. ii. 15.

— ἐφ’ οἷς] ‘On the terms that S. named.’

— Ἀναιρεῖ (scil. ὁ Ζεὺς) is more commonly used of oracular responses. B.

deverti ibique commorari.’ P.

— δεδομ. ὑπὸ Σ.] Dist. ἐκ βασιλέως δεδομ. (I. i. 6), ἐκ being especially used with such words as Διός, βασιλέως (the great king), who give as of their own, by inherent right.

3. Προλέγ.] ‘We give you notice,’ = προαγορεύομεν. Cf. προερῶν § 13.

1. ἐσκήνησαν εἰς] ‘In vicis

εἰ δὲ μή, οὐκ ἐπιτρέψομεν ὑμῖν, ἀλλ' ἐὰν ποιῆτε κακῶς τὴν ἡμετέραν χώραν, ὡς πολεμίους ἀλεξησόμεθα.

4. Ὁ δὲ Ξενοφῶν ἀκούσας ταῦτα εἶπεν· Ἀλλὰ σοὶ μὲν τοιαῦτα λέγουσι καὶ ἀποκρίνασθαι χαλεπὸν τοῦδε δ' ἔνεκα τοῦ νεανίσκου λέξω, ἵν' εἰδῇ οἱοί τε ὑμεῖς ἐστε καὶ οἱοὶ ἡμεῖς. 5. Ἡμεῖς μὲν γάρ, ἔφη, πρὶν ὑμῖν φίλοι γενέσθαι, ἐπορευόμεθα διὰ ταύτης τῆς χώρας ὅποι ἐβουλόμεθα, ἣν μὲν ἐθέλοισιν πορθοῦντες, ἣν δ' ἐθέλοισιν καίοντες. 6. Καὶ σὺ ὁπότε πρὸς ἡμᾶς ἔλθοις πρεσβεύων, ἡυλίζου παρ' ἡμῖν οὐδένα φοβούμενος τῶν πολεμίων. Ὑμεῖς δὲ οὐκ ἦτε εἰς τήνδε τὴν χώραν, ἢ εἴ ποτε ἔλθοιτε, ὡς ἐν κρειττόνων χώρα ἡυλίζεσθε ἐγκεχαλινωμένοις^b τοῖς ἵπποις. 7. Ἐπεὶ δὲ ἡμῖν φίλοι ἐγένεσθε καὶ δι'^c ἡμᾶς σὺν θεοῖς ἔχετε τήνδε τὴν χώραν, νῦν δὲ ἐξελαύνετε ἡμᾶς ἐκ τῆσδε τῆς χώρας ἣν παρ' ἡμῶν ἐχόντων κατὰ κράτος παρελάβετε· ὡς γὰρ αὐτὸς οἶσθα, οἱ πολέμοιοι οὐχ ἱκανοὶ ἦσαν ἡμᾶς ἐξελαύνειν. 8. Καὶ οὐχ ὅπως δῶρα δούς καὶ εὖ ποιήσας ἀνθ' ὧν εὖ ἔπαθες ἀξιοῖς ἡμᾶς ἀποπέμψασθαι, ἀλλ' ἀποπορευομένους ἡμᾶς οὐδὲ καταυλισθῆναι, ὅσον δύνασαι, ἐπιτρέπεις. 9. Καὶ ταῦτα λέγων οὔτε θεοὺς αἰσχύνη οὔτε τόνδε τὸν ἄνδρα, ὃς νῦν μὲν σε ὀρᾷ πλουτοῦντα, πρὶν δὲ ἡμῖν φίλον γενέσθαι ἀπὸ ληστείας τὸν βίον ἔχοντα, ὡς αὐτὸς ἔφησθα. 10. Ἀτὰρ τί καὶ πρὸς ἐμὲ λέγεις ταῦτα; ἔφη·

(b) ii. 21.

(c) V. viii. 13.

4. χαλεπὸν] 'Grave,' or 'molestum,' as in χαλεπὸν φέρω. 'It is a trouble even to reply.'

7. νῦν δέ] δέ MSS.; δὴ B. D. IV. i. 2.

— ἐξελαύνετε] 'You are for

driving us out.'

8. οὐχ ὅπως . . . ἀλλ'] 'Not only not giving &c., but also.' Said to be an elliptic form of οὐκ ἐρᾷ, ὅπως (as in Latin *non dico*). Jelf, 762, 3; Arn. G. G. 1492, d.

οὐ γὰρ ἔγωγ' ἔτι ἄρχω, ἀλλὰ Λακεδαιμόνιοι, οἷς ὑμεῖς παρεδώκατε τὸ στράτευμα ἀπαγαγεῖν, οὐδὲν ἐμὲ παρακαλέσαντες^d, ὧ θαυμαστότατοι, ὅπως, ὥσπερ ἀπηχθανόμην αὐτοῖς ὅτε πρὸς ὑμᾶς ἦγον, οὕτω καὶ χαρισαίμην νῦν ἀποδιδούς.

11. Ἐπεὶ ταῦτα ἤκουσεν ὁ Ὀδρύσης, εἶπεν· Ἐγὼ μὲν, ὧ Μηδόσαδες, κατὰ τῆς γῆς καταδύομαι ὑπὸ τῆς αἰσχύνης, ἀκούων ταῦτα. Καὶ εἰ μὲν πρόσθεν ἠπιστάμην, οὐδ' ἂν συνηκολούθησά σοι· καὶ νῦν ἄπειμι· οὐδὲ γὰρ ἂν Μήδοκός με ὁ βασιλεὺς ἐπαινοίη, εἰ ἐξελαύνοιμι τοὺς εὐεργέτας. 12. Ταῦτ' εἰπὼν ἀναβὰς ἐπὶ τὸν ἵππον ἀπήλαυνε, καὶ σὺν αὐτῷ οἱ ἄλλοι ἱππεῖς πλὴν τεττάρων ἢ πέντε. Ὁ δὲ Μηδοσάδης, ἐλύπει γὰρ αὐτὸν ἡ χώρα πορθουμένη, ἐκέλευε τὸν Ξενοφῶντα καλέσαι τῷ Λακεδαιμονίῳ. 13. Καὶ ὁ λαβὼν τοὺς ἐπιτηδειοτάτους προσῆλθε τῷ Χαρμίνῳ καὶ τῷ Πολυνείκῳ, καὶ ἔλεξεν ὅτι καλεῖ αὐτοὺς Μηδοσάδης προερῶν ἅπερ αὐτῷ, ἀπιέναι ἐκ τῆς χώρας. 14. Οἷομαι ἂν οὖν, ἔφη, ὑμᾶς ἀπολαβεῖν τῇ στρατιᾷ τὸν ὀφειλόμενον μισθόν, εἰ εἴποιτε ὅτι δεδέηται ὑμῶν ἡ στρατιὰ συναναπρᾶξαι τὸν μισθὸν ἢ παρ' ἐκόντος ἢ παρ' ἄκοντος Σεύθου· καὶ ὅτι τούτων τυχόντες προθύμως [μὲν] ἂν συνέπεσθαι ὑμῖν φασί· καὶ ὅτι δίκαια ὑμῖν δοκοῦσι λέγειν· καὶ ὅτι ὑπέσχεσθε αὐτοῖς τότε ἀπιέναι, ὅταν τὰ δίκαια ἔχωσιν οἱ στρατιῶται. 15. Ἀκούσαντες οἱ Λάκωνες ταῦτα ἔφασαν ἐρεῖν καὶ ἄλλα ὅποια ἂν δύνωνται κράτιστα· καὶ εὐθύς ἐπορ-

(d) vi. 3.

10. οὐδὲν ἐμὲ παρ.] 'Without at all calling me to your counsels, as you should have done, in order that as &c.'

12. ἡ χώρα πορθ.] 'The devas-

tation of their land.'

14. τούτων τυχ.] 'Si hæc obtinuerint.'

— τότε... ὅταν] 'Then... when,' i. e. not before.

εύοντο ἔχοντες πάντας τοὺς ἐπικαιρίους. Ἐλθόντων δ' ἔλεξε Χαρμῖνος· Εἰ μὲν σύ τι ἔχεις, ὦ Μηδόσαδες, πρὸς ἡμᾶς λέγειν· εἰ δὲ μή, ἡμεῖς πρὸς σὲ ἔχομεν. 16. Ὁ δὲ Μηδοσάδης μάλα δὴ ὑφειμένως· Ἀλλ' ἐγὼ μὲν λέγω, ἔφη, καὶ Σεύθης τὰ αὐτά, ὅτι ἀξιούμεν τοὺς φίλους ἡμῖν γεγεννημένους μὴ κακῶς πάσχειν ὑφ' ὑμῶν· ὃ τι γὰρ ἂν τούτους κακῶς ποιήτε, ἡμᾶς ἤδη ποιεῖτε· ἡμέτεροι γάρ εἰσιν. 17. Ἡμεῖς τοίνυν, ἔφασαν οἱ Λάκωνες, ἀπλοῖοιμεν ἅν, ὁπότε τὸν μισθὸν ἔχοιεν οἱ ταῦτα ὑμῖν καταπράξαντες· εἰ δὲ μή, ἐρχόμεθα μὲν καὶ νῦν βοηθήσοντες τούτοις καὶ τιμωρησόμενοι ἄνδρας οἱ τούτους παρὰ τοὺς ὄρκους ἠδίκησαν· ἦν δὲ δὴ καὶ ὑμεῖς τοιοῦτοι ἦτε, ἐνθένδε ἀρξόμεθα τὰ δίκαια λαμβάνειν. 18. Ὁ δὲ Ξενοφῶν εἶπεν· Ἐθέλοιτε δ' ἂν τούτοις, ὦ Μηδόσαδες, ἐπιτρέψαι, ἐπειδὴ φίλους ἔφατε εἶναι ὑμῖν, ἐν ᾧ τῇ χώρᾳ ἐσμέν, ὁπότερα ἂν ψηφίσωνται, εἴθ' ὑμᾶς προσῆκεν ἐκ τῆς χώρας ἀπιέναι εἴθ' ἡμᾶς; 19. Ὁ δὲ ταῦτα μὲν οὐκ ἔφη· ἐκέλευε δὲ μάλιστα μὲν αὐτῷ ἐλθεῖν τῷ Λάκωνε παρὰ Σεύθην περὶ τοῦ μισθοῦ, καὶ οἶεσθαι ἂν Σεύθην πείσαι· εἰ δὲ μή, Ξενοφῶντα σὺν αὐτῷ πέμπειν, καὶ συμπράξειν ὑπισχνεῖτο· ἐδεῖτο δὲ τὰς κώμας μὴ καίειν. 20. Ἐντεῦθεν πέμπουσι τὸν Ξενοφῶντα καὶ σὺν αὐτῷ οἱ ἐδόκουν ἐπιτηδειότατοι εἶναι. Ὁ δὲ ἐλθὼν λέγει πρὸς τὸν Σεύθην·

15. Εἰ μὲν . . . εἰ δὲ μή] *If you have ought to say . . . (well),—but &c.* Sup. i. 31, n.

16. μάλα δὴ ὑφ.] *Very submissively indeed.* On δὴ cf. I. viii. 8.

— ἤδη] *'Continuo,'* D. *'Then and there.'*

17. ὁπότε . . . ἔχοιεν] *'As soon as ever (supposing they ever do) get.'* Cf. III. ii. 36, n.; sup. i. 12.

— ἐνθένδε] = ἀφ' ὑμῶν (K.), or *'hence,'* i.e. to make your district be the first to pay what is due to them.

18. ἐπιτρέψαι] *'To leave it to them (to decide) whether it suited them that you should go . . . or we.'*

19. μάλιστα μὲν] *'Most especially,'* as the best alternative.

— οἶεσθαι depends on ἔφη.

21. Οὐδὲν ἀπαιτήσων, ὦ Σεύθη, πάρειμι, ἀλλὰ διδάξων, ἣν δύνωμαι, ὥς οὐ δικαίως μοι ἠχθέσθης ὅτι ὑπὲρ τῶν στρατιωτῶν ἀπήτουν σε προθύμως ἂ ὑπέσχου αὐτοῖς· σοὶ γὰρ ἔγωγε οὐχ ἦττον ἐνόμιζον σύμφορον εἶναι ἀποδοῦναι ἢ ἐκείνοις ἀπολαβεῖν. 22. Πρῶτον μὲν γὰρ οἶδα μετὰ τοὺς θεοὺς εἰς τὸ φανερόν σε τούτους καταστήσαντας, ἐπεὶ γε βασιλέα σε ἐποίησαν πολλῆς χώρας καὶ πολλῶν ἀνθρώπων· ὥστε οὐχ οἶόν τέ σοι λανθάνειν, οὔτε ἦν τι καλὸν οὔτε ἦν τι αἰσχρὸν ποιήσης. 23. Τοιούτῳ δὲ ὄντι ἀνδρὶ μέγα μὲν μοι ἐδόκει εἶναι μὴ δοκεῖν ἀχαρίστως ἀποπέμψασθαι ἄνδρας εὐεργέτας, μέγα δέ, εὖ ἀκούειν ὑπὸ ἐξακισχιλίων ἀνθρώπων· τὸ δὲ μέγιστον, μηδαμῶς ἄπιστον σαυτὸν καταστήσαι ὅ τι λέγοις. 24. Ὅρῳ γὰρ τῶν μὲν ἀπίστων ματαίους καὶ ἀδυνάτους καὶ ἀτίμους τοὺς λόγους πλανωμένους· οἱ δ' ἂν φανεροὶ ὦσιν ἀλήθειαν ἀσκοῦντες, τούτων οἱ λόγοι, ἦν τι δέωνται, οὐδὲν μείον δύνανται ἀνύσασθαι ἢ ἄλλων ἢ βία· ἦν τέ τινας σωφρονίζειν^e βούλονται, γιγνώσκω τὰς τούτων ἀπειλὰς οὐχ ἦττον σωφρονιζούσας ἢ ἄλλων τὰς ἤδη κολάσεις· ἦν τέ τῳ τι ὑπισχνῶνται οἱ τοιοῦτοι ἄνδρες, οὐδὲν μείον διαπράττονται ἢ οἱ ἄλλοι παραχρῆμα διδόντες. 25. Ἀναμνήσθητι δὲ καὶ σύ, τί προτελέσας ἡμῖν συμμάχους ἡμᾶς ἔλαβες. Οἶδ' ὅτι οὐδέν· ἀλλὰ

(e) VI. i. 28.

22. μετὰ τ. θεοῦς] 'That next to the gods they &c.'

— εἰς τὸ φαν.] 'Placed you in a conspicuous position.' Cf. Cyr. VIII. vii. 23; Ages. v. 6.

23. εὖ ἀκούειν ὑπὸ . .] 'To be well spoken of by . .'. 'Ingenui viri est velle bene audire a bonis viris,' Cic. de Fin. iii. 57.

24. πλανωμένους, κ.τ.λ.] 'Pass

by as vain, without influence and without respect.'

— τὰς ἤδη κολ.] 'The immediate punishments.' S. compares τὴν ἤδη χάριν, Dem. ad Arist. p. 664. Cf. Monk. Hippol. 196; Arn. G. G. 690.

25. τί προτελέσας] 'What did you pay us in advance when you took us . . .'

πιστευθεὶς ἀληθεύσειν ἃ ἔλεγες ἐπήρας τοσούτους ἀνθρώπους συστρατεύσασθαί τε καὶ κατεργάσασθαί σοι ἀρχὴν οὐ τριάκοντα μόνον ἀξίαν ταλάντων, ὅσα οἴονται δεῖν οὗτοι νῦν ἀπολαβεῖν, ἀλλὰ πολλαπλασίων. 26. Οὐκοῦν τοῦτο μὲν πρῶτον, τὸ πιστεῦεσθαί σε, τὸ καὶ τὴν βασιλείαν σοι κατεργασάμενον, τούτων τῶν χρημάτων [ὑπὸ σοῦ] πιπράσκειται. 27. Ἴθι δὴ ἀναμνήσθητι πῶς μέγα ἡγοῦ τότε καταπράξασθαι ἃ νῦν καταστρεψάμενος ἔχεις. Ἐγὼ μὲν εἰ οἶδ' ὅτι ἡὔξω ἂν τὰ νῦν πεπραγμένα σοι μᾶλλον καταπραχθῆναι ἢ πολλαπλάσια τούτων τῶν χρημάτων γενέσθαι. 28. Ἐμοὶ τοίνυν μείζον βλάβος καὶ αἴσχιον δοκεῖ εἶναι τὸ ταῦτα νῦν μὴ κατασχεῖν ἢ τότε μὴ λαβεῖν, ὅσῳ περ χαλεπώτερον ἐκ πλουσίου πένητα γενέσθαι ἢ ἀρχὴν μὴ πλουτῆσαι· καὶ ὅσῳ λυπηρότερον ἐκ βασιλέως ιδιώτην φανῆναι ἢ ἀρχὴν μὴ βασιλεῦσαι. 29. Οὐκοῦν ἐπίσταμαι μὲν ὅτι οἱ νῦν σοι ὑπήκοοι γενόμενοι οὐ φιλίᾳ τῇ σῇ ἐπείσθησαν ὑπὸ σοῦ ἄρχεσθαι, ἀλλ' ἀνάγκῃ· καὶ ὅτι ἐπιχειροῖεν ἂν πάλιν ἐλεύθεροι γίγνεσθαι, εἰ μὴ τις αὐτοὺς φόβος κατέχοι. 30. Ποτέρως οὖν οἶει μᾶλλον ἂν φοβεῖσθαί τε αὐτοὺς καὶ σωφρονεῖν τὰ πρὸς σέ, εἰ ὀρώεν σοι τοὺς στρατιώτας οὕτω διακειμένους ὥς νῦν τε μένοντας ἂν εἰ σὺ

26. τοῦτο . . τὸ πιστεύ.] 'This thing,—viz. your credit—that which achieved your kingdom for you, is sold for this money' (genit. of price).

28. ὅσῳ περ] Περ means 'just' or 'exactly,' 'in just the same degree as it is harder to &c. than not to be rich at all' (cf. § 47; IV. iv. 16. ἀρχὴν = omnino only after a negative).

29. φιλίᾳ τῇ σῇ] 'Friendship for you.' Comp. this objective

use of the pronoun with that of the dependent gen. (IV. v. 13).

30. Ποτέρως] 'In which case . . .?'—ἄλλους . . . παραγενέσθαι depends on εἰ νομίζοιεν to be supplied.

— σωφρονεῖν] ' . . . and would behave discreetly with regard to thee.' 'In officio mansuros esse.' So Xen. Cyr. III. ii. 4.

— ὥς . . . μένοντας ἂν] 'So disposed towards you, as that

κελεύοις, αὐθίς τ' ἂν ταχὺ ἐλθόντας εἰ δέοι, ἄλλους τε τούτων περὶ σοῦ ἀκούοντας πολλὰ ἀγαθὰ ταχὺ ἂν σοι, ὅποτε βούλοιο, παραγενέσθαι—ἢ εἰ καταδοξάσειαν μήτ' ἂν ἄλλους σοι ἐλθεῖν δι' ἀπιστίαν ἐκ τῶν νῦν γεγενημένων, τούτους τε αὐτοῖς εὐνουστέρους εἶναι ἢ σοί; 31. Ἀλλὰ μὴν οὐδὲ πλήθει γε ἡμῶν λειφθέντες ὑπεῖξάν σοι, ἀλλὰ προστατῶν^f ἀπορία. Οὐκ οὖν νῦν καὶ τοῦτο κίνδυνος μὴ^g λάβωσι προστάτας αὐτῶν τινας τούτων οἱ νομίζουσιν ὑπὸ σοῦ ἀδικεῖσθαι, ἢ καὶ τούτων κρείττονας τοὺς Λακεδαιμονίους; ἔαν μὲν οὖν οἱ στρατιῶται ὑπισχνῶνται προθυμότερον αὐτοῖς συστρατεύεσθαι ἂν τὰ παρὰ σοῦ νῦν ἀναπράξωσιν, οἱ Λακεδαιμόνιοι διὰ τὸ δεῖσθαι τῆς στρατιᾶς συναινέσουσιν αὐτοῖς ταῦτα. 32. "Οτι γε μὴν οἱ ὑπὸ σοι Θρᾶκες γενόμενοι πολὺ ἂν προθυμότερον ἴοιεν ἐπὶ σε ἢ σύν σοι οὐκ ἄδηλον· σοῦ μὲν γὰρ κρατοῦντος δουλεία ὑπάρχει αὐτοῖς, κρατουμένου δὲ σοῦ ἐλευθερία. 33. Εἰ δὲ καὶ τῆς χώρας προνοεῖσθαι ἤδη τι δεῖ ὡς σῆς οὔσης, ποτέρως ἂν οἷε ἀπαθῇ κακῶν μᾶλλον αὐτὴν εἶναι, εἰ αὐτοὶ οἱ στρατιῶται, ἀπολαβόντες ἂ ἐγκαλοῦσιν, εἰρήνην καταλιπόντες οἴχονται, ἢ εἰ οὗτοι τε μένοιεν ὡς ἐν πολεμίᾳ, σύ τε ἄλλους πειρῶο πλέονας τούτων ἔχων ἀντιστρατοπεδεύεσθαι, δεομένους τῶν

(f) V. vi. 21.

(g) IV. i. 6.

they would now remain, if &c., and would come again . . . , and if (they saw) that others would &c.'

— καταδοξάσ.] 'Sinistram opinionem habere.' P. Or, 'if they should have made up their minds that &c.' (κατα-, cf. I. iii. 3, n.) 'Si opinionem conceperint.' D.

— τούτους] Scil. the Greeks.

31. ἡμῶν λειφθέντες] 'Being

inferior to us.' I. vii. 12. v.

— τοῦτο κίνδυνος] 'Is not this a danger . . . ?' 'Hæc etiam in parte periculum est.' Leoncl.

— ἀναπράξ.] 'If they (the Lac.) should exact what (is due) from you.'

33. & ἐγκαλ.] 'Ἐγκαλ. de creditore debitum reposcente coram iudice dicitur. Cf. Demosth. Cf. Apatur. p. 900.' S.

ἐπιτηδείων; 34. Ἀργύριον δὲ ποτέρως ἂν πλείον ἀναλωθείη, εἰ τούτοις τὸ ὀφειλόμενον ἀποδοθείη ἢ εἰ ταῦτά τέ [σοι] ὀφείλονται^h ἄλλους τε κρείττονας [τούτων] δέοι σε μισθοῦσθαι; 35. Ἀλλὰ γὰρ Ἡρακλείδῃ, ὥς πρὸς ἐμὲ ἐδήλου, πάμπολυ τοῦτο δοκεῖ τὸ ἀργύριον εἶναι. Ἡ μὲν πολὺ γέ ἐστιν ἔλαττον νῦν σοι καὶ λαβεῖν τοῦτο καὶ ἀποδοῦναι ἢ, πρὶν ἡμᾶς ἐλθεῖν πρὸς σε, τὸ δέκατον τούτου μέρος. 36. Οὐ γὰρ ἀριθμὸς ἐστὶν ὁⁱ ὀρίζων τὸ πολὺ καὶ τὸ ὀλίγον, ἀλλ' ἡ δύναμις τοῦ τε ἀποδιδόντος καὶ λαμβάνοντος. Σοὶ δὲ νῦν ἡ κατ' ἐνιαυτὸν πρόσσδος πλείων ἔσται ἢ ἔμπροσθεν τὰ παρόντα πάντα ἂ ἐκέκτησο. 37. Ἐγὼ μὲν, ὦ Σεύθη, ταῦτα ὥς φίλου ὄντος σου προενοοῦμην, ὅπως σύ τε ἄξιος δοκοίης εἶναι ὧν οἱ θεοὶ σοι ἔδωκαν ἀγαθῶν, ἐγὼ τε μὴ διαφθαρείην ἐν τῇ στρατιᾷ. 38. Εὖ γὰρ ἴσθι ὅτι νῦν ἐγὼ οὐτ' ἂν ἐχθρὸν βουλόμενος κακῶς ποιῆσαι δυνηθείην σὺν ταύτῃ τῇ στρατιᾷ, οὐτ' ἂν^k, εἴ σοι πάλιν βουλοίμην βοηθῆσαι, ἱκανὸς ἂν γενοίμην. Οὕτω γὰρ πρὸς ἐμὲ ἡ στρατιὰ διάκειται. 39. Καίτοι αὐτόν σε μάρτυρα σὺν [τοῖς] θεοῖς εἰδόσι ποιοῦμαι ὅτι οὔτε ἔχω παρὰ σοῦ ἐπὶ τοῖς στρατιώταις οὐδέν, οὔτε ἤτησα πώποτε εἰς τὸ ἴδιον τὰ ἐκείνων, οὔτε ἂ ὑπέσχου μοι ἀπήτησα. 40. Ὅμνυμι δέ σοι μηδὲ ἀποδιδόντος δέξασθαι ἂν, εἰ μὴ καὶ οἱ στρατιῶται

(h) I. vii. 20.

(i) III. i. 42.

(k) II. v. 20.

34. [σοι] ὀφείλ.] The best MSS. have σοι or τοι; and yet that the words can mean 'if this money were owed by thee,' as the sense requires, when ordinarily the dative with ὀφείλ. means 'to thee,' is hard to believe. P.

35. Ἡ μὲν . . γε] 'But surely it is a smaller matter now for

you both to get and to pay this money &c.'

39. ἐπὶ τοῖς στρατ.] 'On account of the soldiers,' i.e. on condition of securing their services. 'Militum nomine mihi datum.' S. Cf. ἐπίδειξιν ἐπὶ χρήματι, Thuc. iii. 42.

— ἤτησα . . ἀπήτησα] V. viii. 4, n.

ἔμελλον τὰ ἑαυτῶν συναπολαμβάνειν. Αἰσχροὺν γὰρ ἦν¹ τὰ μὲν ἐμὰ διαπεπράχθαι, τὰ δ' ἐκείνων περιιδεῖν [ἐμέ] κακῶς ἔχοντα, ἄλλως τε καὶ τιμώμενον ὑπ' ἐκείνων. 41. Καίτοι γε Ἡρακλείδῃ λῆρος πάντα δοκεῖ εἶναι πρὸς τὸ ἀργύριον ἔχειν ἐκ παντὸς τρόπου· ἐγὼ δέ, ὦ Σεύθη, οὐδὲν νομίζω ἀνδρί, ἄλλως τε καὶ ἄρχοντι, κάλλιον εἶναι κτῆμα οὐδὲ λαμπρότερον ἀρετῆς^m καὶ δικαιοσύνης καὶ γενναιότητος. 42. Ὁ γὰρ ταῦτα ἔχων πλουτεῖ μὲν ὄντων φίλων πολλῶν, πλουτεῖ δὲ καὶ ἄλλων βουλομένων γενέσθαι· καὶ εὖ μὲν πράττων ἔχει τοὺς συνησθησομένους, ἐὰν δέ τι σφαλῇ, οὐ σπανίζει τῶν βοηθησόντων. 43. Ἀλλὰ γὰρ εἰ μήτε ἐκ τῶν ἐμῶν ἔργων κατέμαθες ὅτι σοι ἐκ τῆς ψυχῆς φίλος ἦν, μήτε ἐκ τῶν ἐμῶν λόγων δύνασαι τοῦτο γινῶναι, ἀλλὰⁿ τοὺς τῶν στρατιωτῶν λόγους *πάντως* κατανόησον· παρήσθα γὰρ καὶ ἤκουες ἃ ἔλεγον οἱ ψέγειν ἐμὲ βουλόμενοι. 44. Κατηγόρουν μὲν γάρ μου πρὸς Λακεδαιμονίους ὡς σὲ περὶ πλείονος ποιοίμην ἢ Λακεδαιμονίους· αὐτοὶ δ' ἐνεκάλουν ἐμοὶ ὡς μᾶλλον μέλοι μοι ὅπως τὰ σὰ καλῶς ἔχοι^o ἢ ὅπως τὰ ἑαυτῶν· ἔφασαν δέ με καὶ δῶρα ἔχειν παρὰ σοῦ. 45. Καίτοι τὰ δῶρα ταῦτα πότερον οἶει αὐτούς, κακόνοιάν τινα ἐνιδόντας μοι πρὸς σε, αἰτιᾶσθαί με ἔχειν παρὰ σου, ἢ προθυμίαν πολλὴν περὶ σε κατανοήσαντας; 46. Ἐγὼ μὲν οἶμαι πάντας ἀνθρώπους νομίζειν εὖνοϊαν δεῖν ἀποδείκνυσθαι τούτῳ παρ' οὗ ἂν δῶρά τις λαμβάνῃ. Σὺ δέ, πρὶν μὲν ὑπηρετῆσαί τί σοι ἐμέ, ἐδέξω ἡδέως καὶ ὄμμασι καὶ

(l) vi. 21.

(m) I. iv. 9.

(n) II. v. 19.

(o) I. viii. 13.

40. περιιδεῖν] Cf. Matt. 550. Arn. G. P. 231, n. 'To overlook the evil condition of their affairs.'

41. λῆρος . . . πρὸς τὸ . . .] 'A trifle compared with keeping the money by whatever means.' Ἀρ'

ἔστι λῆρος πάντα πρὸς τὸ χρυσίον, Xen. Mem. I. ii. 52.

43. πάντως] 'At any rate.' K. B. D. πάντας, MSS. I.

44. αὐτοί] 'They on their part.'

φωνῇ καὶ ξενίοις, καὶ ὅσι· ἔσοιτο ὑπισχνούμενος οὐκ ἐνεπίμπλασο· ἐπεὶ δὲ κατέπραξας ἂ ἐβούλου καὶ γεγένησαι, ὅσον ἐγὼ ἐδυνάμην· μέγιστος, νῦν οὕτω με ἄτιμον ὄντα ἐν τοῖς στρατιώταις τολμᾶς περιορᾶν ; 47. Ἀλλὰ μὴν ὅτι σοι δόξει ἀποδοῦναι πιστεύω, καὶ τὸν χρόνον διδάξειν σε, καὶ αὐτόν γέ σε οὐχὶ ἀνέξεσθαι τοὺς σοὶ προεμένους^p εὐεργεσίαν ὀρώντά σοι ἐγκαλοῦντας. Δέομαι οὖν σου, ὅταν ἀποδιδῶς, προθυμείσθαι ἐμὲ παρὰ τοῖς στρατιώταις τοιοῦτον ποιῆσαι οἶόν^q περ καὶ παρέλαβες.

48. Ἀκούσας ταῦτα ὁ Σεύθης κατηράσατο τῷ αἰτίῳ τοῦ μὴ πάλαι ἀποδεδόσθαι τὸν μισθόν· καὶ πάντες Ἑρακλείδην τοῦτον ὑπώπτεισαν εἶναι· Ἐγὼ γάρ, ἔφη, οὔτε διενοήθην πώποτε ἀποστερῆσαι ἀποδώσω τε. 49. Ἐντεῦθεν πάλιν εἶπεν ὁ Ξενοφῶν· Ἐπεὶ τοίνυν διανοῇ ἀποδιδόναι, νῦν ἐγὼ σου δέομαι δι' ἐμοῦ ἀποδοῦναι, καὶ μὴ περιδεῖν με διὰ σὲ ἀνομοίως ἔχοντα ἐν τῇ στρατιᾷ νῦν τε καὶ ὅτε πρὸς σε ἀφικόμεθα. 50. Ὁ δ' εἶπεν· Ἀλλὰ οὔτε τοῖς στρατιώταις ἔσῃ δι' ἐμὲ ἀτιμότερος, ἂν τε μένης παρ' ἐμοὶ χιλίους μόνους ὀπλίτας ἔχων, ἐγὼ σοι τά τε χωρία ἀποδώσω καὶ τᾶλλα πάντα ἂ ὑπεσχομην. 51. Ὁ δὲ πάλιν εἶπε· Ταῦτα μὲν ἔχειν οὕτως οὐχ οἶόν τε· ἀπόπεμπε δὲ ἡμᾶς. Καὶ μὴν, ἔφη ὁ Σεύθης, καὶ ἀσφαλέστερόν γέ σοι οἶδα ὃν παρ' ἐμοὶ

(p) iii. 31 ; I. ix. 12.

(q) § 49.

46. ὅσα ἔσοιτο] *'You were never satisfied with promising what I should have.'*

— τολμᾶς] *'Dare you,'* i. e. in despite of conscience and public censure. *'Can you bear to see me dishonoured?'* See Monk's *Alcest.* 284. Compare *audere* in Latin. Ovid, *Med. ad Jas.* 134.

Cf. IV. iv. 12, n.

47. αὐτόν γέ σε] *'Te adeo ipsum.'* *'That you of yourself will not bear to see those reproaching you who freely laid out their services'* as on a venture, relying only on your honour.

51. ἔχειν οὕτως] *'Fieri non potest, ut hæc ita se habeant.'* H.

μένειν ἢ ἀπιέναι. 52. Ὁ δὲ πάλιν εἶπεν· Ἀλλὰ τὴν μὲν σὴν πρόνοιαν ἐπαινῶ· ἐμοὶ δὲ μένειν οὐχ οἶόν τε ὅπου δ' ἂν ἐγὼ ἐντιμότερος ὦ, νόμιζε καὶ σοὶ τοῦτ' ἀγαθὸν ἔσεσθαι. 53. Ἐντεῦθεν λέγει Σεύθης· Ἀργύριον μὲν οὐκ ἔχω ἀλλ' ἢ[†] μικρόν τι, καὶ τοῦτό σοι δίδωμι τάλαντον· βούς δὲ ἑξακοσίους καὶ πρόβατα εἰς τετρακισχιλία καὶ ἀνδράποδα εἰς εἴκοσι καὶ ἑκατόν. Ταῦτα λαβὼν καὶ τοὺς τῶν ἀδικησάντων^s σε ὁμήρους προσλαβὼν ἄπιθι. 54. Γελάσας ὁ Ξενοφῶν εἶπεν· Ἦν οὖν μὴ ἐξικνῆται ταῦτα εἰς τὸν μισθόν, τίνος τάλαντον φήσω ἔχειν; Ἀρ' οὐκ, ἐπειδὴ καὶ ἐπικίνδυνόν μοι ἐστίν, ἀπιόντα γε ἄμεινον φυλάττεσθαι τοὺς πέτρους^t; Ἦκουες δὲ τὰς ἀπειλάς. Τότε μὲν δὴ αὐτοῦ ἔμειναν.

55. Τῇ δ' ὑστεραία ἀπέδωκέ τε αὐτοῖς ἃ ὑπέσχετο, καὶ τοὺς ταῦτα ἐλάσσοντας συνέπεμψεν. Οἱ δὲ στρατιῶται τέως μὲν ἔλεγον ὡς ὁ Ξενοφῶν οἷχοιτο πρὸς Σεύθην οἰκήσων καὶ ἃ ὑπέσχετο αὐτῷ ἀποληψόμενος· ἐπεὶ δὲ [αὐτὸν ἦκοντα] εἶδον, ἤσθησάν τε καὶ προσέθεον. 56. Ξενοφῶν δ' ἐπεὶ εἶδε Χαρμῖνόν τε καὶ Πολύνικον

(r) IV. vi. 11.

(s) iv. 14, &c.

(t) vi. 10.

52. ἐπαινῶ] 'I thank you for,' or 'I appreciate,'—a polite mode of declining a proffered kindness: = 'benigne.' See Symp. i. 7.

53. τάλαντον] i.e. 300 darics. I. vii. 18. S. meant this to cover his offers at VII. ii. 38.

54. ἐξικνῆται] (= ἐξαρκῇ.) 'Come up to,' 'amount to..' So ἐξικέσθαι, Hdt. ii. 135.

—τίνος τάλ.] 'Whose talent shall I say that I have got?' referring to vi. 9.

—Ἀρ' οὐκ] 'As you say (§ 51) danger threatens me, is it not better for me, at least as I am going back (to the army),

to beware of the stones?' i.e. he fears, or affects to fear, being stoned (cf. vi. 10), if he took the talent for himself, and declines it on this ground. It went apparently to the general stock: he has no money soon after, in fact he has to sell his horse (viii. 2. 6) δι' ἔνδειαν, and he clearly gives us to understand that his poverty was due to his self-denial. That he was not a man of business, in the sense of taking care of himself, was in accordance with the omen (οὐ χρηματιστικός, VI. i. 23), to which this part of the narrative has special reference.

Ταῦτα, ἔφη, καὶ σέσωσται δι' ὑμᾶς τῇ στρατιᾷ καὶ παραδίδωμι αὐτὰ ἐγὼ ὑμῖν· ὑμεῖς δὲ διαθέμενοι διάδοτε τῇ στρατιᾷ. Οἱ μὲν οὖν παραλαβόντες καὶ λαφυροπώλας καταστήσαντες ἐπώλουν· καὶ πολλὴν εἶχον αἰτίαν. 57. Ξενοφῶν δὲ οὐ προσήει, ἀλλὰ φανερός ἦν οἴκαδε παρασκευαζόμενος· οὐ γάρ πω ψῆφος αὐτῷ ἐπῆκτο Ἀθηνησι περὶ φυγῆς. Προσελθόντες δὲ αὐτῷ οἱ ἐπιτήδαιοι ἐν τῷ στρατοπέδῳ ἐδέοντο μὴ ἀπελθεῖν, πρὶν ἂν ἀπαγάγοι τὸ στράτευμα καὶ Θίβρωνι παραδοίῃ.

CAPUT VIII.

1. Ἐντεῦθεν διέπλευσαν εἰς Λάμψακον· καὶ ἀπαντᾷ τῷ Ξενοφῶντι Εὐκλείδης, μάντις Φλιάσιος, ὁ Κλεαγόρου υἱός, τοῦ τὰ ἐνύπνια ἐν Λυκείῳ γεγραφότος. Οὗτος συνήδετο τῷ Ξενοφῶντι ὅτι ἐσέσωστο· καὶ ἡρώτα αὐτὸν πόσον χρυσίου ἔχοι. 2. Ὁ δ' αὐτῷ ἐπομόσας εἶπεν ἢ μὴν ἔσεσθαι μηδὲ ἐφόδιον ἱκανὸν οἴκαδε ἀπιόντι,

(u) V. viii. 13.

56. εἶχον αἰτ.] *'They got much blame'* in the disposal of the spoil and the proceeds.

57. ἐπῆκτο] *'No decree as yet had been proposed for his banishment.'* Cf. Thuc. i. 119, 125. On the date and ground of banishment, intimated at III. i. 5, see Life of Xen. pp. xi—xiii. On οὐ πω, note u, p. xiii.

— οἱ ἐπιτήδαιοι] *'Qui in exercitu auctoritate pollebant.'* S. D. *'Proper persons to influence him.'*

— πρὶν ἂν ἀπαγάγοι] The optat. is due to obliq. narr., as at

III. ii. 12. Cf. Arn. G. P. 307, b; Herm. Præf. ad Trach. p. 8; Jelf, 848, 5. Ἄν is omitted sup. I. ii. 2, and is rejected here by K. [ἄν] P. and L.

1. Λάμψακον] (*Lamsaki*.) A city of Asia Minor, on the Hellespont, colonized from Miletus and Phocæa.

— ἐνύπν., κ.τ.λ.] *'Who painted the Dreams in the Lyceum'* (a gymnasium at Athens, eastward of the city). (*'Qui scripsit libros de somniis in Lyceæ.'* Brodæus.)

εἰ μὴ ἀπόδοιτο τὸν ἵππον καὶ ἃ ἀμφ' αὐτὸν εἶχεν. 'Ο δ' αὐτῷ οὐκ ἐπίστευεν. 3. 'Επεὶ δ' ἔπεμψαν Λαμψακηνοὶ ξένια τῷ Ξενοφῶντι καὶ ἔθνε τῷ Ἀπόλλωνι, παρεστήσατο τὸν Εὐκλείδην· ἰδὼν δὲ τὰ ἱερεῖα ὁ Εὐκλείδης εἶπεν ὅτι πείθοιτο αὐτῷ μὴ εἶναι χρήματα. 'Αλλ' οἶδα, ἔφη, ὅτι, καὶν μέλλῃ ποτὲ ἔσεσθαι, φαίνεται τι ἐμπόδιον, εἰ μὴ μὴδὲν ἄλλο, σὺ σαυτῷ^α. Συνωμολόγει ταῦτα ὁ Ξενοφών. 4. 'Ο δὲ εἶπεν· 'Εμπόδιος γάρ σοι ὁ Ζεὺς ὁ Μειλίχιός ἐστι· καὶ ἐπήρετο εἰ ἤδη ποτὲ θύσειεν, ὥσπερ οἴκοι, ἔφη, εἰώθειν ἐγὼ ὑμῖν θύεσθαι καὶ ὀλοκαυτεῖν. 'Ο δ' οὐκ ἔφη ἐξ ὅτου ἀπεδήμησε τεθυκέναι τούτῳ τῷ θεῷ. Συνεβούλευσεν οὖν αὐτῷ θύεσθαι καὶ ἃ εἰώθει, καὶ ἔφη συνοίσειεν ἐπὶ τὸ βέλτιον. 5. Τῇ δὲ ὑστεραίᾳ ὁ Ξενοφών προελθὼν εἰς Ὀφρύνιον ἐθύετο καὶ ὠλοκαύτει χοίρους τῷ πατρώῳ νόμῳ καὶ ἐκαλλιέρει. 6. Καὶ ταύτῃ τῇ ἡμέρᾳ ἀφικνεῖται Βίτων καὶ ἅμα Εὐκλείδης χρήματα δώσοντες τῷ στρατεύματι· καὶ ξενοῦνταιί τε τῷ Ξενοφῶντι, καὶ ἵππον, ὃν ἐν Λαμψάκῳ ἀπέδοτο πεντήκοντα δαρεικῶν,

(a) VII. vi. 39.

3. παρεστήσατο] 'Got Euc. to stand by.' VI. i. 22.

— ἱερεῖα] 'Præsentem inopiam ex mala victimarum conditione vates intellexit.' Lange and P.

— σὺ σαυτῷ] What Euclides meant appears below. Xen. admits that his ill fortune was in some way or other due to himself or his destiny.

4. Ζεὺς . . Μειλίχιος] Jove 'the propitious,' was worshipped under this title at the Διάσια, at which festival the whole population of Athens offered propitiatory sacrifice (μειλίχια ἱερά) to the God, each according to his means the

wealthy offering (ὀλοκαυτεῖν) burnt sacrifice of animals, the poorer sort bread baked in the shape of animals (Schol. ad Thuc. i. 126). Cyr. VIII. iii. 24.

— καὶ (ἃ)] 'Just (what) &c.' 'Καὶ explicativum est, et signif. et quidem.' P.

— συνοίσειεν ἐπὶ τὸ βέλτιον] 'Tend to his advantage.'

5. Ὀφρύν.] A town of Troas, near Dardanus.

— τῷ πατρώῳ νόμῳ] Scil. τῷ ὀλοκαυτεῖν.

6. ξενοῦνται] 'Are (hospitably) entertained by Xen.' 'Hospitio excepti sunt.' K.

ὑποπτεύοντες αὐτὸν δι' ἔνδειαν πεπρακέναι, ὅτι ἤκουον αὐτὸν ἡδεσθαι τῷ ἵππῳ, λυσάμενοι ἀπέδωσαν, καὶ τὴν τιμὴν οὐκ ἤθελον ἀπολαβεῖν.

7. Ἐντεῦθεν ἐπορεύοντο διὰ τῆς Τρωάδος, καὶ ὑπερβάντες τὴν Ἰδην εἰς Ἀντανδρον ἀφικνούνται πρῶτον· εἶτα, παρὰ θάλατταν πορευόμενοι, τῆς Ἀσίας εἰς Θήβης πεδίον¹. 8. Ἐντεῦθεν δι' Ἀτραμυττίου καὶ Κερτονίου παρ' Ἀταρνέα εἰς Καϊκού πεδίον ἐλθόντες Πέργαμον καταλαμβάνουσι τῆς Μυσίας.

Ἐνταῦθα δὴ ξενοῦται Ξενοφῶν παρ' Ἑλλάδι τῇ Γογγύλου τοῦ Ἐρετρίεως γυναικὶ καὶ Γοργίωνος καὶ Γογγύλου μητρί. 9. Αὕτη δ' αὐτῷ φράζει ὅτι Ἀσιδάτης ἐστὶν ἐν τῷ πεδίῳ, ἀνὴρ Πέρσης· τοῦτον ἔφη αὐτόν, εἰ ἔλθοι τῆς νυκτὸς σὺν τριακοσίοις ἀνδράσι, λαβεῖν αὖν καὶ αὐτὸν καὶ γυναῖκα καὶ παῖδας καὶ τὰ χρήματα· εἶναι δὲ πολλά. Ταῦτα δὲ καθηγησομένους ἐπεμψε τὸν τε αὐτῆς ἀνεψιὸν καὶ Δαφναγόραν, ὃν περὶ πλείστου ἐποιεῖτο. 10. Ἐχων οὖν ὁ Ξενοφῶν τούτους παρ' ἑαυτῷ ἐθύετο. Καὶ Βασίας ὁ Ἡλεῖος, μάντις, παρὼν εἶπεν ὅτι κάλλιστα εἴη τὰ ἱερὰ αὐτῷ καὶ οἱ ὁ ἀνὴρ ἀλώσιμος εἴη. 11. Δειπνήσας οὖν ἐπορεύετο τοὺς τε λοχαγοὺς τοὺς μάλιστα φίλους λαβὼν καὶ πιστοὺς γεγεννημένους διὰ παντός, ὅπως εὖ ποιήσαι αὐτούς. Συνεξέρχονται δὲ αὐτῷ καὶ ἄλλοι βιασάμενοι εἰς ἑξακοσίους· οἱ δὲ λοχαγοὶ ἀπήλαννον,

(b) I. ii. 11.

— λυσάμενοι] 'Having re-deemed.'

— τιμὴν] 'The price' paid for the horse.

8. Πέργαμον] (*Bergma*.) The future capital of the Attalian Dynasty, and the third of the seven Churches of Asia. See Pliny, v.

33; Strabo, xiii. 4; Ains. p. 230, 231.

— Γογγύλου] Cf. Thuc. i. 128.

— Γοργίωνος κ. Γ.] Cf. Hellen. III. i. 6.

11. βιασάμ.] 'Having forced themselves on him.'

— ἀπήλαννον] 'Were for

ἵνα μὴ μεταδοῖεν τὸ μέρος ὥς ἐτοίμων δὴ χρημάτων.

12. Ἐπεὶ δὲ ἀφίκοντο περὶ μέσας νύκτας, τὰ μὲν πέριξ ὄντα ἀνδράποδα τῆς τύρσιος καὶ χρήματα τὰ πλείστα ἀπέδρα^ο αὐτοὺς παραμελοῦντας, ὥς τὸν Ἀσιδάτην αὐτὸν λάβοιεν καὶ τὰ ἐκείνου. 13. Πυργομαχοῦντες δ' ἐπεὶ οὐκ ἐδύναντο λαβεῖν τὴν τύρσιν [ὑψηλὴ γὰρ ἦν καὶ μεγάλη καὶ προμαχεῶνας καὶ ἀνδρας πολλοὺς καὶ μαχίμους ἔχουσα], διορύττειν ἐπεχείρησαν τὸν πύργον. 14. Ὁ δὲ τοῖχος ἦν ἐπ' ὀκτὼ πλίνθων γήινων τὸ εὖρος. Ἀμα δὲ τῇ ἡμέρᾳ διωρώρυκτο· καὶ ὥς τὸ πρῶτον διεφάνη, ἐπάταξεν ἔνδοθεν βουπόρῳ τις ὀβελίσκῳ διαμπερὲς τὸν μηρὸν τοῦ ἐγγυτάτῳ· τὸ δὲ λοιπὸν ἐκτοξεύοντες ἐποιοῦν μὴδὲ παριέναι ἔτι ἀσφαλὲς εἶναι. 15. Κεκραγόντων δὲ αὐτῶν καὶ πυρσευόντων ἐκβοηθοῦσι φρουροὶ καὶ ἱππεῖς Ἰταβέλεις μὲν ἔχων τὴν ἑαυτοῦ δύναμιν, ἐκ Κομανίας δὲ ὀπλῖται Ἀσσύριοι καὶ Ὑρκάνιοι ἱππεῖς, καὶ οὗτοι βασιλέως μισθοφόροι, ὥς ὀγδοήκοντα, καὶ ἄλλοι^d πελτασταὶ εἰς ὀκτακοσίους· ἄλλοι δ' ἐκ Παρθενίου, ἄλλοι δ' ἐξ Ἀπολλωνίας καὶ ἐκ τῶν πλησίου χωρίων (καὶ) ἱππεῖς.

(c) VI. iv. 8.

(d) I. vii. 11.

driving them away. ['Citatis equis ab his discesserunt.' D. So P.]

—τὸ μέρος] *'That they might not have to give to these intruders their share of money, which was quite ready forsooth,'* as if they had only to go and take it.—δὴ = δῆθεν, ironical.

12.] τῆς τύρσιος depends on πέριξ. The genit. is rare after πέριξ except in Ionic Greek: see Hdt. passim.

14. γήινων] = ὀπτῶν, II. iv.

12. W. Cf. κεραμίαις πλίνθ. III. iv. 7.

—διεφάνη] Impersonal: properly *'as soon as ever light shone through,'* i. e. when an opening was made.

—βουπόρῳ . . . ὀβ.] Spits large enough to spit an ox. Herod. ii. 135, and Eur. Cycl. 302.

15. Κομαν.] *'Seems to have been a neighbouring fortress.'* Z.

—Παρθενίου] A town of Mysia. Plin. v. 30.

16. Ἐνταῦθα δὴ ὥρα ἦν σκοπεῖν πῶς ἔσται ἡ ἄφοδος· καὶ λαβόντες ὅσοι ἦσαν βόες καὶ πρόβατα ἡλαυνον καὶ τὰ ἀνδράποδα ἐντὸς πλαισίου ποιησάμενοι οὐ τοῖς χρήμασιν οὕτω προσέχοντες τὸν νοῦν, ἀλλὰ μὴ φυγὴ εἶη ἡ ἄφοδος, εἰ καταλιπόντες τὰ χρήματα ἀπίοιεν, καὶ οἳ τε πολέμιοι θρασύτεροι εἶεν καὶ οἱ στρατιῶται ἀθυμότεροι νῦν δὲ ἀπήεσαν ὡς περὶ τῶν χρημάτων μαχοῦμενοι. 17. Ἐπεὶ δὲ ἑώρα Γογγύλος ὀλίγους μὲν τοὺς Ἕλληνας, πολλοὺς δὲ τοὺς ἐπικειμένους, ἐξέρχεται καὶ αὐτὸς βία τῆς μητρὸς ἔχων τὴν ἑαυτοῦ δύναμιν, βουλόμενος συµμετασχεῖν τοῦ ἔργου· συνεβοήθει δὲ καὶ Προκλῆς ἐξ Ἀλυσάρνης καὶ Τευθρανίας ὁ ἀπὸ Δαμαράτου^e. 18. Οἱ δὲ περὶ Ξενοφῶντα, ἐπεὶ πάνν ἤδη ἐπιέζοντο ὑπὸ τῶν τοξευμάτων καὶ σφενδονῶν, πορευόμενοι κύκλῳ, ὅπως τὰ ὅπλα ἔχοιεν πρὸ τῶν τοξευμάτων, μόλις διαβείνουσι τὸν Κάϊκον ποταμόν, τετρωμένοι ἐγγὺς οἱ ἡμίσεις. 19. Ἐνταῦθα καὶ Ἀγασίας ὁ Στυμφάλιος ὁ λοχαγὸς τιτρώσκεται, τὸν πάντα χρόνον μαχόμενος πρὸς τοὺς πολεμίους. Καὶ διασώζονται ἀνδράποδα ὡς διακόσια ἔχοντες καὶ πρόβατα ὅσον θύματα.

20. Τῇ δὲ ὑστεραίᾳ θυσάμενος ὁ Ξενοφῶν ἐξάγει νύκτωρ πᾶν τὸ στράτευμα, ὅπως ὅτι μακροτάτην^f

(e) II. i. 3.

(f) III. iv. 17.

16.] They took the booty merely to prevent their retreat having the appearance of a flight, and becoming one, should the soldiers lose heart.

— νῦν δέ] Opposed to εἰ καταλιπ. ‘As it was, they retired as if meaning to fight &c.’

17. βία τῆς μ.] ‘Against his mother’s will.’

18. πρὸ τῶν τ.] ‘To face the arrows.’ ‘The circular form

would cause the missiles to strike the shield obliquely and glance off.’ W.

19. πρόβατα ὅσ. θύμ.] ‘Cattle enough for sacrifices’ (not enough for provisions). ‘Innumur sacra, § 21, i. e. ἐπὶ τὸν Ἀσιδάτην.’ B.

20. ὅπως, κ.τ.λ.] ‘That he might march as far as possible on the road to Lydia:’ ὁδὸν ἐνθὺ τῆς Λ. Cf. Eur. *Hippol.* 1192.

ἔλθοι τῆς Λυδίας, εἰς τὸ μὴ διὰ τὸ ἐγγὺς εἶναι φοβεῖσθαι, ἀλλ' ἀφυλακτεῖν. 21. Ὁ δὲ Ἀσιδάτης ἀκούσας ὅτι πάλιν ἐπ' αὐτὸν τεθυμένος εἴη Ξενοφῶν καὶ παντὶ τῷ στρατεύματι ἥξοι, ἐξαυλίζεται εἰς κώμας ὑπὸ τὸ Παρθένιον πόλισμα ἐχούσας. 22. Ἐνταῦθα οἱ περὶ Ξενοφῶντα συντυγχάνουσιν αὐτῷ καὶ λαμβάνουσιν αὐτὸν καὶ γυναῖκα καὶ παῖδας, καὶ τοὺς ἵππους καὶ πάντα τὰ ὄντα· καὶ οὕτω τὰ πρότερα ἱερὰ ἀπέβη. 23. Ἐπειτα πάλιν ἀφικνοῦνται εἰς Πέργαμον. Ἐνταῦθα τὸν θεὸν ἡσπάσατο ὁ Ξενοφῶν· συνέπραττεν γὰρ καὶ οἱ Λάκωνες καὶ οἱ λοχαγοὶ καὶ οἱ ἄλλοι στρατηγοὶ καὶ οἱ στρατιῶται ὥστ' ἐξαίρετα λαβεῖν καὶ ἵππους καὶ ζεύγη καὶ τᾶλλα· ὥστε ἱκανὸν εἶναι καὶ ἄλλον ἤδη εὖ ποιεῖν.

24. Ἐν τούτῳ Θίβρων παραγενόμενος παρέλαβε τὸ στράτευμα καὶ συμμίξας τῷ ἄλλῳ Ἑλληνικῷ ἐπολέμει πρὸς Τισσαφέρην καὶ Φαρνάβαζον.

25. Ἀρχοντες δὲ οἶδε τῆς βασιλέως χώρας, ὅσῃν ἐπήλθομεν, Λυδίας Ἀρτίμας· Φρυγίας Ἀρτακάμας·

(g) § 4, 5.

— εἰς τὸ μὴ] For ὥστε μὴ. Mem. III. vi. 2. 'To the end that (Asidates) might not, owing to their being near, be alarmed.'

— φοβεῖσθαι] The subject of this verb is Asidates.

21. ἐπ' αὐτόν] = ἐπὶ τῷ ἰέναι ἐπ' αὐτόν, 'that Xen. had taken the auspices to attack him.'

— ὑπὸ . . . ἐχούσας] ' = Peritinentes; durius dictum.' P. Cf. Herod. iv. 42.

22. οὕτω . . . ἀπέβη] 'Hujusmodi eventum habuit.' § 10.

23. ἡσπάσατο] 'Coluit, magni fecit, contentus fuit.' Z. 'He hailed the god as his benefactor.'

— συνέπρατ.] 'All joined to bring it about that . . . he received select spoil,' spoil set apart, 'honoris causâ' (γέρας), for the chief, before making the general division (δασμός) of the booty. Cf. Hom. II. A, 334—367; Virg. Æn. viii. 552, 'Æneæ ex sortem (equum) ducunt.'

25.] This summary is considered by K. as an extract taken from some other history of the Anabasis, and incorporated in Xenophon's work. It is inconsistent with his account in several particulars, unless we suppose it to represent the satrapies, as the Greeks found them on

Λυκαονίας καὶ Καππαδοκίας Μιθριδάτης· Κιλικίας
 Σύννεσις· Φοινίκης καὶ Ἀραβίας Δέρνης· Συρίας
 καὶ Ἀσσυρίας Βέλεσος· Βαβυλῶνος Ῥωπάρης·
 Μηδείας Ἀρβάκας· Φασιανῶν καὶ Ἑσπεριτῶν Τηρί-
 βαζος. Καρδοῦχοι δὲ καὶ Χάλυβες καὶ Χαλδαῖοι ^h
 καὶ Μάκρωνες καὶ Κόλχοι καὶ Μοσσύνοικοι [καὶ
 Ταόχοι] καὶ Τιβαρηνοὶ αὐτόνομοι· Παφλαγονίας
 Κορύλας· Βιθυνῶν Φαρνάβαζος· τῶν ἐν Εὐρώπῃ
 Θρακῶν Σεύθης.

26. Ἀριθμὸς δὲ συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως
 καὶ καταβάσεως σταθμοὶ διακύσιοι δεκαπέντε, παρα-
 σάγγαι χίλιοι ἑκατὸν πεντήκοντα πέντε, στάδια τρις-
 μύρια τετρακισχίλια ἑξακόσια πεντήκοντα. Χρόνου
 πλήθος τῆς ἀναβάσεως καὶ καταβάσεως ἐνιαυτὸς καὶ
 τρεῖς μῆνες.

(h) V. v. 17.

their return to Asia Minor after the campaign in Thrace, and further imagine the subsatrapes to be intended (as Teribazus, IV. iv. 4); for Lydia, Phrygia, and Cappadocia were given to *Tissaphernes* after Cyrus' death (vide II. v. 11, and Hellen. III. i. 3). Moreover, 'cui credibile videbitur Phœnicen et Arabiam (I. v. 1), magnis illas locorum intervallis disjunctas, eundem satrapam

habuisse? Neque vero Syria et Assyria unquam eidem præfecto paruisse traduntur. Quî fit ut orientalis Armenia cujus satrapes supra commemoratus fuerat (III. v. 17) hic omnino neglecta esse reperiat? K. in Auth. p. 7.

— Ταόχοι] D. (Κοῖτοι, B. MSS.)

26. καταβάσεως] Meaning, to *Cotyora*, as sup. V. v. 4. See Itinerary. (K.)

APPENDIX.

DEVIATIONS FROM THE TEXT OF BORNEMANN.

| READING ADOPTED. | | MSS.* | BORNEMANN. |
|------------------|---|---------------|--|
| I. ii. 16 | ἐκκεκαλυμμένας P. L. . . | a, b, c, d, e | ἐκκεκαθαρμένας D. K. |
| iii. 2 | τὸ μὴ καταπ. D. L. . . | b . . . | τοῦ μὴ κ . . P. K. |
| 11 | ἕως γε μέν, εἴ τε ἤδη . . K. D. L. . . | | εἴτε μὲν . . . εἴτε δὴ. |
| v. 3 | αἵρουσα . . . P. L. . . | a, b, c, d | ἄρασα . . . K. |
| 10 | στεγάσματα . P. L. . . | | σκεπάσματα . K. D. |
| vi. 7 | ἔστιν ὅ τι . . K. P. D. L. | c, d, e . | ἔστιν ὅτε (a, b) |
| 10 | ἔλαβον τῆς ζ. . D. L. . . | a, c, d, e | ἐλάβοντο τῆς ζ. K. P. |
| 10 | ἐπὶ θάνατον L. citing He- rod. iii. 14 | a, b, c, d, e | ἐπὶ θανάτῳ . . K. D. P |
| vii. 4 | ἡμῖν P. L. . . | a, b, c . | ἡμῶν. |
| ix. 29 | οὗτος δὴ | a, b . . . | οὗτος δὲ. |
| II. i. 7 | περὶ (τὰς) ταξ. K. . . . | a, b, e . | ἀμφί. |
| ii. 4 | νέμοιντο . . . P. K. L. . | a, b, c . | νέμοιτο . . . D. |
| iii. 12 | πρὸς αὐτὸ . . . K. P. . . | | πρὸς αὐτοῦ . . D. L. |
| 16 | αὐαίνεται . . . K. P. L. . | (a?), d, e | ἐξηναίνεται. |
| v. 2 | χρῆζει P. L. . . | a, b . . . | χρήζοι . . . K. D. |
| III. i. 2 | προϋδεδώκεσαν K. P. D. L. | ? | προδεδώκασι. |
| 38 | ὠφελῆσαι . . . L. . . . | a, b, d, e | ὀνήσαι . . . K. D. P |
| ii. 26 | σκληρῶς ἐκεῖ | a, b, c, e | ἀκλήρους ἐκεῖ . K. D. P |
| iii. 18 | τούτῳ μὲν αὐτῶν (K?) D. L. | a, d . . . | τούτων τῷ μὲν αὐτῶν . . . P. |
| iv. 21 | ἐποίησαν . . . L. . . . | a, b, e . | ἐποίησαντο . . K. D. (P) |
| 36 | λύειν αὐτοὺς . L. . . . | a, (b?), e | λυσιτελεῖν αὐ- τοῖς . . . K. P. |
| v. 3 | καίοιεν L. . . . | a, b, d, e | καύσειεν. |
| 10 | ἀγκύρας εἰς τὸ K. L. . . | | ἀγκύρας, εἰς τὸ ὑδωρ, διαγαγὼν D. P |

* which have the adopted reading.—a, b, c, d, e, represent the 5 MSS. of chief authority out of 17 that have been collated; they stand probably in order of value but the two first are pre-eminent.

(a?) or (b?) indicates that the reading of 'a' or 'b,' though corrupt, favours adopted reading.

| Long. | | Born. | Poppo. | Krüger. |
|-------|--------------------|-------|--------|---------|
| a | Vaticanus . . 987 | H. | Vat. | I. |
| b | Parisinus . . 1641 | F. | F. | F. |
| c | — . . 1640 | E. | E. | E. |
| d | — . . 2535 | D. | H. | H. |
| e | Etonensis . . . | Eton. | Et. | Et. |

| READING ADOPTED. | | MSS. | BORNEMANN. |
|------------------|---|------|----------------------------|
| IV. i. 26 | ἐθέλει . . . K. P. L. | | ἐθέλοι ἂν (b) . D. |
| ii. 28 | προβαίνοντες . L. . . . MSS. . . | | προσβ. . . . K. D. Γ. |
| iii. 9 | ἀπὸ τοῦ πρ. . P. L. . . . MSS. . . | | ἐπὶ τ. π. . . . K. D. |
| 12 | διαβῆναι . . D. K. L. . . a, b, c | | διαβαίνειν . . S. |
| v. 25 | ἐπὶ κλίμακος . P. D. L. . . a, b, c, d, e | | ἐπὶ κλίμακας. |
| 29 | κατωρυγμένους . L. . . . a . . . | | κατορωρυγμένους. |
| vii. 9 | ὑφίστασαν . . L. . . . a, b, d, e | | ἑφίστασαν . . P. |
| 13 | ἐνταῦθα δὴ . . P. K. L. . . b, c, d | | ἐνταῦθα δέ. |
| | ῥίπτουσαι . . D. L. | | ῥιπτοῦσαι . . . K. P. |
| viii. 17 | ἀντιπαράθεόντες K. D. L. . . a, d . . | | ἀντιπορεύονται. καὶ P. |
| V. i. 6 | εὐπορία . . . P. D. L. . . a, b, d, e | | πάρεστιν . . . K. |
| 16 | χρήσαιντο . . K. P. L. . . a, b, d, e | | ἐχρήσαντο . . D. |
| 17 | ἐλάμβανον . . P. K. L. . . a, b, c, d, e | | ἐνετύχανον. |
| iii. 1 | ὠδοπεποιημένη . P. L. . . . b . . . | | ὁδοποιουμένη. |
| 6 | ἦν . . . πάθῃ . D. L. . . a, b, e . . | | εἶ . . . πάθοι . . P. K. |
| 7 | ἔφευγεν . . . P. D. L. . . a (b ?) | | ἔφυγεν . . . K. S. |
| | οἰκισθέντος . . L. . . . MSS. . . | | οἰκισθέντι . . D. P. |
| iv. 21 | δόξετε . . . K. P. L. . . a, d, e . . | | δόξετε. |
| 26 | οὐδὲ ὁ . . . K. . . . a, b . . | | οὐδὲ οἱ L. *οἱ* P. |
| 32 | πολλοῦ . . . K. P. D. L. . . a, b, c, d | | πολὺ (e). |
| vi. 19 | ἐκποριούσι . . K. P. D. L. | | ἐξευποριούσι (a, b, d, e.) |
| 26 | ὑπισχνούντο . D. L. . . . a, b, d, e | | ἐπαγγέλονται . K. P. |
| I. i. 30 | εἶη· εἰ οὕτως L. | | εἶη, εἰ οὕτως |
| | ἔχει, ὀργ. | | ἔχοι· ὥς ὀργ. K. |
| ii. 16 | τετρακισχίλιοι L. . . . a, b, d, e | | τετρ. . . καὶ πεν- |
| | ὀπλῖται. | | τακόσιοι, ὀπλ. K. D. P |
| iii. 2 | τὸν αὐτοῦ λόχον L. . . . a, b, d . . | | τὸ αὐ. λάχος . . D. P. |
| vi. 12 | βούλονται . . K. P. D. L. | | βούλοιτο (a). |
| 14 | ἀπέχεσθαι . . P. D. L. . . a, b, d, e | | ἀποσχέσθαι . . K. |
| 18 | σώζεσθαι . . D. L. | | σώζοισθέ (b, d) . K. P. |
| 34 | ἀφίστατε . . K. P. D. L. . . a, b, d . . | | ἀφιστᾶτε. |
| I. ii. 6 | εὗροι . . . K. P. D. L. | | εὗρη (a). |
| v. 1 | Τήρου . . . K. P. . . c . . . | | Τήρους (a, b, d) . D. L. |
| vi. 9 | πεπαύμεθα . . P. D. L. . . MSS. . . | | πεπάμεθα . . . K. |
| 23 | ἐδύνατο . . . K. D. L. . . a, b, c | | ἐδύνατο ἂν (c) . P. |
| 30 | ἀνεῖναι . . . K. L. . . . d (b ?) | | ἐὰν εἶναι . . . P. D. |
| 33 | ἀπῆρα . . . L. . . . a, d . . | | ἀπῆρα . . . K. D. P. |
| vii. 7 | νῦν δέ . . . P. L. . . . MSS. . . | | νῦν δη . . . D. |
| 30 | σωφρονεῖν . . K. L. . . . a, b, d, e | | φρονεῖν . . . D. |
| viii. 3 | ἱερεῖα . . . P. D. L. . . a, b, d, e | | ἱερά. |
| 7 | Ἀσίας . . . L. . . . a, b, d, e | | Λυδίας . . . K. D. P. |

INITIALS OF EDITORS.

Dindorf (1825). K., Krüger (1826). L., Long (1831). P., Poppo (1827). S.,
 Linder (1828).

APPENDIX.

ON THE PARASANG.

"THE Parasang, like its representative the modern Farsang or Farsakh of Persia, was not a measure of distance very accurately determined, but rather indicated a certain amount of time employed in traversing a given space. Travellers are well aware that the Persian farsakh varies considerably according to the nature of the country, and the usual modes of conveyance adopted by its inhabitants. In the plains of Korassan and Central Persia, where mules and horses are chiefly used by caravans, it is equal to about four miles, whilst in the mountainous regions of Western Persia, where the roads are difficult and precipitous, and Mesopotamia and Arabia, where camels are the common beasts of burden, it scarcely amounts to three. The farsakh and the hour are almost invariably used as expressing the same distance. That Xenophon reckoned by the common mode of computation of the country is evident by his employing, almost always, the Persian "Parasang" instead of the Greek Stadium; and that the "Parasang" was the same as the modern hour, we find by the distance between Larissa (Nimroud) and Mespila (Kouyunjik) being given as six parasangs, corresponding exactly with the number of hours assigned by the present inhabitants of the country, and by the authorities of the Turkish post, to the same road. The six hours in this instance are equal to about eighteen^a English miles."—Layard's *Nineveh and Babylon*, pp. 59, 60. Ed. 1853.

"As the ancients had no portable instrument for measuring portions of a day, and could not ascertain the rate per hour, a day's journey was the most exact measure of distance, both by sea and land; though few distances thus reported have reached us, because ancient Geographers and Historians aiming at greater precision have converted the days into stades, and by reporting these without mentioning the number of days, have generally given us instead of a fact, the result of an uncertain calculation."—Leake, W. M., on the 'Stade,' *Journal of R. G. S.* vol. ix. p. 9.

"700 stadia to a degree is that most generally applicable to their reported distances. These, however, were direct lines reduced from itinerary computations; and we know that such diminution is generally insufficient. Thus, according to Herodotus (ii. 7), from Athens to Olympia = 1485 stadia, giving a rate of $13\frac{1}{2}$ stadia to the geo-

^a Curiously enough the best maps, Chesney's and Kiepert's, make the *direct* distance between these two notable places as not less than 22 G. miles, and Mr. Layard's as 18 G. miles (= 21 English miles). Rich states the road distance as 6 *caravan* hours, i. e. 18 G. miles. I am indebted to Mr. Ainsworth for the following touching this matter; "The road distance be-

tween Mespila and Nimrūd I am sure is not over 18 G. miles; but I should say precisely that. I have been the road over and over again, and lived for months at Mosul. Layard's distance is probably meant for 'as the crow flies,' and would then be correct. A caravan hour is about 3 G. miles, and 6 such hours are therefore 18 G. miles by road. Horse-riding is about $3\frac{1}{2}$ G. miles per hour."

graphical mile, when measured ^b at intervals of 5 miles by the compasses along the course of the road. The road distance from Ephesus to Sardis was (Hdt. v. 54) 540 stadia, which, when measured in like manner, gives 11 or 12 stadia to the geographical mile."—Ibid. p. 11.

THE PARASANG OF XENOPHON REPRESENTS 3 ROMAN MILES,
i.e. 2·4 GEOGRAPHICAL MILES.

"The Jerusalem Itinerary was 45 M. P. between *Tarsus* and *Mansista* on the River Pyramus (the Mopsuestia of more ancient times, and the Messis of our own). Within this space Xenophon, with the younger Cyrus, made three marches, which he reckons equal to fifteen parasangs.

"Again, between *Dana* (which is no doubt the Tyana of the Itinerary) and *Tarsus*, Xenophon reckons 25 parasangs, and the Itinerary 75 M. P."—Rennell's Geography, vol. I. p. 28.

"The mean march of armies," says Rennell (Geogr. vol. I. p. 20), "forms a kind of *natural* and *universal* scale in all places and at all times. The ordinary march of Xenophon was 150 stades (the same as is allowed by Herodotus), and which, according to the practice of the Greeks (whether right or wrong), they both supposed equal to 5 *Persian parasangs*."

"Now the result of our inquiries into the length of the mean marches of armies gives rather above 14 B. miles^c, which may be reckoned 15 Roman miles, so that the ordinary march of Xenophon (5 parasangs) agrees with the calculation of the ordinary march at large," pp. 28, 29.

Xenophon's summary of the marches between Ephesus and Kunaxa (II. ii. 6) yields an average of 5·7 par. to the day's march (or 6·1 par. if we follow the detail given at p. xxiii). But the necessities of Cyrus' Expedition made it a forced march throughout; see I. v. 9.

ITS VALUE AS GIVEN BY THE NAVIGATION OF THE PHRAT^d
(EUPHRATES).

The river-distance between Thapsacus and Babylon, as obtained

^b The measurement gives about 110 G. miles, which accords, with Col. Leake's estimate; but some addition should be made to this measured distance itself to get the road distance: for 5 miles of *direct* distance correspond, I suppose, to not less than 5½ of road distance. This would give 12½, instead of 13½, stadia to the G. mile. 700 stadia to a degree gives 11½ stadia to the G. mile. Xenophon's estimate of 30 stadia to the parasang gives 12 stadia to the G. mile (if we allow 2·5 G. miles to the parasang), and the stadium itself as 170 yards.

^c "This march reduced to horizontal, or direct, distance is about 10·6 G. miles." Rennell allows the inclinations to be one-eighth over and above the direct distance, on lines of about 150 miles (p. 436). This is tantamount to deducting one-ninth from

the road distance to obtain the direct distance.

^d Eu-phrates means 'The Phrat,' the prefix Eu-representing the Hebrew masculine article or pronoun *hu* (= *ille*), so that Hu-Pherat (or Phorath) is 'The Pherat,' or 'that Pherat' by way of pre-eminence. In like manner the Hebrew name of the Tigris is *Hidd'kel*, i.e. Hi-Dekhel, or 'The Dekhel,' *hi*-being the feminine article (= *illa*). "Dekhel is assuredly the Deghel of the Arabs, the Diglath of Josephus (Antiq. I. i.), and Diglito of Pliny; and from Digel (according to Bochart) the Greeks made Deger, Teger, and *Tigris*." Dr. Vincent, *History of Ancient Commerce*, &c., i. pp. 420, 421, note. Phrat is derived probably from the Hebrew פָּרַץ (Pharatz), *to over-spread*, from the river's overflowing its banks.

by "The Euphrates Expedition" under General Chesney, affords a means of approximating to the value of the parasang on the average of a long distance. That distance was ascertained to be $613\frac{1}{2}$ G. miles (inf. p. 413). Further, a series of straight lines touching the river at intervals of 3 G. miles, carefully measured on General Chesney's large map (which allows $\frac{1}{4}$ inch to a geographical mile), gives a distance of 402 G. miles between Thapsacus and Babylon (Hillah). Now we are told that "the land route constantly follows and almost touches the river" (see below, note 7): this being so, the actual route, with its windings, ascents, and descents together, cannot have been far from the average of these two, i.e. 508 G. miles. Xenophon states this distance at 210 parasangs (see below, p. 394), which gives 2.41 G. miles as the average value of the parasang.

Modern investigation gives the following:—Col. Chesney (estimating the value of the parasang from the route between Sardis and Thapsacus) finds it 2.6 G. miles. Mr. Hamilton makes it 2.45 G. miles. From the Jerusalem Itinerary above we find it 2.4 G. miles. The average of these is 2.48. The parasang, therefore, may be stated roundly on the average as a road distance of $2\frac{1}{2}$ G. miles, or 3 English miles.

Its *greatest* value in the Anabasis probably is 3 G. miles, given in the march between Larissa and Mespila (note a): its *least* perhaps is 2.1 G. miles, in the march between Thapsacus and the Khabour R., a distance of 105 G. miles (Chesney), to which Xenophon assigns 50 parasangs,—the route along the river being, as Mr. Ainsworth informs me, 'known to him by experience, as a devious, up and down march, beset with all sorts of difficulties.'

In the following pages and calculations it is assumed that *Thapsacus* has been satisfactorily identified with the modern *Hammam* near Suriyeh, about 8 miles above *Racca*°. If Xenophon is to be believed, there can be no question that *Thapsacus* must be looked for somewhere above *Racca*, for he gives a 9 days' march of 50 parasangs between *Thapsacus* and the river *Khabour*. Rennell it is true (following D'Anville) places *Thapsacus* at *Deir*, supposing that Xenophon had by mistake transposed the distances (see Rennell's *Retreat*, &c., p. 61), but this, apparently, out of deference solely to D'Anville's authority: for, guided by his own better judgment, he supplies the reader in a note (p. 63) with one or two very good reasons for placing *Thapsacus* 'far above *Deir*;' he places it indeed opposite *Jaber Castle*, some miles above the point which General Chesney and his staff satisfied themselves was certainly the site of ancient *Thapsacus*. The ruins at Hammam are called *Phumsah*, which is said to be the Arab corruption of *Tiphseh*, the eastern limit of Solomon's Empire (see I. iv. 11 note).

* *Racca* stands on the site of the ancient *Nicephorium*, which "was founded by Alexander 'because of the commodiousness of its situation.' Pliny VI. c. 26. It does not appear that Alexander ever founded a city in

a place which he had not himself explored, and we can only account for his being *here* when on his way from Tyre to Arbela," Rennell p. 63. Alexander crossed the Phrat. at *Thapsacus* (Arrian Anab. III. vii. 1).

GEOGRAPHICAL NOTES.

[For the Works referred to below under the names of Ainsworth, Bewsher, Chesney, Layard, Loftus, and Rawlinson, see Preface, pp. iv, and vi.]

WALL OF MEDIA (I. vii. 15; II. iv. 12).—PYLÆ (v. 5).—THE TRENCH (I. vii. 15).—CANALS (I. vii. 15; II. iv. 13).

§ 1. Not the least remarkable of the discoveries, which of late years have marked the progress of geographical inquiry in this most interesting region, is the actual existence at the present time of an ancient wall stretching across Mesopotamia at the head of the Babylonian plain. Dr. Ross who first examined it at its eastern terminus, in 1836, describes it, under the name *Khalû* (or *Sidd*) *Nimrûd* (Wall or Embankment of Nimrod), as a straight wall 25 long paces thick, and from 35 to 40 feet high, running S.S.W. $\frac{1}{4}$ W. as far as the eye could reach, to two mounds called *Ramelah* (Siffeirah, Ainsworth, p. 81, 82), on the Phrat, some hours above Felujah.—The eastern extremity was built of the *small pebbles of the country, cemented with lime of great tenacity*, but further inland, his Bedwin guide told him, "*it was built of brick*, and in some places worn down level with the desert—and was built by Nimrod to keep off the people of Nineveh, with whom he had an implacable feud" Journal of R. Geogr. S. ix. p. 446, 472; xi. p. 130). That it was constructed for purposes of defence, and not as a mere embankment¹ for purposes of irrigation, is indicated by its having on its north-western face "*a glacis, and bastions at intervals of 55 paces, with a deep ditch 27 paces broad.*" It was further examined by Capt. Lynch in 1844, and its eastern extremity determined to be in lat. $34^{\circ} 3' 30''$, and long. $21' 50''$ W. of Baghdad. He galloped along it for more than an hour without finding any sign of its terminating. Journal of R. G. S. ix. p. 472, 473.

§ 2. The identity of this wall with Xenophon's *Wall of Media*

¹ Captain Jones, cited by Mr. Grote (Greece, ch. lxx.), represents it as "no wall at all, but a mere embankment, extending 7 or 8 miles from the Tigris, designed to arrest the winter torrents and drain off the rain water of the desert into a large reservoir," &c. An embankment of the dimensions given above by Dr. Ross should hardly be required to arrest the winter torrents of a country remarkable for its drought (*ἡ γῆ τῶν Ἀσσυρίων ἕεται ὀλίγω*, Hdt. i. 193). Its true character as a line of defence is affirmed both by Mr. Layard, p. 578, and by Gen. Chesney, i. pp. 29, 30, 118. The enormous breadth of the wall, "25 long paces," corresponds

with that of the walls of Babylon (Herod. i. 178). The preservation of the Sidd Nimrûd at its eastern extremity must be attributed to its material there (pebble, &c.) being useless for building purposes, so that it escaped the common fate of brickwork structures in having their materials used to build other cities. Rennell, Geogr. i. pp. 496, 497. "Further inland," say the Arabs, "*it was built of brick*," as the Median wall was. It is quite intelligible that a wall 50 G. miles long should be constructed of the materials found to hand throughout its length, of pebbles at its eastern end, and of brick wherever clay was met with.

was assumed by the explorers tacitly, but with every ground of probability. In the first place it is hard to imagine a 'Wall of Media' in any other position than this, if its use was to protect from northern invasion the rich culture of Babylonia, with the entire canal area and system of irrigation, to which the plain owed its rare fertility. Hdt. i. 193. Then, too, of the great antiquity of Sidd Nimrúd there can be no question; record of its origin there is none, except local tradition assigning it to Nimrod. On the other hand, the *continued existence* of a wall (corresponding to the *Median*) from Xenophon's age down to comparatively recent times is attested by a chain of scattered notices in later writers. Such a wall is mentioned by Eratosthenes (in the third century B.C., quoted by Strabo ii. 1. and xi. 14), as τὸ τῆς Σεμιράμιδος διατείχισμα, having its *eastern terminus* near Opis². Again, its *western terminus* was noticed in ruins by Ammianus Marcellinus (363 A.D.) at *Macepracta* on the Euphrates, near the head of a canal [*which he distinguishes from the Naha-Malcha* (Nahr Melik)], the *Saklawiyeh* apparently, a few miles north of which is the S.W. extremity of the *Sidd Nimrúd*.—(See Ammian. Marcell. XXIV. ii. 3.)

§ 3. Their identity is further attested by their occupying the same general position as a partition line between the rocky desert of Arabia and the fertile alluvial plain of Babylonia: "*the Sidd Nimrúd, for all practical purposes, distinguishes the Babylonian plain from the hilly and rocky country.*"—(Mr. Ainsworth p. 82, note 2.)

Mr. Layard (Nineveh and Babylon, p. 577) found the country N. of the Bridge of Herbah (N.E. of Babylonia, Map II.) "a perfect maze of ancient canals now dry; . . . eight miles beyond the bridge *the embankments suddenly ceased; a high rampart of earth* (the Sidd Nimrúd) *then stretched as far as the eye could reach to the right and to the left; . . . to the north of it there are no canals nor watercourses except the Dijeil, which passes through the mound;* beyond the Median wall we entered upon gravelly downs furrowed by deep ravines . . ." Now that a like position, between desert and cultivated plain, must be assigned to the *Median Wall*⁴ is indicated by the name it bears; for the *Medes* under Cyaxares had conquered all Assyria up to *Babylonia*⁵ a tract which Hdt. describes as one

² The Tigris, he says, πρὸς μὲν Ὠπιν καὶ τὸ τῆς Σεμιράμιδος καλούμενον διατείχισμα καταφέρειται.

³ "Ad vicum Macepracta pervenit, in quo *semiruta murorum vestigia videntur*, qui priscis temporibus in spacia longa protenti tueri ab externis incursibus Assyriam dicebantur. *Hinc pars fluminis scinditur largis aquarum agminibus, ducens ad tractus Babylonios interiores; alia, Nahamalcha nomine* (quod 'fluvius Regum' interpretatur) Ctesiphonta prætermeat." ['Assyria' is often used for 'Babylonia' in writers of this age.]

⁴ 'The wall of defence against the Medes;' as 'The Picts' Wall' means 'against the Picts' (II. iv. 12).

⁵ πλὴν τῆς Βαβυλωνίης μοίρης, Hdt. i. 806. This was after the overthrow of Nineveh by the Medes (B.C. 606?), and the extinction of the Assyrian monarchy, when Media and Babylonia became independent, and ultimately, if Herodotus' authority was good, antagonistic powers. He represents a jealous fear of *Median* encroachment prevailing at Babylon until both monarchies merged in the Medo-Persian (B.C. 538). The testimony however of Berosus (a Babylonian priest, who

entire canal district (ἡ Βαβυλωνίη χώρα πᾶσα κατατέμνεται ἐς διώονχας, Hdt. i. 193), so that the "*Wall of Media*" as a barrier

wrote a history of Babylonia, B.C. 260, and whose authority is good) is that Media and Babylonia were friendly, and even allied powers, so long as the Median monarchy lasted (i. e. till B.C. 559), and that the real object of fear at Babylon was the *Medo-Persian* power founded by Cyrus, who after conquering Lydia and all Asia Minor, finally turned his arms against Babylon and subdued it (B.C. 538). Probably this is the true account (see Rawlinson, vol. i. p. 428). If so, we must assign the construction of the wall to the interval between B.C. 559 and B.C. 538. It is probably a monument of the reign of Queen Nitocris (B.C. 558), whose great works are described by Hdt. as being purely defensive against Media (i. 185). He represents her as the mother of Labynetus, the last of the Babylonian kings; but her right place in history is not yet ascertained (see Rawlinson's Herodotus, vol. i. p. 427). At any rate the vast dimensions of the wall (II. iv. 12) point clearly to a period near to that at which Nebuchadnezzar could boast that he "*built this great Babylon*" (Prophet Daniel iv. 30), and among other structures a palace (the Kasr), whose vast ruins still exist, of which he declares, "*in fifteen days I completed and made it the high place of my kingdom*" (Standard Inscription, Rawlinson, ii. p. 487). This boast—and the fact itself is attested by Berosus—was possible only to one who had such "unbounded command of naked human strength" (Grote) as extensive conquest and the remorseless use of it, after the manner of Eastern conquerors, gave to this Royal Builder. The populations of conquered cities and provinces in Syria, Judea, Egypt, and Nineveh were swept off to Babylon to execute the great works by which the Babylonian plain was made the most fertile, as it was also, for its area, the most populous region perhaps that the world ever saw. The prophecy that "*They (the Chaldeans) shall gather captivity as the sand*" (Habakkuk i. 9), had its fulfilment in the brief brilliant period of Chaldean greatness under Nebuchadnezzar. Sir H. Rawlinson informs us, on the combined authority of Josephus, Berosus, Diod. Siculus, and the cuneiform inscriptions that "Nebuchadnezzar—besides building the stupendous fortifications of

Babylon (an inner and an outer wall, the former 60 miles in circumference, 100 yards high, and 80 feet broad)—built or rebuilt all the great cities of Babylonia, *Babylon* itself, *Sippara*, *Borsippa* (Birs Nimroud), *Cutha*, &c., formed the extensive reservoir near Sippara (140 miles in circuit), made quays, &c., on the Persian Gulf, and constructed the great canal, still traceable, and by the Arabs called Sada (after Saideh, the wife of Nebuchadnezzar), which runs from Hit to the Persian Gulf." (Rawlinson, i. p. 420.) Under the wretched misgovernment of its present master, the Turk, the country is fast reverting to its primordial state of watery waste and howling wilderness from which the ancient despotisms rescued it. But this was the doom of Babylon, Jeremiah l. li.

Nitocris is a "perfectly Egyptian name" (Sir G. Wilkinson on Hdt. ii. 20). It is noteworthy that Hdt. attributes the great hydraulic operations of Babylonia to two queens whose names indicate a foreign origin, the Assyrian *Semiramis*, and the Egyptian *Nitocris*. Does this intimate that these works owed, if not their origin, at least their elaboration and full development to the foreigner? And does not the name, *Shat el Nil*, "great river of the Nile" (Map II. A.), lend support to this view? The fact at any rate is that the old system of irrigation in Babylonia was "nearly analogous to that which now fertilizes the Nile" (Dr. Kitto on Exodus vii. 5, edited by Dr. Birks).

On *Semiramis*, see Rawlinson, vol. i. pp. 382. 411, and on *Nitocris*, Wilkinson, vol. ii. pp. 142. 325. "It is remarkable that Nitocris, of the twenty-sixth Egyptian dynasty, lived about the same time as the Babylonian queen, B.C. 569." Her court was at *Sa-is* (the modern "Sa"), the native city of the kings of that dynasty, and possibly the *Nahr Sada* owes its name, like the *Shat el Nil*, to the old connexion between Babylonia and Egypt. The terminal *-da* (in *Sada*) is a common local suffix in Ptolemy's list of places in Mesopotamia, as *Naar-da*, *Saka-da*, &c. &c.

The "*Median Wall*" came in later times to be called "the wall of *Semiramis*" (super § 2), the fashion in the East being to assign all great works of unknown origin to *Semiramis* (see Strabo xvi.), as in our day to *Nimrod*.

against Medish incursion would follow the northern outline of the old canal district : and that outline, as we have seen, is the line taken by the Sídd Nimrúd so far as it has been examined.

But, further, Xenophon represents the Desert of Arabia as terminating at a place called Pylæ (I. v. 5). Now as the next marches given in his itinerary are said to be through Babylonia (vii. 1) we conclude that *Pylæ* must have lain on the confines of Babylonia, and may be looked for at or near the western end of Sídd Nimrúd. This general conclusion is remarkably confirmed by comparing the distance of Sídd Nimrúd at its W. end from Babylon with that of Pylæ from Babylon. General Chesney, in his great work on the Euphrates (vol. i. pp. 48 et seq.) gives us the distance by river from Thapsacus to Hillah (Babylon) as $613\frac{1}{2}$ G. miles; as obtained by the steamer in her course down the river. Now Xenophon gives the road distance from *Thapsacus* to *Babylon* as 210 parasangs, and of *Pylæ* from *Babylon* as 35 parasangs⁶. If then 210 parasangs by road correspond to $613\frac{1}{2}$ G. miles by river, proportionally 35 parasangs by road will correspond to 102 G. miles by river. We should look therefore for Pylæ at a point whose river-distance from Babylon is 102 G. miles. Felujah is given as 91 G. miles (Chesney), and 10 or 12 miles measured from Felujah up the river in Chesney's map brings us to the W. end of the Sídd Nimrúd, with which, therefore, Pylæ may be fairly identified. The result has all the more claim to our confidence that the route by land follows the course by river so closely⁷ as to make distance by one almost a measure of distance by the other: it is independent also of any arbitrary assumption respecting the value of a parasang, which is treated of elsewhere.

§ 4. This coincidence, and the name itself of *Pylæ* (*Gates* or *fortified pass*), suggest the conclusion that Pylæ was neither city (as Larcher surmised) nor mountain defile⁸, but the ancient pass into Babylonia through the wall⁹ itself, at a time when it extended—as when entire it must have done—to the Euphrates. It certainly excites surprise that Xenophon makes no mention of their passing the wall at its west extremity, either at *Pylæ* or wherever else he passed it on the upward route. But it appears (Ainsw. p. 108) that all trace of the wall is lost between Siffeirah and the river (a distance

| ⁶ Thus;— | Stages. | Parasangs. |
|--|---------|------------|
| Pylæ to Review (I. vii. 1) | 3 | . . . 12 |
| To beyond Trench (I. vii. 14) | 1 | . . . 3 |
| To next Station (I. vii. 19) | 1 | . . . 4? |
| To Kunaxa (I. x. 1) | 1 | . . . 4 |
| To Babylon (II. ii. 6) | | . . . 12 |
| | | — |
| | | 35 |

⁷ "From Thapsacus," says Col. Chesney, "to the Mound of Mohammed (36 miles N. of Babylon) the route constantly follows, and almost touches the river." It should be added, that the

modern Euphrates "flows within 150 yards of its old course, which can be distinctly traced" (Captain Selby, Journal of R. G. S., for July, 1867).

⁸ There is none such in this quarter (Renn. pp. 83, 84), who conjectures that the term "refers to the shutting up of the river itself between the mountains, which terminate at the same place on both sides of the river." See also pp. 300, 301.

⁹ See the description of the Syro-Cilician gates (I. iv. 4); something similar at the eastern end of the Sídd Nimrúd seems to be described by Dr. Ross (Journ. R. G. S., ix. p. 446).

apparently of some miles); and we may safely conclude that the wall at its western end was demolished¹⁰ when the Greeks passed it; for, assuredly, had it been entire, or capable of defence, the king would have defended it, if only to keep the enemy in check¹¹ till he could bring up his distant forces. In this view, therefore, there would be little trace of its existence presented to the Greeks beyond the name of '*The Gates*' still retained in the locality, and the ruins which Ammianus M. saw; but it was not the time to take note of ruins, or inquire about them; for when the Greeks were at Pylæ a battle seemed imminent. It was in the middle of the eleven days (I. vii. 18),—when they had just come upon tracks of the enemy (vi. 1), and were in almost hourly expectation of meeting him. It need excite no surprise, therefore, that at this juncture Xenophon remarked nothing of which he could afterwards give an account; and Pylæ is, in fact, the only place in the route that he is content to name and dismiss without comment or description of any kind; all we gather about it is, that it was at the end of the desert marches.

§ 5. If this assumption be admitted, that Xenophon was ignorant of the western terminus, and at the time he wrote¹² confused about the true direction of the wall, we have then some clue to explain his statement, ἀπέχει Βαβυλωνος οὐ πολὺ (II. iv. 12). He knew that he had been within 36 miles of Babylon without falling in with the western end of the wall, and may have had a notion that it lay further south than Kunaxa, which was 12 parasangs from Babylon. Himself labouring under some such misconception, it is not surprising that he should have both misled and perplexed his best geographical com-

¹⁰ "It had probably ceased to be of use even before Xenophon's time, by the union of Assyria and Media with Babylonia" (Renn. p. 97).

¹¹ The barrier actually employed was the trench (I. vii. 14—16), commencing at the Median wall (doubtless where its continuity began), and terminating at 20 feet from the Euphrates. This interval was left (according to Krüger) to prevent the water filling the trench. But why a dry trench should be preferred, and what would be the use of it, requiring to be defended for an extent of 36 miles, is not easy to conceive. It was probably filled with water from the canals, which are mentioned in connexion with it; in which case, to have continued it on to the Euphrates would, in the low state of the river at that time (I. iv. 18), have only had the effect of emptying the water of the canals into the river (see inf. § 6); a narrow pass, therefore, was left to be defended.

¹² After settling at Skillus probably; see 'Life,' p. viii.—"That he wrote most of it from recollection, there can be no doubt; for how could he have written it

on the spot? It is only to be supposed that he committed to writing, in the form of notes, the places and distances, together with such short memoranda as would serve to recall the memory of particular transactions; but he does not profess to be a geographer and to note every river or other object that presented itself in his way, but carries us to certain points or resting-places for the imagination, so as to keep up the chain of positions and distances, and occasionally, during a dearth of incident, gratifies his reader with a short description of places and things. He omits the *lesser Zab* with other rivers of Kurdistan; the greater *Zab* is spoken of, because it is connected with important points in the history; nor does he notice the pass of Bylan (or Pictanus, the lower strait of *Amanus*), though he describes so particularly the maritime pass. The reason is evident: the latter presented itself as an object of military speculation and enterprise; but the former as an indifferent object, there being no enemy in the way, nor difficulty to overcome" (Rennell, p. 67).

mentators, previous to the actual discovery of the wall. Rennell adopts his statement about the proximity of the wall to Babylon, and represents it as crossing the isthmus, and touching the Tigris, between Baghdad and Ctesiphon; but—as this is a distance of only 20 miles—he is obliged to give up Xenophon's other statement respecting the length of the wall, that “it was said to be 20 parasangs (about 50 G. miles) long” (II. iv. 12). Some difficulties there are which time and a better knowledge of the country may clear up; but others we must expect to meet with that are simply mistakes of the writer, inevitable under the circumstances: and few cases can be imagined more liable to mistake than this of the Greeks: they were moving about in the hands of those whose aim and main strategy was to mystify and mislead them; their own observation of the country must have been both limited and imperfect; and they could have little, if any, previous knowledge of it whereby to correct mistakes, whether of bad information, simple misunderstanding, hasty observation, lapse of memory, or whatever else goes to make up the sum of human error. Clearchus himself speaks as if he had no previous knowledge even of the Tigris (II. ii. 3; iv. 6); and Xenias, who might have known something of Babylonia, had deserted (I. i. 2; iv. 7). But further, there is always a doubt about interpreting such indefinite terms as ‘*it is not far from Babylon*’; for they are in their nature relative terms, and we do not know what Xenophon had in his mind when he used them. When Plutarch (Artax. vii.), speaking of Cyrus passing the trench, used the equivalent term τῆς Βαβυλῶνος οὐ μακρὰν γενόμενον, he could not mean less than 70 miles; for he thought Kunaxa was 50 (inf. p. 404), and the trench was more than 20 miles farther north; and it is possible that Xenophon, writing in Greece, may, like Plutarch, be speaking¹³ with reference to the whole length of the journey up, when he says of the wall, “*it is no great distance from Babylon*.” The use of the present tense (ἀπέχει) lends support to this view; compare εἰσὶν αἱ διώρυχες (I. vii. 15) with αὐταὶ (αἱ διώρυχες) ἦσαν . . . (II. iv. 13), the present tense in each case intimating that the statement must be referred to the place where, and the time when the narrative was written. I can only submit this, or the view given above, as possible solutions of an admitted difficulty.

THE CANALS AND TRENCH.

§ 6. I. vii. 14, 15; II. iv. 13. Xenophon's account of the canals has been discredited on various grounds, physical and historical (See Rennell, p. 79; Ainsw. pp. 89, 90):—1st, because four canals, each of them 100 feet broad, and “extremely deep,” must have entirely drained the river from which they were drawn, whether the Tigris, as Xenophon says, or (as some affirm he ought to have

¹³ Exactly as Sir H. Rawlinson himself (who conceives the Median Wall to have been “the enceinte of Babylon,” Hdt. i. p. 261, note 5), speaks of *Hitt*

and its bitumen pits as being “near to Babylon” (Hdt. vol. i. p. 495). Hit was an “eight day's journey” from Babylon, (Hdt. i. 179).

said) the Euphrates, which is only 450 feet wide at Hillah (Rich). 2ndly, because it is the concurrent testimony of other ancient authors [Herodotus (I. 193); Ptolemy (V. xviii. 8, 10); Arrian (VII. vii. 2); Pliny, N. H. (VII. 26); Strabo (XVI. i. 9)], that the canals in the north of Babylonia flowed not from the Tigris into the Phrat, but from the Phrat into the Tigris; and that in fact the old canals still traceable in North Babylonia confirm their testimony, the Saklawiyeh (or Isa), Sersar, Nahr Melik and Cuthiyeh (Map II. B.), being all derived from the Phrat. 3rdly, that the slope of land north of Babylon favours the same conclusion, the bed of the Phrat being slightly (five feet) higher at Felujah than that of the Tigris at the opposite point.—Mr. Ainsworth's *Researches in Assyria*, &c., p. 145.

In reply to these objections it may be urged in the outset that it is not easy to conceive how a careful intelligent observer, like Xenophon, could be mistaken on such matters of fact as the number and size of the canals. As to objection (1st), it has no force, except on supposition that a constant stream ran through all of them at all seasons. But there is no evidence¹⁴ of this. The statements of Strabo and Arrian lead to the conclusion that they were open only during the season of flood, being afterwards converted by dams or flood-gates into *reservoirs* of water to be distributed over the plains during the dry season: when they became dry, or when the water in them fell below the level of the river, then the river would be drained to supply them¹⁵. They were filled during the season of flood—high embankments (constructed of old for this purpose, Herod. i. 184) lining the course of the river, and forcing its pent-up waters into the canals. On the flood receding, the communication with the rivers was cut off, and the canals left full of water to be applied (by hand-labour, Herod. i. 193) to the purposes of irrigation. For these a high level would be chosen, and embankments raised, so as to give the water elevation enough to be distributed at will, by means of trenches and ducts all over the plain. "It is remarkable," says B. Fraser (*Mesopot.* p. 31), "that all these canals, instead of having been sunk below the surface of the ground like those of the present day, were entirely constructed on the surface:" from these primary derivatives secondary irrigants were given off in all directions, having lofty "embankments from 20 to 30 feet in height;" these "lofty embankments stretching on every side in long lines till they are lost in the hazy distance, or magnified by the mirage into mountains, still defy the hand of time,

¹⁴ Herod., who visited this country 50 or 60 years before, speaks as if only *one* flowed into the Tigris: ἡ μεγίστη τῶν διωρύχων ἐστὶ νησισιπέρητος, πρὸς ἥλιον τετραμμένη τὸν χειμερινόν. ἐσέχει δὲ . . . ἐς τὸν Τίγριν (i. 193).

¹⁵ Strabo (xvi. 1) alludes distinctly to some such provision as this, and the effect upon the river when the canals are dried up in summer. Speaking, apparently, of the difficulty, from the nature of the soil, of damming up the mouths

of the canals expeditiously or securely enough to prevent reflux, he says, καὶ γὰρ καὶ ταχέως δεῖ πρὸς τὸ ταχέως *κλεισθῆναι* τὰς διώρυχας, καὶ μὴ πᾶν ἐκπεσεῖν ἐξ αὐτῶν τὸ ὕδωρ. Ξηρανθεῖται γὰρ τοῦ θέρους ξηραίνουσι καὶ τὸν ποταμόν, κ.τ.λ. They served, he remarks, three distinct purposes:—(1) they saved the crops from destruction by the floods; (2) from perishing by drought in summer; and (3) they were serviceable for navigation.

and seem rather the work of nature than of man" (Layard, Nin. and Bab. p. 479). From these canals the trenches were filled (II. iii. 10—13) in the dry season when the river was lower than had ever been known (I. iv. 18). Hence also we may explain why the trench (note ¹¹) was conducted 12 leagues along the plain to the canals, instead of a few miles to the Phrat, doubtless because in its low state at that time, filling the trench from the river was impracticable.

2ndly. As to the concurrent testimony of other authors that the canals of northern Babylonia flowed from the Phrat into the Tigris, Herodotus is the only one whose testimony is really pertinent to this inquiry, he being the only one who saw and wrote of Babylonia under any thing like the same conditions as Xenophon himself. Both wrote when the seat of government was on the Phrat at Babylon. The other historians speak of a wholly different state of things, when Seleucus, by building Seleucia on the Tigris, and making it his capital, had transferred the seat of government to the Tigris. From this era canals, one or more, from the Phrat to the Tigris, became a dynastic necessity, to place the new capital in communication with the Western Provinces and Europe.

It is these canals of communication, from their size and importance attracting the attention of later historians, that are alluded to by name from Polybius (B.C. 181) to Ammianus Marcellinus (A.D. 363). At the same time it is not denied that 'canals of irrigation' also drawn from the Phrat did exist *in their day* in Northern Babylonia. The removal by Alexander the Great of the dykes on the Tigris (τοὺς καταβράκτας, Arrian, Anab. VII. vii. 7; Strabo XVI. i. 9), would necessarily break up the system of irrigation previously carried on from the Tigris (Anab. II. iv. 13) and transfer it mainly to the Phrat. These high dykes characterized the irrigation of the Tigris; from the height of its banks above its channel they would be far more of a necessity on the Tigris than on the Phrat, which, according to Arrian (VII. vii. 3), "*flows every where level with the land* (βεῖ ἰσοχειλὴς πανταχοῦ τῇ γῇ), *whereas the banks of the Tigris are high above its stream*" (μετεωροτέρα ἢ ταύτη γῇ τοῦ ὕδατος). Kinneir (Journey, p. 472) noticed this below Samarra, and remarked, "*consequently irrigation must always have been attended with difficulty.*" In fact, the dykes alone made it possible: remains of them are to be seen near Nineveh below Mösul and at the Band el Adhem (Map A.); possibly also they may be found at the point where the waters of the Tigris are thrown into the two canals—the Ishaki on the right, and the Burech on the left—where the river forces its way through the Hamrin hills.

In Xenophon's day, the conditions of the case being reversed, that is to say, the seat of government being on the Phrat, and the Dykes of the Tigris entire, the presumption is, that the canal communication north of Babylon would be, as Xenophon says it was, from the Tigris to the Phrat. As regards Herodotus, his statements about the canals go a very little way to invalidate Xenophon's account, if indeed they do not confirm it: certainly, his remark that "the greatest of the canals" *goes into the Tigris* (note ¹⁴) implies that

some of the others did not, that they either went into the Phrat (as the Shat el Hye does), or into the Persian Gulf, as the Nahr Sada did, or, as at present, that they were chiefly exhausted in the process of irrigation. Whether Herodotus knew any thing at all about Northern Babylonia and the upper canal system (with which alone we are concerned) is more than questionable. That he did not come¹⁶ to Babylon by the Phrat seems clear from his singular remark (I. 185), that "those who go from our sea to Babylon when sailing down into the Phrat"¹⁷ touch three times in three consecutive days at the same village (Ardericca)." His "Greatest Canal," the one which he describes circumstantially (sup. note¹⁴) would be one which he saw—perhaps traversed himself—in the vicinity of Babylon, either the Nahr Nil or the Cuthiyeh (Cutha Canal); either would answer to his description; but we have the testimony of Capt. Bewsher (see Preface) that there are many ruins of the Babylonian era lining the banks of the Abu Dibbis and the Cuthiyeh¹⁸, so that we may assume the Cuthiyeh at any rate to have existed before Herodotus' day. Indeed, from the abundance of ruins on the Abu Dibbis (Map II. B.) and their rarity on the western branch (the present bed) of the Euphrates, Capt. Bewsher surmises, with good reason, that the ancient bed of the river lay in the Abu Dibbis and its continuation the El Mutn; and this conclusion I have adopted in the present edition, so far as to place Kunaxa on this, rather than on the western branch of the river.

SAKLAWIYEH. SERSAR. NAHR MELIK. CUTHIYEH.

It has been supposed not unnaturally, that the four old canals in Northern Babylonia, still traceable and still partially in use, the Nahr Saklawiyeh, the Sersar, Nahr Melik, and Abu Dibbis or Cuthiyeh, are the identical four canals of Xenophon; and this conclusion has influenced commentators¹⁹ in placing Pylæ (which was 15 parasangs above the canals) considerably higher up the river than accords with Xenophon's distances, Rennell (p. 85) placing it 20 G. miles below Hît, and Chesney 5 miles lower down, opposite Jarrab. But there is no trace of four in ancient history before the Christian era; one, or perhaps two, having a continuous existence, though

¹⁶ He would go either by the regular route, the royal road between Sardis, Nineveh, and Susa (which we know that he reached), or possibly by the caravan route over the Arabian desert from Egypt.

¹⁷ καταπλέοντες ἐς τὸν Εὐφράτην. All this is a clear impossibility. Doubtless the whole account is given by Herodotus as a matter of hearsay, which he accepted simply as one wonder in a region of wonders, whatever the explanation of so strange a tale may be. There may have been three Ardericcas on the river a day's journey apart. There was certainly a second Ardericca near Susa, which Hdt. saw (vi. 119). Mr. Loftus' suggestion (Travels, p. 160) that

the name is a corruption of *A'ra de Erech* ("Land of Erech") may give a clue to the right explanation. Erech—the modern Irka or Workha, in Chaldæa Proper—was one of Nimrod's four primeval cities (Gen. x. 10), and may be supposed to have planted colonies bearing its name.

¹⁸ Notably *Tel Ibrahim*, "by far the largest mound in this part of Mesopotamia, 1000 yards long and 60 high." Bewsher, p. 178.

¹⁹ Mr. Ainsworth alone, in his later work, 'Commentary' (p. 294), suggests that Xenophon's canals may really have been derived from the Tigris or from the marsh of Accad

with some variety of name, figure in history subsequent to the Seleucian era.

An account of these early canals is given *inf.* (note ⁴¹) for those who are interested in the subject. But almost conclusive evidence is supplied by the historians of Julian's campaign, in 363 A.D., that the four modern canals did not exist, as we have them, at that period. Julian, in order to get his fleet from the Phrat into the Tigris to co-operate with his army in the attack on Ctesiphon, had to open an old canal of Trajan's, from the Nahr Melik into the Tigris north of Ctesiphon. The account will be found in Gibbon (ch. xxiv.). It is plain that this operation could never have been necessary if Julian could have brought his fleet into the Tigris direct by either of the upper canals, the Saklawiyeh or the Sersar (Abu Ghurraib) Canal. The Sersar does not seem to have existed at all, and the Saklawiyeh did not debouch into the Tigris, being originally (as Ammianus Marc. describes it) a canal of irrigation merely, carried into *the interior* of Babylonia (see *sup.* note ³).

When we turn to Xenophon's narrative we find nothing whatever, beyond the number 'four' common to both, to favour the idea that they were the same as the four we have been considering; not only are the two systems represented as derived from different rivers, but their distance apart is itself an insuperable difficulty in the way of identifying the one with the other: for on the supposition that they were the same, Xenophon's error in saying they were three miles apart is inexplicable: if they were so, then they must have been distinctly in his mind as having occurred at intervals of an hour's ordinary journey, and as having all fallen within the compass of one day's march; whereas the four existing ones cover ground that he took three or four days to traverse; a discrepancy far too great to be attributable to ordinary errors of narration. Moreover, if we are to place any reliance on the distances given in Xenophon's itinerary, and modern investigation tends only to corroborate them, there was no canal in his day where the Saklawiyeh is now, nor any indication of a canal system for twenty-five miles farther south. All that is stated in the *Anabasis* goes to show that the first four marches in Babylonia were through a district neither populous nor cultivated; there is no mention of either cultivation or population, of cities or villages either deserted or otherwise, between Pylæ and Kunaxa; the canals themselves are not met with until the invaders had marched more than 30 G. miles through Babylonia, at a point within 22 parasangs—55 G. miles—of Babylon. Even between the canals and Kunaxa there is still no mention of cultivation, nor yet on the retreat, though the second day's march, in company with Ariæus, would be into the interior of Babylonia,—not until the end of that day had brought the Greeks back again into the neighbourhood of the canals where were trenches and date groves (II. iii. 10); and we hear no more of canals or trenches till they passed within the Median wall, where we find two canals of irrigation drawn from the Tigris (II. iv. 13) serving the north-eastern district of Babylonia.

The impression which the entire narrative leaves on the mind is, that the cultivation of Babylonia, north of Kunaxa, started from, and was mainly confined to the north-eastern quarter, being carried on by means of two canals drawn from the Tigris, of which the Ishaki²⁰ Canal probably was one, and the Dijeil²¹ the other; that the cultivation, by means of irrigants, was carried as far westward as the slope of land allowed the water to go, and that the trench (I. viii. 15) was designed by Artaxerxes to cut off the invaders as long as possible from the cultivated lands on their left; in short, to starve the enemy that he was afraid to fight (see I. vii. 19 n.).

The third objection that the slope of the land is against the notion of water getting into the Phrat from the Tigris has no weight, if the water be drawn from the Tigris high enough up. This is the case with the Ishaki canal, which we must conceive of therefore as a great trunk irrigant running down Northern Babylonia, distributing its waters right and left as far as the slope of the land would allow them to go, the trench marking the limit. In this view the four canals seen and described by Xenophon would only be the last of the series belonging to this system, the extent of which lying behind the trench would be unknown to him. It is on this view of the case that the canal district in Map II. A. has been represented.

There is one natural feature of the Tigris that must always have given it an especial value, as compared with the Phrat, for purposes of irrigation; it is this,—that the Tigris is in flood²² a month earlier than the Phrat, and yet seems to continue at flood three weeks longer. If the Tigris, compared with the Phrat, starts vegetation a

²⁰ There is evidence that the Ishaki passes through the Median wall, as the Dijeil is known to do (see Layard, sup. § 3). Dr. Ross met with an old canal $1\frac{1}{2}$ hour north of Baghdad, of which he says, "We had the *Khiyat el Suk*, or *Ishaki Canal*, close on our left. It is an aqueduct of great antiquity, said to leave the Tigris near Tekrit. I kept along its bed, and could distinctly trace every branch given off by it. From its bed were dug up last year the remains of an ancient bridge, built of bricks with cuneiform inscriptions exactly similar to those of Babylon, cemented with bitumen." (Journal of R. G. S. ix. p. 443.) Further, the Arabs told Capt. Lynch "that this (the Ishaki Canal) runs down through the country till it is lost near Baghdad" (p. 474). It is said to derive its name from Ben Ishaki, Pasha of Baghdad, who constructed it; but we know that it has been a common practice for Pashas of Provinces to enlarge and extend older canals, to which they gave their own names.

²¹ "Dijeil, 'the little Tigris,' is the diminutive of Dijla, anciently pro-

nounced Diglah, Digl, Digr, or Tigr" (Journal of R. G. S. ix. pp. 472—474). It is the 'Diglito' of Pliny (N. H. vi. 27 [31]), who says of the Tigris, "*Ipsi* (nomen) *quâ tardior fuit Diglito*." A derivative of the Tigris is evidently meant. The Tigris itself has its name from Tigra, old Persian for *arrow*, being so called from the rapidity of its stream (cf. Strabo XI. xiv. 8).

²² The Tigris rises before the Phrat, being swelled by the snows lying on the southern slope of Mount Niphates, which melt sooner, and run a shorter course than those on the northern slope, which flood the Phrat. Mr. Ainsworth (Journal R. G. S. xi. p. 72, note) states that the Tigris is in flood in April and May, the Zab in June and early in July. There being very little difference in respect of volume of water between the Tigris and Zab (the Zab though narrower being much deeper), it follows from Mr. Ainsworth's account that the later flood of the Zab must keep the Tigris high till the end of June. The Phrat is at its height from the end of May to the beginning of June.

month earlier, and supports it some weeks longer, there can be little doubt that the Tigris would be the chief agent employed in irrigating the Babylonian plain, before Alexander removed the dykes on which the irrigation depended.

Moreover, if the great Sada Canal existed then, as the Inscriptions lead us to believe it did (see above, note ⁵), the Phrat would be largely drained to supply the canal before entering Babylonia. The Sada Canal must have been to the Phrat what the Nahr Wan was to the Tigris (see p. 407, § 10), the recipient of its overflow and the fertilizer of the deserts that skirt its western bank,—with this difference however, that as the Nahr Wan, by intercepting the waters of such rivers as the Diyalah and the Adhem, must always have been a goodly stream independently of the Tigris; Nahr Sada, on the contrary, must have been always dependent on the Phrat for its entire supply of water, there being no river in the Desert of Arahia to feed it, so that flowing as the Sada is known to have done for about 400 miles into the Persian Gulf, the drainage of the Phrat through this canal must have been so great and probably continuous, as to make it difficult to conceive of it as having any water to spare for the irrigation of Northern Babylonia, particularly if “the Great Canal” of Herodotus, drawn from the Phrat, be it the Nahr Cuthiyeh or the Shat el Nil, was a running stream, as Herodotus’ account seems to imply.

There is, indeed, one incident in Xenophon’s narrative which goes far to show that the waters of the Phrat were really thus employed in fertilizing the land on its right or southern bank at the date of the Anabasis. In the course of the desert marches before reaching Pylæ, the Greeks crossed the river to *Charmande* ²³ for provisions, and found them in abundance. The geological character of the country being the same on both sides of the river, the fact that we find a desert tract on the one side, and a fertile district on the other, argues artificial irrigation present in the one case, and absent in the other.

THE TRENCH.

Xenophon states (I. vii. 15) that the Trench stretched up through the plain, a distance of *twelve parasangs* to the wall of Media. When Xenophon gives figures or information from hearsay merely, he is so careful to tell us so (see II. ii. 6, II. iv. 12, and IV. i. 3) by the use of ἐλέγετο or ἐλέγοντο, that where, as in this case, he makes an absolute statement, there is strong presumption that he writes from personal knowledge, that in fact the route lay along the western side of the Trench up to the Median wall, the Satrap’s object being to get the invaders away from the rich cultivation of Babylonia as quickly as possible (see below p. 406).

²³ *Charmande* (I. v. 10), was near the close of the Desert; for we read of *herbage* burnt by the enemy (vi. 1; compare v. 5).—Ramâdi (Map II. A) corresponds in position with *Charmande*, and seems to retain the name:

for *Charmande* = *Harmande* (just as Χαῤῥράν = *Harran*; Χεβρών = *Hebron*. &c.);—and *Harmande* = *Ramande* by the same transposition of letters as takes place in Gr. ἐρπ = Lat. *rep* = *creep*; and in ἀρπ-άζειν = *rap-ere*.

The *direction* of the Trench, as indicated by *παρετέτατο ἡ τάφρος ἄνω διὰ τοῦ πεδίου*, is by no means clear: *ἄνω* meaning 'up from the level of the river on to higher ground' (as at IV. iv. 3), would agree very well with *διὰ τοῦ πεδίου* ('across the plain'), but not so well with *παρετέτατο*,—for *παρα-* implies that when the Greeks came in sight of the trench, it seemed to run nearly parallel to their line of march along the river. Now this would be the case if we suppose that the trench started from the wall at no great distance from the western end, for then, if we take into account the length of the trench (30 G. miles), it would approach the river at a small angle, and would be in sight running along the Greek left some time before it reached the narrow pass: in short, *παρα-* is in itself evidence that the trench did not start far from the western end of the wall.—*ἄνω* meaning 'up,' in a direction contrary to that of the stream, accords better with the Greek than *ἄνω* 'up from the level of the river:' it was suggested to me by Mr. Long, and is I believe the true meaning, unless we suppose that a direction including both notions of 'up' was in the writer's mind.—*ἄνω* might also mean 'up' towards Babylon (as in *ἀν-ἡχθησαν*, II. vi. 1), and this appears to be the view on which Mr. Grote's Map is constructed (ch. lxx. p. 221, vol. vi.); a map, it is said, "*accommodated to the narrative, and not depending on any positive evidence of remains now existing.*" Mr. Grote places Kunaxa north of the Median wall, which he represents as starting from the Nahr Melik, and running north-east to a point north of Baghdad; its length is under 30 miles, and its shortest distance from Babylon 60 or 70. The canals are all south of the wall. The objections to this arrangement are:—1. It fails to account for the trenches full of water, which the Greeks found north of Kunaxa, before reaching the provision villages (C in Mr. Grote's Map), a defect inseparable from any arrangement that places Kunaxa north of the wall, and the canals south of it. 2. That Ammianus connects the wall at its western end not with the *Nahr Melik*, but with another canal, higher up the river (see § 2). 3. It does violence to the text in representing the three marches mentioned (II. iv. 12), as reckoning from the station where the Greeks joined Ariæus, instead of that at which Tissaphernes took charge of them. By inadvertence apparently, the retreat in the Map begins from A, the first station after passing the trench, instead of B, the station before the battle, to which Ariæus had retreated. This correction being made, would (on the same east-by-south course) bring them nearly to the wall at the end of the first day of the retreat. Xenophon says they reached it on the fifth.

Mr. Bewsher, it is true, describes a wall of bricks on the north side of *Nahr Melik*, called Hubles Sukhr, which would correspond in position with Mr. Grote's wall (see Map II. B.). Its extent does not appear to have been ascertained, nor whether in this respect or in its construction it corresponds with Xenophon's wall, which was made 'of bricks laid in bitumen;' but apart from the difficulty of reconciling such a position with the distance travelled between Kunaxa and the

wall, it is perfectly clear that the Hubl es Sukhr cannot be the wall that Ammianus saw north of his upper canal, there being from his account a distance of at least 14 miles (XXIV. iii. 10) between that canal and the *Nahr Melik*. The wall in question has been long known to geographers. "Its remains, with the ruins of buildings," says Dr. Vincent (i. p. 536), "are seen by every traveller who comes by land from Hillah to Baghdad; they are noticed by Tavernier and Ives, and are represented in De Lisle's map. What they are, whether the extension of old Baghdad, or of a wall built by Zobeida, wife of Haroun al Raschid, which extended across the desert to Mecca, is difficult to say (see Abd-ul-Khurren, p. 129)."

KUNAXA.

§ 7. The name given by Plutarch (Artax. viii.) to the battle-field. There was a village with a hill above it (I. x, 11, n.), and Mr. Ainsworth is very probably correct in thinking that the Greeks received the name "from a Persian compound, of which *Kuh*, 'a hill,' formed the base, as in '*Kuhistan*,' 'the country of hills.'" Xenophon (II. ii. 6) places Kunaxa at 360 stades from Babylon; Plutarch at 500 stades. By the side of Xenophon's definite statement, Plutarch's looks like a round number. Captain Bewsher, however, following Mr. Grote (Greece, ch. lxi., note 2) adopts it, placing Kunaxa at *Kuneesha*, 50 miles by air-line from Babylon. No reasons are given for preferring Plutarch's authority to Xenophon's in such a matter, and I am unable to find any. Xenophon's intimate connexion with Proxenus, one of the Generals, would give him access to the best information on the point, and he would know how to use it. The distance, occurring among road distances, must be a road distance, and no air-line. It would no doubt be given to Xenophon by the Persian authorities in the national standard, i. e. as 12 parasangs, which he would reduce (at the usual rate of 30 stades to the parasang, p. 389) to 360 stades. Twelve parasangs give a road distance of about 30 G. miles, or 27 by air-line—little more than a two days' march—from Babylon. With great significance therefore might the Greeks say, "*We have conquered the King's forces at his gates, and having laughed him to scorn, came away*" (II. iv. 4).

For the (probable) position of Kunaxa on the Abu Dibbis branch see sup. p. 399.

THE RETREAT.

§ 8. Ἐπεὶ ἡμέρα ἐγένετο, ἐπορεύοντο ἐν δεξιᾷ ἔχοντες τὸν ἥλιον (Anab. II. ii. 13).

The direction in which the retreat commenced has been called in question: whether, in fact, the Greek means, "When it was day *they started, having the sun on their right*," i. e. in a northerly direction; or . . . "*they proceeded, keeping the sun on their right*," i. e. as Mr. Grote represents it (Hist. Gr. ch. lxx. vol. vi. p. 232), in an easterly direction, "as referring to the sun's diurnal path through the heavens;" and in his map, constructed on this view

(p. 221), the course laid down is south of east, in order that it may strike the wall of Media, which he conceives to have lain south of Kunaxa.

I do not know an instance of direction being either regulated or indicated by the sun's diurnal course: referred to his place of rising it is common enough. Thus, when Herodotus means to tell us that the Great Canal (see sup. note ¹⁴) runs south of east, he describes it as *πρὸς ἥλιον τετραμμένη τὸν χειμερινόν*. Mr. Grote cites indeed Herod. iv. 42; but surely the two cases are wholly distinct. Herodotus, speaking of the exploring party that circumnavigated Africa, and of their westward course along the south coast, says, *ἐλεγον ἔμοι μὲν οὐ πιστὰ ὡς τὸν ἥλιον ἔσχον ἐς τὰ δεξιὰ*. Herodotus is treating of a natural phenomenon, which he was told of, but could not credit, as at variance with all that he, in north latitude, had ever seen or heard of a westerly course. Whether a soldier was likely to use the expression to describe (by a curious curve) the direction of a day's march, is another and a very different question.

On the other hand, the remark, "*They started, having the (rising) sun on their right,*" falls from Xenophon easily and naturally enough, if we suppose him speaking of an incident which he had in his mind when he wrote, enabling him to fix the direction taken through a country in which he hardly knew the bearing of one point from another. This northerly direction is, in fact, confirmed by Diod. Sic. (xiv. 25, ad fin.), who tells us that the generals in council with Ariæus decided to start off "*towards Paphlagonia; and for Paphlagonia they started,*" indicating a more northerly aim than *ἐπὶ Ἰωνίας* did in Ariæus' message (Anab. II. i. 3). The same expression 'towards Paphlagonia' occurs again in Diodorus (xiv. 27) to describe the northerly route along the Tigris ²⁴.

We conclude, then, that they commenced the retreat (after joining Ariæus, II. ii. 8) in a *northerly* direction, and continued it with Tissaphernes,—who was journeying *homewards* (*ὡς εἰς οἶκον ἀπιδόν*, iv. 8),—far enough in this direction to pass out of Babylonia; for on the sixth day of the retreat "they passed within the Median wall (*παρήλαθον εἴσω* ²⁵ *αὐτοῦ*, iv. 12),—an expression which can only

²⁴ In fact, the direction that a Greek would understand by it would be almost due north; for not only did the Paphlagonia of the Anabasis extend considerably farther eastward (i. e. east of the Thermodon, V. vi. 6, 9) than in Herodotus' time, who places it west of the Halys,—but the ancient geographers, from Herodotus to Strabo, laboured under an error as to the relative positions of the Persian Gulf and the Euxine, which threw the Euxine too far to the east, in fact placed the *mouth of the river Phasis a little east of Babylon*, though it is really three degrees west. "This derangement," says

Rennell, "was the probable cause of Xenophon's keeping too far to the east in his way through Armenia, *towards Trebizond*. He would adhere to the geographical system then in vogue through Greece (as given by Herodotus), and expected to find *Trebizond nearly in the same meridian with Babylon and Nineveh*, though it bore about north thirty degrees west from the latter."—Rennell, Geogr. i. p. 247—249.

²⁵ The adverb has here its common proleptic usage: *so as to get within it*. Cf. I. vi. 5; IV. ii. 12; V. ii. 16. Thus Xenophon and Plutarch mean,

signify *an entry through it into Babylonia*. The line of route suggested by Mr. Ainsworth, viz. somewhere to the north ²⁶ side of the wall, but not, I think, by *Pylæ*, which is not mentioned in the retreat, is apparently the only one consistent with the data, geographical and historical, of the problem. Gen. Chesney considers that this movement to the north-west was made "in order to round the marshes and inundations of Akker Kuf." It may have been so, if the marsh (Khor) existed then. I am inclined, however, to think that the real object was to draw the Greeks out of the heart of Babylonia for the reason given below (see also p. 402). It may well be, moreover, that the presence of an invading and victorious army would be a dangerous incentive to the slave population of Babylonia, alluded to probably in *ἐργασομένων ἐνότων* (II. iv. 22). Many were the captive nations beside Jews that had '*wept beside the waters of Babylon*,' their 'lives made bitter' by forced labour in building the palaces and walled cities, and in digging those canals and trenches of Babylonia, among which they and their children would find at once a fast prison, a merciless taskmaster, and an early grave. The pride, rapacity, and cruelty of the Chaldæan towards the '*many nations*' that he had '*spoiled*' and '*gathered to himself*,' are vividly portrayed in the Prophecy of Habakkuk ii. 5—12. See also Psalm cxxxvii., Josephus Antiq. x. 11. Euseb. Præpar. Evang. ix. 39 ; and sup. note ⁵, p. 393. Under Persian rule the Chaldæan himself joined the list of subjugated races in Babylonia, the whole forming a population ripe enough for insurrection, as history shows. See Rawlinson on Hdt. iii. 150.

In taking the Greeks this circuit, we perceive Tissaphernes securing two objects distinctly alluded to in the course of the narrative;—to withdraw them as much as possible from the heart of Babylonia, lest the value of the prize and ease of acquisition should tempt them either to immediate occupation of this inviting province, or to future invasion (see II. iv. 22, and III. ii. 26);—and also to gain time, by circuitous marching or protracted negotiation, for bringing up his distant forces, and maturing plans for cutting off in the retreat the enemy that had beaten him in the field (II. iv. 3, and 25).

Ariæus' plan, if he had any plan beyond that of providing for his own safety, was apparently to march along the Tigris, on a line where they could get provisions, till they should strike into one of the great western roads across Mesopotamia, either at Mösul, or higher up, near the Karduchi, where was a road "carrying to Lydia and Ionia" (Anab. III. v. 15), by which in fact Tissaphernes returned to his satrapy, after he gave up pursuit of the Greeks (Diod. Sic. xiv. 27).

§ 9. SITTAKE (II. iv. 13) was 15 stadia (about 1½ G. mile) west of

the same thing, when (speaking of Cyrus passing the trench) Plutarch says, *ταύτης Κῦρον ἐντὸς παρελθόντα περιείδε ὁ βασις*; and Xenophon, *ἐγένοντο εἴσω τῆς τάφρου*. See also

Xen. Hell. V. iv. 41, and inf. VII. i. 18.

²⁶ This is implied in the remark that they accompanied Tissaphernes on the homeward route (sup.).

the Tigris, 8 parasangs from the wall of Media, and 70 parasangs from the ford over the Zab. Mr. Ainsworth places Sittake at Akbara, the summer residence of the Caliphs of Baghdad, and this is probably very near the true position. [This Sittake is not to be confounded with the "Sittake GRÆCORUM *Ab Ortu*" of Pliny (N. H. vi. 27), which is placed by Ptolemy the geographer (VI. i. 3 and 6) 2 degrees (about 80 G. miles) east of Ctesiphon: *Sittake Græcorum* was doubtless one of that cordon of Greek "colonies built by Alexander's orders round Media to keep the neighbouring barbarians in check" (Polybius X. xvii. 3).]

§ 10. The River PHYSCUS, (II. iv. 25).—After crossing the Tigris (ShatEidha²⁷ at Sittake, the route *struck off from the river* (II. iv. 25), and did not return to it for the next 10 marches, 6 of which lay through a desert tract, the desert of Media (II. iv. 27, 28). How did these two large armies get their supply of water all this time? We have no difficulty in answering the question if we suppose Xenophon's R. Physcus to be represented by the Bureich and Resas Canal (Map II. A.), and that the route lay along its course. This identification of Canal with River was originally suggested as possible by Sir H. Rawlinson, and though subsequently abandoned by him from a misconception apparently respecting the site of Sittake, appears to be the true solution of the question. Compare the case of the Daradax (I. iv. 10), and Masca (v. 4), and Pallacopas Canals called ποταμοί (note at I. iv. 10).

§ 11. OPIS on the Physcus R. (II. iv. 25), was also on the Tigris (see Hdt. i. 189, and Strabo XVI. i. 9, who perhaps—not by any means certainly—identified it with Seleucia; which is irreconcilable with its recorded distance from the river Zabatus). Opis was 10 marches, 50 parasangs, from the ford over the Zab. Reckoning this distance back from that ford (see § 12,) we are brought near to *Eski* (old) *Baghdad* for the site of Opis. [The following adds confirmation to this view: Alexander we know from Arrian (Anab. VII. vii. 6, 8) removed the dykes of the Tigris as far up as Opis. Now Dr. Ross (Journal R. G. S. xi. p. 127) gives an account²⁸ of the canal that leaves the Tigris at Kaim, which shows, I believe, certainly that a dyke has been removed at this point; and if the age of this canal (which is said to be "of remote antiquity long before the Mohammedan era," Dr. Ross), goes back to Alexander's day, then Opis *cannot have been lower than Kaim*, and may have been higher.]

The reader will find the question touching the sites of Sittake and Opis discussed at length in the Cambridge Journal of Philology, vol. iv., no. 7, pp. 136—145.

§ 12. KÆNÆ (II. iv. 28). There are no ruins on the right bank of the

²⁷ Both Gen. Chesney and Mr. Ainsworth identify the Shat Eidha with the Tigris of Xenophon. See Commentary, p. 300.

²⁸ "It is difficult to imagine how the water ever entered this canal, its

ancient bed being seen in section above fifteen feet above the surface of the Tigris, which now (i.e. in June) nearly at its highest level sweeps along the high perpendicular banks"

Tigris to represent Kænæ, except those at Kalah Sherkat, or (as Sir H. Rawlinson writes the name) *Kileh Sherghat*. If the latter be the right spelling, we may recognize Xenophon's *Kænæ* phonetically²⁹ in *Kileh*, the nasal liquid n being often replaced by l, as it is in Bologna = Bononia; Labynetus = Nabonadius; and Zelebi = Zenobia, &c. *Kileh Sherghat* was, under the name of Asshur, the original Assyrian Capital from 1273 B.C. to about 930 B.C., before the seat of government was transferred to Nineveh by Asshur-idannipal, the warlike Sardanapalus of the Greeks. See Rawlinson, Hdt. i. pp. 373—377. *Kænæ* was passed somewhere "in the course of the first march³⁰" from the villages of Parysatis, i. e. on the fourth day before reaching the ford over the Zab. That ford was only two marches distant from the Tigris, at *Larissa*; and of these the first was but $2\frac{1}{2}$ miles (III. iii. 11.). Mr. Layard (pp. 60 and 226) identifies the ford with one 25 miles up the Zab, a little above the junction of the Gomar-sú (whose bed is the *χαράδρα* of III. iv. 1). Reckoning back from this ford as a point pretty well ascertained (the first that is so in the route beyond the Tigris), we are brought opposite *Kileh Sherghat* in the course of the 4th march from the ford.

The fact of their leaving the Tigris and marching up the Zab before crossing it, though not expressly stated, is sufficiently indicated by the remark that "they arrived at the Tigris" near *Larissa* (III. iv. 6) after two marches from the ford. Nor is this the only instance in the narrative of mention of a river being reserved for the point where it was crossed. The Phrat itself for instance is first mentioned at *Thapsacus*, though both General Chesney and Mr. Ainsworth are convinced that the three previous marches must have been along its banks (Ainsworth, "Travels in the Track," p. 66). The same remark may be applicable to the march along the Phycus before crossing it, and also to the marches between the rivers Phasis and Harpasus, some of which lay along the banks probably of both rivers up to the point where they were found to be fordable (see IV. vi. 4, 5; vii. 1—15, and Itinerary G. p. xxvii).

ROUTE THROUGH ARMENIA.

The Greek route after crossing the Kentritis—admitted to be the river of Sert (the *Buhtan Chai*)—is a point on which the judgment of geographers is divided. The point really at issue is which of the head-

²⁹ I. e. if Xenophon received the name "Kineh" orally (as he probably did under the circumstances of the march, see II. iv. 10) he would be likely enough to give it in the form of a Greek word resembling it; just as in the case of the next city Nimrud, which he calls *Larissa*, a name familiar to the Greek ear, supposed by Layard to be a corruption of *Al Assur*, by Bochart, of *Al Resen*. Khi, found in the inscriptions as an epithet of Ashur, may have some con-

nexion with the name. Rawlinson, Hdt. i. p. 483.

³⁰ ἐν τῷ πρώτῳ σταθμῷ: cf. ἐν τούτοις τοῖς σταθμοῖς (I. v. 5). Dindorf, however, has "ad castra prima," 'at the first station,' and so the English translators. But ἐν could not apply to a place beyond the river: they did not even cross over to it; so that in no way could it be conceived of as part of the encampment: they stopped only for provisions; the station was farther on.

waters of the Tigris represents the Tigris of Xenophon, of which he says (IV. iv. 3) that the Greeks "came beyond its sources," after a three days' march of 15 parasangs from the banks of the Kentritis.

We are to bear in mind that the Greeks were told on the frontiers of the Karduchi (IV. i. 3) that "*in Armenia* they would either cross the head-waters (πηγάς) of the Tigris, if they liked, or if they did not like, would go round them."

Now they entered Armenia after crossing the Kentritis; and if it can be shown, as I think it may, that the Greeks crossed this stream *before* its junction with the *Bitlis-su*, then I apprehend that the Bitlis-su (the Eastern Tigris) will aptly represent the Tigris of Xenophon and satisfy the conditions of the narrative better than any other stream; and the conclusion will be that the Greek route followed the direct caravan-road between Sert and Bitlis, and that the plain of Mush where it is watered by the *Kara-su*³¹ (Black water), represents the plain of the *Teleboas* (IV. iv. 7) "with its many villages on its banks" (IV. iv. 3). This view of the route is in the main that proposed by Major Rennell (*Retreat*, p. 203-7).

The first question is where the Kentritis was forded. Mr. Layard's view (*Babylon and Nineveh* pp. 49 and 63-4) is, that the Greeks forded the *Buhtan Chai* (Kentritis) opposite Till or Tilleh, considerably *below* its junction with the *Bitlis-su*, at a point where he crossed it himself (with difficulty) at the end of September. But it is morally certain that the Eastern Tigris, the combined stream of the Bitlis-su and the Buhtan Chai, is not fordable *two months later*, the season at which the Greeks reached this quarter.

The state of this stream, as indeed of the entire river-system of the Niphates, varies regularly with the time of the year. The rivers rise in March and April with the melting of the mountain snows, are at their height by the end of May, and "commence gradually falling from the beginning of June to the end of July" (Kinneir, *Journey through Asia Minor, &c.* p. 489). They are then at their lowest pitch, and continue so till the winter rains swell them in November and December. Kinneir on his way from *Sert* to *Redwan* crossed the *Bitlis-su* by bridge, at a point 12 miles from Sert, just above its junction with the Buhtan Chai, and found it even there "very rapid and *certainly not fordable any where near where I crossed it*" (p. 412). This was on the 12th of July, when the stream would be

³¹ Mr. Layard (*Babylon and Nineveh*, p. 64) says, "I am convinced that the *Teleboas* cannot be identified with the *Kara-su*, which would be at least 40 or 50 parasangs (8 to 10 days' march) from Tilleh;" no doubt from Tilleh (or Till), supposing the Greeks to have crossed here, which however is more than questionable. Mr. Layard seems to have adopted this view from the belief that the river (*Buhtan Chai*) narrowed between rocky banks is not fordable higher up (than Till), p. 63. But this is an error, as Mr.

Ainsworth has shown; cf. *Commentary*, p. 316. Mr. Layard supposes that the Greeks, after fording the river at Till, and finding no road into Armenia through the Charzan mountains, followed the course of the *Bitlis-su*, which he identifies with the *Teleboas*, observing that Xenophon says "*they came to* (ἐπὶ), not that *they crossed* the *Teleboas*." But ἐπὶ is Xenophon's regular usage in speaking of rivers which certainly were crossed; cf. I. iv. 1; I. iv. 11.

getting low: but further, he tells us (p. 488 n.), "I crossed the Euphrates and Tigris in December (1810), and they were at that time much fuller than when I crossed them afterwards in July." Now it was at the end of November, or early in December, at any rate *after the rains had set in* (see IV. i. 15), that the Greeks forded the Kentritis. Indeed, Mr. Layard himself speaking of a period a week or 10 days earlier, when the Greeks crossed the *Khabour*, supposes them to have taken "*the more difficult road over the pass in order to cross the Khabour by a bridge or ferry; it must be remembered that it was winter, and that the rivers were consequently swollen*" (p. 61 note).

We conclude then that the Greeks crossed the Kentritis before its junction with the Bitlis-su. They forded it, we are told, at a point where the Kurd mountains come down to within a mile of the river. The Greeks we presume came to the ford by a regular road, of which the made road (*ὁδὸς ὡς περ χειροποίητος*) which they saw *leading over the hills beyond the river*, was a continuation (IV. iii. 5). Now Mr. Ainsworth, who visited this district in 1839-40 describes a ford (Commentary p. 316), and "*a road carried up the face of a limestone rock partly by steps cut out of the rock, and partly by a causeway paved with large blocks of stone. This is the highway to Sert, and appears to be of remote antiquity.*" He adds that there may very well be other fords in this quarter. But assuming that the Greeks crossed here, the neighbourhood of Sert agrees well with Xenophon's description of the first day's march beyond the Kentritis, "*it was all plain and smooth hills, not less than 5 parasangs*" (IV. i. 2). Fraser (Mesopotamia, xii. p. 239) describes Sert as situated in "*a large undulating plain without a single tree, surrounded at a considerable distance by mountains.*" Nor is this the only coincidence in the case. The Greek march of 5 parasangs ended at a "*large village where the Satrap had a palace, and most of the houses had towers upon them.*" Now Kinneir (p. 403) describes Halisnu (a few miles north of Sert) as "*a large village unlike any thing we had yet seen, built of stone and mortar, and each house is a castle, consisting of a square tower surrounded with a wall to protect the inhabitants from cavalry or musket-shot.*" Whether Halisnu represents Xenophon's village or not, still, Kinneir's description shows this style of building to be peculiar to the district; at the same time it seems to be not uncommon within it, for Mr. Ainsworth informs me that the same kind of structure is to be seen at Sert³². We can

³² Sert will scarcely represent Xen.'s village, for it is hardly two miles from the river (Buhtan Chai), and Xenophon's remark that the Greeks were forced to make their long afternoon's march of five parasangs, because there were no villages *near the river*, owing to the wars with the Kurds, intimates more than two miles. As Xen.'s plain does not exclude "smooth hills"

(iv. 1), he may be supposed to mean any place before reaching the mountains, which embosom the plain "at a considerable distance" from Sert (Fraser sup.). This undulating country, favourable for the growth of the vine, extends as far as Tasil, where are "extensive vineyards spread over the declivities of the neighbouring hills" (Kinneir, p. 403).

hardly then be far from the Greek track at this point, whether we have hit upon the exact ford or not.

From this plain (of Sert) there are four³³ roads leading to the plain of Mush, which it remains to show corresponds in distance and in other particulars with the plain of the Teleboas. Of these roads, three go by Bitlis, this being, doubtless, with all its difficulties the most practicable route; one of them taken by Col. Sheil and Mr. Ainsworth, goes by Bakia; another diverging a little to the east of these, was travelled by Kinneir, who describes it in detail, almost mile by mile; the passage over the mountain south of the Bakia river he says, "is one of the worst roads he ever saw." The third road *crosses the Bitlis-su* by one of the many bridges over this river, and strikes the road skirting the right bank of Bitlis-su, by which Mr. Layard travelled from Bitlis to Tilleh, and where he saw the ancient causeway which, he thinks, "has probably been always the great thoroughfare between Western Armenia and the Assyrian plains." It is this last of the three roads that may very well have been meant by the captives when they told the Greeks "they might cross the head-waters of the Tigris if they liked.

Supposing *Halisnu* to represent the Satrap's palace, two marches of 10 parasangs along the first or second of these roads, the last march being by a rugged mountain pass, would bring them fairly over the river of Bakia (the *Bakia-su*), to near Eulak, 8 miles short of Bitlis. It is hereabouts that they are said to have "come beyond³⁴ the sources of the Tigris." Hence they made three days' march, 15 parasangs, to the river Teleboas (the *Kara-su*), a "*beautiful river, though not large*, having many villages about it³⁵."

³³ "From Sert to Bitlis there are three roads of 16, 18, 22 hours respectively. We travelled the road said to be 18 hours. Beside these there is a road of 38 hours to Mush direct, which does not pass through Bitlis. This must be the road which Kinneir supposed the Greeks to have taken." Col. Sheil, *Journal of R. G. S.*, vol. viii. p. 77. This latter route (through the Kharzan district), having in its favour the high authority of Gen. Chesney and Mr. Ainsworth, was adopted in former editions of this work. But the following account, given by Mr. Consul Brant shows clearly, I think, that it could never have been the high road into Armenia. Speaking of a journey made from Mush to Diarbekir by the Kolb-su pass, he says, "I never met in my travels so difficult and dangerous a pass; the passage of troops could easily be arrested by a small force; yet I was told that the Kharzan mountains were still more impracticable, and that no loaded animals except a mule can tra-

verse them at all." *Jour. of R. G. S.* p. 356.

³⁴ ὑπερῆλθον. The use of the aorist clearly, I think, implies some definite point at which Xen. conceived that they "came beyond the sources." That point, to all intents and purposes, would be when they had crossed the last tributary stream, the *Bakia-su*.

³⁵ Kara-su is Turkish for "Black River." It may be a descriptive, but is certainly not a distinctive name; for there is at least one other Kara-su in this quarter. It is much to be regretted that such intruders should have been allowed to displace the old Armenian names. Possibly it is not too late to recover these latter, and to trace Xen.'s Teleboas in some local name containing the radical Telb. Teleboas is presumably, like Larissa and Kænæ (sup. n. ²⁹) an adaptation of a Greek word to the local name sounding like it. Mr. Consul Brandt crossed the *Kara-su* at Irishdir, where he found it "knee-deep and 15 yards wide" (*Journal*, p. 379). [There

It is true that they would come upon the head-waters of the Kara-su in less than three marches, but it would be wholly out of character with Xenophon's brief lively narrative, to take note of such an incident. Even in the case of large rivers, we have seen (see on the Zab, p. 408), that "three marches to a river," is Xenophon's ordinary form to express not the point where the route first struck the river—but where it became a point of interest in the narrative, most commonly where it was crossed, and, in this case, also for its "beauty and many villages." In the present instance they would come upon the Teleboas (*Kara-su*), *within a few miles* of where they left the Bitlis river, the first two days' march lying over the eastern extremity of the great watershed between the Tigris and the Phrat, and the Teleboas would be the first tributary of the Phrat seen by them. It is possible that this narrow strip of land, within which they might observe their Tigris—the Bitlis-su—flowing one way, and the Teleboas flowing the other to join the Phrat, is the *σενόν* alluded to at IV. i. 3.

This view of the six marches after crossing the Kentritis is, no doubt, like every other view that has been proposed, open to objections. In truth, the whole question resolves itself into a choice of difficulties. Mr. Layard and Mr. Ainsworth³⁶ alike object to the badness of the road between Sert and Bitlis, carried as it is over steep and rugged mountains, and by a dangerous pass. This is no doubt true. Still the fact remains that, bad as the road may be, it is the regular caravan route between Sert and Bitlis travelled by Kinneir, Shiel, and Ainsworth, and therefore presumably not so bad as the other by the Kharzan mountains. Mr. Consul Brant, who travelled by the *Kolb-su* route, thought *that* "the worst he ever saw;" but bad as it was, the Kharzan route, he was told, was still worse (see note ³³). If it be said that there is nothing in the narrative here that indicates the difficulties of a mountain pass, the answer is that it is not Xenophon's way to give descriptions of country, except as illustrating the incidents of the march, and there is a dearth of incident in this part of the Retreat, which it is not difficult to account for. We should no doubt have learnt more about the country, had the Satrap thought fit to oppose the invaders at any of the passes along the route. But he had got to know his enemy too well for that. He had learnt on the banks of the Kentritis, that he had no force wherewith to oppose an army that had fought its way through the mountain passes of Kurdistan; and to try conclusions with them hopelessly in the heart of his Satrapy, would, in case of defeat, only

There is no part of Armenia that answers to Xen.'s description of the Teleboas and the plain in connexion with it (iv. 7), as does this part of the plain of Mush watered by the *Kara-su*. Lord Pollington (p. 445) describes it as "*studded with villages*," "*excellent wine made in it*." "It grows *grapes*, *melons*," &c. (Brant).

"Corn, *horses* of excellent breed, *cows* and *sheep* are numerous" (Knight's Cyclopædia). Compare Xenophon's account (IV. iv. 9), "The Greeks found here all manner of good things, *live-stock*, *corn*, *old wine* of good flavour, *raisins*, and all sorts of pulse."

³⁶ Travels in the Track, p. 171.

place his province at the mercy of a victorious and reckless soldiery. Behind him was the plain of Mush, with its many villages and fertile soil. These he might hope to save by coming to terms with the invaders: and this, as the narrative tells us, he was wise enough to do.

"RIVER DISTANCES" given in Gen. Chesney's "Expedition to survey the Euphrates and Tigris," vol. i. pp. 48, et seq.

| | | G. Miles. |
|---|---|-----------|
| From Samsat ³⁷ to Roum Kalah | | 51 |
| (77½) | Bir (Birèjik) (? Zeugma ³⁸ of Pliny) | 26½ |
| (116½) | Kalat en Nejm | 39 |
| (165) | Balis | 48½ |
| (194) | Jaber Castle | 29 |
| (228) | Hammàm (THAPSACUS ³⁹) | 34 |

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G. Miles.

| | | |
|-------------------------|---------------------------|------|
| From THAPSACUS to Racca | | 8 |
| (88) | Sinjar Hills | 80 |
| (90½) | Zebebi (<i>Zenobia</i>) | 2½ |
| (148) | Deir | *57½ |
| (175½) | Khabour R. (? ARAXES) | 27½ |
| (251) | Werdi (CORSOTE) | 75½ |
| (343) | Annah | 92 |
| (392½) | Hadditha | 49½ |
| (445½) | Hit | 53 |
| (522½) | Felujah Castle | 77 |
| (613½) | Hillah (BABYLON) | 91 |
| | | 613½ |

³⁷ Samosata, the ancient capital of Commagene. Here was a bridge of boats (Zeugma), but not, it would seem, the Bridge of Commagene, which was either at Roum Kalah, or the ancient one at Bir. Cf. Strabo XVI. i. 22., XIV. ii. 29.

³⁸ Pliny (N. H. v. 24) places this famous Zeugma ("transitu Euphratis nobile") 72 M. P., from Samosata.

Opposite (on left bank) stood *Amma*, founded by Seleucas Nicator. See Chesney, Narrative, p. 416.

³⁹ Thapsacus ('nunc Amphipolis,' Pliny N. H. v. 24), see sup. p. 390, was "4800 stadia from Babylon, and not less than 2000 stadia from the Zeugma of Commagene" (Eratosthenes cited by Strabo XVI. i. 22).

* It is possible there is an error of the press here for 37½: the distance in Chesney's Map measured along the line of soundings being certainly under 40 G. miles; neither does 57½ consist with the distance (130 miles) between Racca and the Khabour given in the English Cyclopædia (Art. Tigris) by a writer who see msto have had the data of the "Euphrates Expedition" before him. The correction of the error, if error there be, upon the computation of page 394, would be merely to place *Pylæ* 3 miles lower down the river, i.e. about 8 or 9 miles above Felujah.

THE EMPEROR JULIAN'S EXPEDITION ALONG THE PHRAT. A.D. 363.

(From Ammianus Marcellinus, Books XXIII. & XXIV., & Zosimus III. 13—26.)

| Dates | | Amm. Marcell. |
|---------|---|----------------------------|
| March 5 | Antioch to <i>Hierapolis</i> . Thence to <i>Euphrates</i> <i>Batnæ</i> in Osdroene | XXIII. ii. 6. ,, ii. 7. |
| „ 19 | <i>Carrhæ</i> , where two royal roads branch off; (detaches 30,000 under Procopius to operate in Mesopotamia, join Arsaces, and rejoin the army at Ktesiphon) | ,, iii. 1. |
| „ 26 | <i>Davana</i> (Fort), where Belias R. rises. Halts at | ,, iii. 5. |
| „ 27 | <i>Callinicus</i> (Fort and Mart) along | ,, iii. 7. |
| „ 28 | <i>Euphrates</i> . Joins his fleet having material of war | ,, iii. 9. |
| April 1 | CIRCESIUM on river <i>Aboras</i> (<i>Khabour</i>) | „ v. 1. |
| „ 6 | <i>Zaitha</i> "on his way to Dura" [7½ miles (60 stadia) from Circesium. Zos. iii. 14.] Enters the Assyrian territory | „ v. 7. XXIV. i. 1. |
| „ 8 | <i>Dura</i> —ruins of a deserted city. (Zos. c. 14.) Tomb of Gordian here | ,, i. 5. |
| „ 12 | <i>Anatha</i> , an insular fort in river, which surrenders. Whirlwind | ,, i. 8-11. |
| „ 14 | <i>Thilutha</i> , a strong insular fort (refusing to surrend-) <i>Achaiacala</i> ditto } er, are left in rear } | ,, ii. 1. |
| „ 15 | Another fort, whence in two days (= 200 stadia) to | ,, ii. 2. |
| „ 17 | <i>Paraxmalcha</i> . River crossed, and, seven miles onward, arrive at | ,, ii. 3. |
| „ 18 | DIACIRA ⁴⁰ , city on right bank; is burnt by the Romans. There was a temple on a height. A bitumen spring is passed. | |
| „ 19 | <i>Sitha</i> and <i>Megia</i> , cities mentioned by Zosimus, c. 15. <i>Ozogardana</i> (<i>Zaragardia</i> , Zos.) is pillaged and burnt. Trajan's tribunal here. March stopped by a canal, probably the <i>Sada</i> , at this time in flood We are not told where they recrossed the river—for cross they did—to Macepracta; nor have we any further account given of marches or of time. <i>Macepracta</i> (village) remains of an ancient wall; canal (sup. p. 392, n. 3), behind which the enemy were posted. A force crossing the canal by night lower down turns the enemy's rear. Army crosses | ,, ii. 3. ,, ii. 6. |
| | PERISABORA.—A large city on the Phrat; position not otherwise given. Surrenders after a siege of 2 days (Zosimus, c. 18). Hence "marching 14 miles" ["along the river," Zosimus] they reach a city | ,, ii. 9-22. |
| | <i>Phissenia</i> , protected by a deep trench drawn from a river (canal), called the <i>Royal River</i> ⁴¹ (Zosim. c. 19). Here commences the region | |

⁴⁰ A corruption of Ptolemy's 'Ιδικάρα, which, Sir H. Rawlinson tells us, = Ihi da Kira, or "Ihi of the Bitumen Spring." It is the same probably as *Acipolis* of Isidore of Charax, which, according to Sir H. Rawlinson, is "Hea's City," *Hea* being the Chaldean Fish-God. He conceives that Hit also, —the "Pitch City" (*Ις) of Herodotus .. 179—is the name of the same god, with the feminine ending of locality attached.—Hdt., vol i. pp. 254, 495.

⁴¹ Mentioned again below. This canal is of great antiquity. It occurs in the wars of Alexander's Generals as ἡ βασιλικὴ διώρυξ.—Polyb. V. 51. 6. He speaks of it as large and important enough to be a line of defence for an army occupying Babylonia, and as bordering on a desert.

Isidore of Charax, the geographer (a native of Mesopotamia, about 10 A.D.), speaks of the *Nahr Malcha* as on the high road ("Parthian Stages")

| Dates, | | Amm. Marcell. |
|---------|--|--------------------------------|
| | of vineyards and date-groves, which is laid under water by the enemy . . . | XXIV. iii. 11. |
| | <i>Bithras</i> .—A city with a royal palace (Zosim. c. 19). ? The same as one mentioned by Amm. M. as deserted by its inhabitants (Jews) . . . | iv. 1. |
| | MAOGAMALCHA (probably the <i>Ghazelliat</i> ruin of Bewsher's map) a fortress of great strength (situated on a river), 11 miles (90 stadia) from Ktesiphon (Zosim. c. 21); is besieged and taken; inhabitants put to the sword, and the city destroyed utterly . . . | iv. 2, 6 |
| | Between <i>Maogamalcha</i> and <i>Ktesiphon</i> were "several large rivers crossed by bridges, 2 forts, and a large park enclosed with walls, stocked with lions, bears, &c., for the King's diversion." Farther on, a city, <i>Meinas Sabatha</i> (Zosim. c. 23), $3\frac{3}{4}$ miles (30 stad.) from <i>Koche</i> (<i>Seleucia</i>):—marching on, they come to the <i>Nahr Malcha</i> (<i>Royal River</i>), and, after crossing it, reach | iv. 30. iv. 31. v. 1, 2. |
| | KOCHÉ or SELEUCIA (Zosim. c. 23). Canal opened to bring the Fleet into the Tigris (sup. p. 400). <i>Tigris crossed</i> . . . | vi. 1. vi. 4, 5. |
| | KTESIPHON assaulted. Siege abandoned. Fleet burnt . . . | vii. |
| June 16 | Retreat commenced . . . | viii. 5. |
| " 26 | Julian killed near Dura (XXV. vi. 9), at a place called <i>Toumbara</i> . Zosim. c. 28. | |

between Zeugma (? Bir), and Seleucia on the Tigris, and having a city (Neapolis) at its west extremity. This city, being 24 Schæni, or 102 G. miles from *Aeipolis* (*Hit*), and 9 Schæni (27 miles) from Seleucia, could hardly be any where else than at the head of the present *Nahr Melik*.

Pliny (about 100 A.D.) names a *Narmalcha*, derived from the Phrat at *Massice*, a place distant 594 M. P. from Zeugma, Seleucia, being 724 M. P. from the same Zeugma (N. H., v. 26; vi. 26). *Massice* would be distant 130 M. P. (104 G. miles) from Seleucia, supposing them to have lain in the same line of route from Zeugma. Isidore's *Nahr Malcha* was, as we have seen, only 27 miles at its western end from Seleucia. We conclude therefore that they were different canals. Pliny remarks (v. 26) that the *Navigatio* or river-distances of Seleucia and Babylon were nearly the same from a point Sura, above *Massice*; they would necessarily be the same also from *Massice*, being as it was at (or above) the point of derivation of the canals. Assuming then that *Massice* was nearly 104 G. miles by river from Babylon, this would place *Massice* above *Felujah*, that is, would identify Pliny's *Narmalcha* with the *Saklawiyeh* Canal. This is also Sir H. Rawlinson's conclusion drawn from other data. See his note, *Hdt.* vol. i. p. 258.

Pliny, N. H. vi. 26, mentions two other canals (from which river derived he does not say). He says of the town of the *Hippareni* (? people of *Sippara*), that it was a seat of Chaldean learning like Babylon, and was "near the river Narraga (*Nahr Aga*), which falls into the *Narroga* (*Nahr Oga*), which gives its name to a city." That city would seem to be the *Ma-ogamalcha* of Julian's campaign; *Ma* being apparently that Persian territorial prefix (*Mah*), of which Sir H. Rawlinson gives an instance in *Mah-Sabad*, which, in Strabo, comes out as *Massabat-ice*, and in Pliny as *Mesobatenene*.—*Journal of R. G. S.*, ix. p. 47. This *Mah* (? "home" or "seat,") seems to have a widely-spread usage. It occurs probably in *Massilia*, "the seat of the Salyes" (of whom see Strabo, IV. i. 11), and frequently in modern African names. Possibly *Ma-cepracia* contains the same element, "Cepra," representing the *Hippara* or *Sippara*, which seems to survive in the modern *Siffeirah*.

Ptolemy the Geographer (A.D. 150) represents the Phrat as dividing below *Sippara*, one branch flowing through Seleucia, another (the *Royal River*) through Babylon, and joining the Tigris below *Apamæa*; a third (the *Maarsares*) he speaks of as a tributary, joining the Phrat opposite *Sippara* Ptolemy, *Geogr.* V., xviii. 8; xx. 2.

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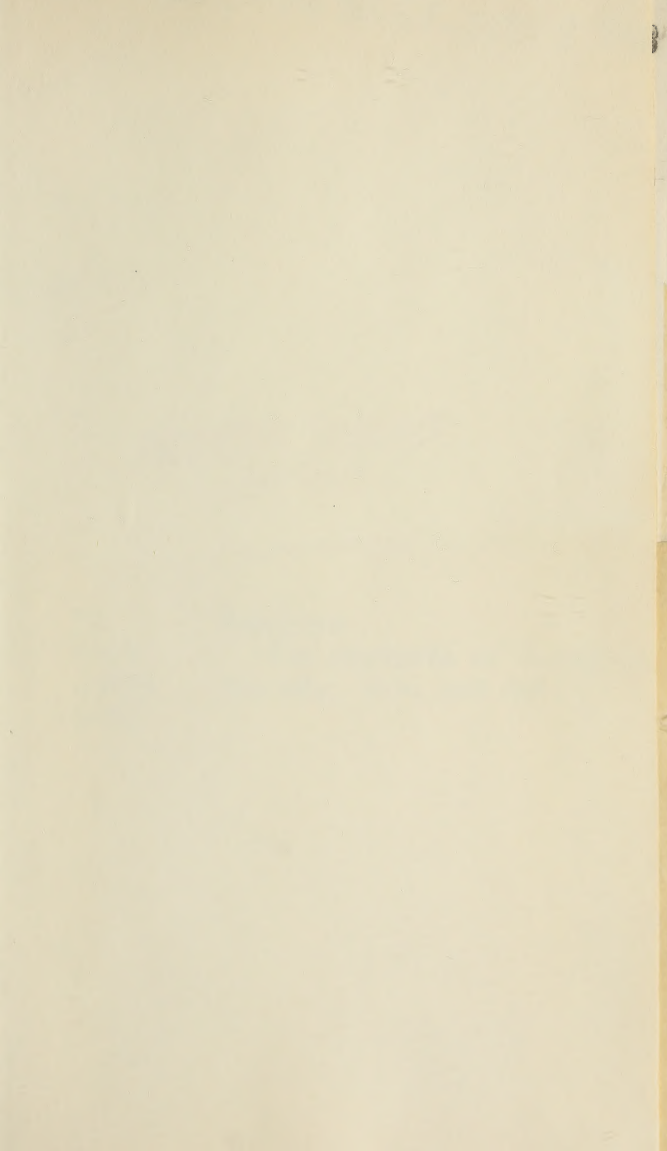
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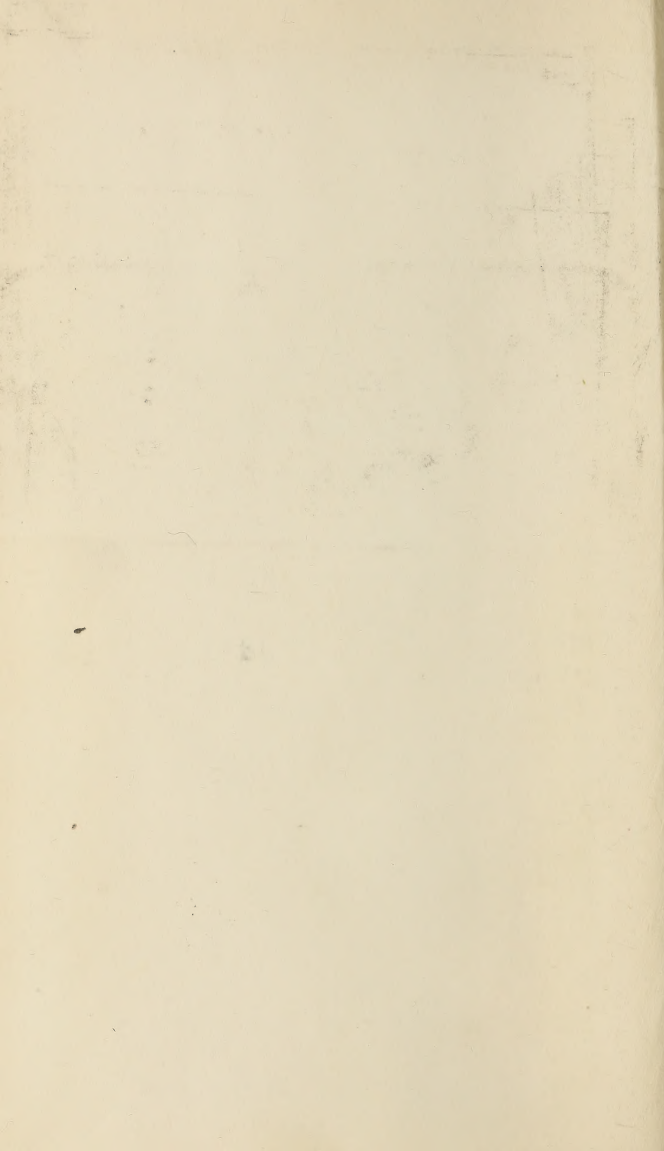
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